Questioning the Unquestioned:

Scale Development to Assess Ecotourist Ethics

by

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I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

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ABSTRACT

While most ecotourist definitions and typologies have relied on concepts ingrained in traveler behaviours or destinations, none has benefited from a consideration of personal ethics. The study of ecotourism has virtually ignored theoretical considerations of ethics, other than making comparisons with the broader tourism sector. An additional shortcoming is the general lack of methodological sophistication, where the bulk of research concerning ecotourism has remained exploratory and descriptive, and has not sought to understand and explain the role that ethics have played, or not, in ecotourist behaviour and developmental practices. The *assumption* that ecotourists possess a higher level of ethical beliefs than mass tourists, and in fact exhibit ethical behaviour, has not been contested to a sufficient degree. Consequently, this dissertation addresses a need for more conceptually-based research to identify core ethics underlying ecotourist behaviour, with the potential to reveal where quite diverse groups, including those with different cultural orientations, are positioned on these Western philosophical stances.

Upon building a conceptual understanding of ecotourist ethics, I have developed a conceptually-driven, multi-dimensional scale – the *Ecotourist Ethics Scale* (EES) – based on a conceptual framework that draws on classic theories of ethics (Deontology, Teleology, and Existentialism) and on dominant components of ecotourism definitions, frameworks, and typologies (Nature, Culture, Education, and Conservation). This first phase of scale development was followed by a second phase of testing the EES for its validity and reliability with a sample of 1,544 students, and additionally, testing its concurrent validity in relation to four other established scale measures conceptually related to ecotourist ethics.

The results of employing the EES indicate ethics based on Deontology and Teleology define the prevalent ethical stances held by individuals where the focus appears to be on rules or principles and consequences, and not on the authenticity of the experience or activity. The development of a profile of travelers based on ethics, as opposed to typologies based simply on settings, behaviours, or occasionally psychographics, could not only advance our understanding of these travelers, but also provide a means for ecotour companies to implement management strategies for a more sustainable operation in response to the array of positive and negative beliefs and behaviours driven by core ethics. The dissertation concludes with a discussion of findings and their implications from analyses of an assortment of the factors related to the sample's travel and demographic characteristics.

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The childhood words of wisdom from the Little Prince suddenly ring true:

> "Water can also be good for the heart…[and] what makes the desert beautiful, is that it hides a well somewhere… Whether it's a house or the stars or the desert, what makes them beautiful is invisible! …But eyes are blind. You have to look with the heart."

TABLE OF CONTENTS

CHAPTER 5 (continued)

CHAPTER 6

LIST OF FIGURES

LIST OF TABLES

CHAPTER 1
THE "ETHIC-LESS" OR "ETHIC-FULL" SOUL OF ECOTOURISM?

1.1 INTRODUCTION

Tourism, and ecotourism especially, faces a genuine challenge in the near future as travel to previously secluded, and thus little known, destinations accelerates. Increasingly, it is becoming more difficult to protect the natural, cultural, and social environments of these soon-to-be-popularised destinations from the powers of development and globalisation. Herein lays the paradox – tourism development and expansion versus the protection of the destination's cultural and environmental riches. For ecotourism, this is particularly challenging because the very reason these resource-rich destinations are attractive and draw increasing numbers of tourists is because of the uniqueness of their natural and cultural environments. Even though the *philosophical* standpoint of ecotourism is presumed to be more morally driven than the mass tourism sector (Fennell, 2006; Fennell & Malloy, 1995, 1999; Karwacki & Boyd, 1995; Malloy & Fennell, 1998a, 1998b; Stark, 2002) – although this presumption is yet to be supported by empirical data – developing those resources for ecotourism threatens their very integrity. Hence, we rely on the *ethical* development of those environments to help protect them and on the ethical behaviour of tourists themselves to respect those environments so as to minimise their impact. We have tended to *assume* that ecotourists, by their very definition, *are* ethical, and that they have sensitivity to the environment and to the local cultures. But is this really the case? We need to verify this because more recent evidence suggests that many ecotourism destinations are increasingly drawing more and more mass tourists who may not share this "ethic" (Lau & Johnston, 2006; Lumsdon & Swift, 1998; Myles, 2003; Novelli, Barnes & Humavindu, 2006; Weaver, 2001b, 2002). Consequently, knowing travelers' level of ethical beliefs and behaviours would assist in the development of appropriate standards of practice, educational tools, and management strategies to help protect the destinations under threat.

Besides the focus on travelers' personal ethics, which I see as the starting point, there seems to exist an ethical paradox between the need to protect these unique and rich natural environments used for ecotourism, and the desire to visit these locations. Such travel causes various degrees of stress, disturbance and damage, especially by air travel pollution (Bartle, 2006; Colvile, Hutchinson, Mindell & Warren, 2001) and visitation. The inclusion of ethics in

the examination of various impacts by ecotourism travel is crucial as it connects and underlies all mechanisms which operate in the social, political, and economic domains of human life. The mechanism of globalization makes it more efficient and affordable to fly to locations of unique natural beauty and wonder. The implications are manifold. First, travelers become more aware of such locations and instead of protecting these areas, the numbers of visitors continue to increase dramatically, stimulating a number of other socio-economic processes, which eventually exhaust the protected resource or at least place it in danger. Second, despite the current global economic downturn, opportunities for accessible travel to remote areas in the developed countries – also now growing in the developing world – offer new opportunities for the working class to travel further and more frequently.

In contrast, the development of *urban ecotourism* (see Joppe & Dodds, 2003; Lau & Johnston, 2006) encourages all urban residents to visit – if not create – green areas in their places of residence, and in doing so, dramatically reduces the negative impact of air travel. Devoted ecotourists may wish to support the protection of sensitive natural environments from afar – either financially or by volunteering their skills – while participating in similar ecotourism experiences in their local geographic areas. Such "reorganization of ethical travel" may promote a green movement in urban areas and urban planning policies responsible for healthy environments. These changes are likely due to increased focus on availability and quality of green spaces at home, personal health issues, local travel opportunities (cost, vacation time), spirituality in connection to nature, and so on (Gibson, Dodds, Joppe & Jamieson, 2003; Lawton & Weaver, 2001).

In regards to my initial focus on personal ethics, it is of most significance to understand whether people who are interested in ecotourism and possess "higher environmental ethics" also hold related ethical values and express them through behaviours. Values are said to be most important in influencing behaviour (Blamey & Braithwaite, 1997; Fishbein & Ajzen, 1975; Reisinger & Turner, 2003; Rokeach, 1973), and they hold a moral dimension with a strong affective component. Predispositions are more stable and deeply ingrained character traits responsible for directing visitor motivations and behaviours (Ajzen, 1991; Fishbein & Ajzen, 1975; Lewis & Haviland-Jones, 2000). However, the possession of "higher ethics" is not the same as being predisposed to and interested in ecotourism, but they are possibly related concepts to ethics and values in influencing an ethical behaviour. In the scope of the global issues and

challenges related to travel and to local ecotourism projects, the need to examine personal ethics of potential travelers may be instrumental to ensuring more sustainable and equitable operation of ecotourism projects. Whereas ecotourists are typically defined on the basis of the ecotour operator, the location, or the types of activities they partake in – all of which are deemed ecotourism – the focus on personal or individual ethics may serve as a means of understanding these people on a deeper level that is more uniform and stable. Ethics are likely linked conceptually to other concepts, such as values and predispositions. Examining these concepts alongside ethics may serve as additional means of understanding ethics holistically, which may lead to improved planning, management, ecotourism standards and policies, and so on.

Achieving an understanding of travelers' ethics in the context of ecotourism faces a number of challenges. Even though ecotourism represents one of the most profitable and fastest growing sectors of tourism (Hawkins & Lamoureux, 2001), what distinguishes it from other sectors of the industry is increasingly being blurred by the variety of newly-emergent forms of mass tourism that share similar characteristics (Ayala, 1996; Lau & Johnston, 2006; Lumsdon & Swift, 1998; Novelli *et al.*, 2006; Weaver, 2002). Unfortunately, definitions of ecotourism are so many and so diverse (Blamey, 1997; Orams, 2001), that they, too, suggest a broadly-based group of travelers who simply share an interest in natural environments. In an effort to better define this niche market, a multitude of empirically-derived ecotourist typologies have been developed (e.g., Fennell, 1999, 2002; Fennell & Eagles, 1990; Kusler, 1991; Laarman & Durst, 1987; Lindberg, 1991), but most have relied on definitions based primarily on traveler behaviours or destinations. Virtually no typology has been developed on deeper theoretical insights drawn solely from traveler motivations, values, or attitudes, and further, none has benefited from a consideration of personal ethics. This is surprising given that ecotourism typically presents itself as a form of travel that respects the natural environment, local communities, and indigenous peoples, all of which imply a clear ethical stance. Indeed, the study of ecotourism has virtually ignored a theoretical consideration of ethics, other than making comparisons with the broader tourism sector (Fennell & Malloy, 1999). The *assumption* that ecotourists possess a higher level of ethical beliefs than mass tourists, and in fact exhibit ethical behaviour, has not been contested to a sufficient degree.

Ethics are especially important in balancing the needs of protecting the natural and cultural heritage of ecotourism destinations (Fennell, 1999; Orams, 1995; Shores, 1992) with the

competing, and often confusing, demands of the overall tourism sector, which focuses principally on the economics and marketing of its operations (Weaver, 2001b). The danger for the ecotourism industry lies in presuming that it shares the same priorities of economic and marketing outcomes with the overall tourism sector (see Lai & Shafer, 2005), as often it must to compete and survive, or perhaps that it does not share these priorities at all but still cannot survive. In addition, the misunderstanding and misrepresentation of ecotourism by government and industry in some countries has exacerbated the potential problems associated with development unchecked by at least some ethical considerations (see Nowaczek & Fennell, 2002). The before-mentioned gaps in ecotourism methodology exacerbate these issues. Essentially, there are two different issues which are most relevant to my dissertation: (1) the lack of sophistication in ecotourism research, and (2) the lack of ecotourism ethics research. Through the development of a means for measuring ethics (i.e., a multi-dimensional scale), I have uncovered what constitutes ethical ecotourist beliefs, values, and behaviours; how to measure the degree to which they are present; and ways to apply standardized ethical practices in ecotourism.

The development of a profile of travelers based on ethics, as opposed to typologies based simply on settings, behaviours, or occasionally psychographics, would not only advance our understanding of these travelers, but also provide a means for ecotour companies to implement management strategies for a more sustainable operation in response to the array of positive and negative beliefs and behaviours driven by core ethics. The essential questions related to ecotourist ethics beg examination and answers. First of all, what constitutes “ethics”? What then are the ethics of ecotourists? How might we assess them? These questions lead to an array of related questions. For instance, what are the dominant theories in ethics? Which theory is best suited for a consideration of ethics in the context of ecotourism? Are ecotourist ethics conceptually related to other basic aspects of ecotourism?

1.2 PROBLEM STATEMENT

Most definitions of ecotourism, indeed its sole philosophy, rely on aspects of environmental ethics to describe its core elements. Despite most definitions relying on environmental ethics, there is little agreement on a universal definition. This may be due to the fact that ecotourism is designed to combine both social and ecological components in its operation. Ecotourism definitions are many and diverse, although they generally do overlap in

their fundamental philosophy of the concept; that is, three components of ecotourism are almost universally cited: nature-based, learning-centred, and conservation-oriented (Blamey, 1997; Diamantis, 1999; Orams, 2001). Also contributing to the difficulty in arriving at a universal definition that distinguishes ecotourism, mass tourism and ecotourism are increasingly overlapping. The mass tourism sector – at least in some cases – is aiming for more sustainable practices and infusing its repertoire with new ecotourism activities (Diamantis, 2000; Johnson, 2006; Kontogeorgopoulos, 2004a, 2004b, 2006; Lück, 2002; Weaver, 1999), while ecotourism is slowly being transformed into hybridised new forms.

Among these new forms is consumptive ecotourism, which relies on hunting to control successful animal populations while also benefiting local residents and environments (Novelli *et al.*, 2006). Mass ecotourism follows closely the mass tourism industry with growing numbers of travelers and softening of the market which manifests in hybridised forms of ecotourism, combining ecotourism activities with those of mass tourism, building unsustainable luxury ecolodges, and partnering with global resort and hotel chains at shared destinations (Lumsdon & Swift, 1998; Myles, 2003; Weaver, 2001b). Similarly, resort ecotourism, initiated by the international resort industry, aims to develop ecotourism opportunities through the development of eco-resorts (Ayala, 1996). Conversely, urban ecotourism – perhaps the most sustainable of all – is a commercial, urban-based form of development provided closer to urban residences of tourists, thus limiting their direct impacts on these areas and their indirect impacts of air travel (Joppe & Dodds, 2003; Lau & Johnston, 2006). Finally, a hybridized form of Asian ecotourism is characterised by spatial concentration, ecotourism linked to other forms of tourism, and critical influence on the environment, such as the rainforest and reef region, the mountain trekking region, and the blossom and waterfall region (Weaver, 2002a).

In addition to these several new forms of ecotourism that broaden and confound its definition, a multitude of empirically-derived ecotourist typologies have been developed based on such indicators as: their concentrations in adventure, culture and ecotourism or ACE (Fennell, 1999); experience, setting and group dynamics (Kusler, 1991); dedication and time, experiences, places and modes of travel (Lindberg, 1991); tourism activity spectrum (Fennell & Eagles, 1990); level of interest/expertise in natural history and physical rigor/challenge (Fennell, 2002; Laarman & Durst, 1987); number of participants (Tourism Queensland, 1999); and interaction with the natural environment (Weiler & Richins, 1995). However, virtually none of these

typologies were developed on deeper theoretical insights drawn from traveler motivations, values, attitudes or behaviours, and further, none benefited from the inclusion of a consideration of personal ethics.

Methodologically, the bulk of the research concerning ecotourism is exploratory and descriptive, and generally lacks of a level of sophistication (Backman & Morais, 2001) that is necessary to understand and explain the role that ethics have played, or not, in ecotourist behaviours and beliefs. Consequently, there is a need for a more conceptually-based and rigorously developed set of methods and analysis techniques to identify core ethics in ecotourism that would ultimately generate valid and reliable results, and be applicable across geographical and political borders (Fennell, 1999, 2001a). In their analysis of leading edge ecotourism research, Backman and Morais (2001) reported that the majority of studies do not advance beyond frequencies distributions, with most adopting an exploratory approach. The relative infancy of ecotourism as a field of inquiry may be in part responsible for this lack of academic rigour and non-generalizability of findings (Weaver, 2001d). More specifically, tourism, including ecotourism, has relied too much on scales borrowed from business and natural sciences (Kotchen & Reiling, 2000; Roberts & Bacon, 1997) which, while useful, are conceptually different from the fundamentals of ecotourism. For instance, the Ecotourism Interest Scale (Juric, Cornwell & Mather, 2002), although designed principally for the ecotourism sector, focuses on assessing the interests of ecotourists as consumers participating in their chosen activities, and as such, illustrates its business focus rather than its sensitivity to the components of ecotourism.

Pragmatically, there are as yet no objective and insightful means of evaluating travelers' values and behaviours dictated by their personal ethics which are manifested in the context of ecotourism. The implications of developing an *ethical profile of travelers* – as opposed to typologies based on geographical settings, activities, or demographics – would mean ecotour companies could more effectively respond to the array of positive and negative behaviours by implementing management strategies for a more sustainable operation. Additionally, ecotourism companies that utilise an ethical profile of ecotourists may benefit from exploring on a deeper level their client-base and tailoring their services especially to those visitors who are most ethically-inclined and complement a sustainable ecotourism operation.

The first step of my research was to establish a conceptual understanding of ecotourist ethics out of which I derived the *means* to assess those ethics. In other words, upon answering

the initial line of questions and building a conceptual framework of ecotourist ethics, the insights gained provided the means to measure them through the development of a conceptually-driven, multi-dimensional scale. The resultant scale – the *Ecotourist Ethics Scale* (EES) – was based on a well-grounded conceptual framework that draws on classic theories of ethics and on dominant components of ecotourism definitions, frameworks, and typologies. With the development of the EES, the second line of questions concerns how ethics might be related to other concepts associated with ecotourism, such as values, predispositions, motivational bases of leisure choice, and other conceptualizations of ethics. Additionally, this line of questioning may examine how ethics are linked to presumed forms of behaviours and destination choices associated with ecotourism. For instance, are ecotourist ethics related to other aspects of tourism that seem conceptually linked? Are certain types of travel behaviours representative of the ecotourist ethic and superior to those of mass tourists? If so, are they superior based on aspects of the demographic (e.g., gender, age) and/or trip characteristics (e.g., destination, activities) of the respondents? What is the predominant ethics theory guiding people who are predisposed for and interested in ecotourism?

1.3 RESEARCH OBJECTIVES

To advance our understanding of ethics within the context of ecotourism, a well-grounded conceptual framework must first be devised to then provide the basis for a methodologically sound means of assessing ethical beliefs, values, and behaviours among my sample. Further, this means of assessing ethics must be examined against fundamental components of ecotourism to establish validity and veracity. This forms the basis for two principal objectives guiding this study, namely: (1) to develop a conceptually-driven, multi-dimensional scale to assess personal ethics with a focus on ecotourism as a means of identifying the ethical stance of travelers, and (2) to determine whether these ethics are related to other concepts traditionally linked with ecotourism and to the demographic and trip characteristics of the sample.

Following the critical review and the process of devising a conceptual framework of ecotourist ethics, here are the two main objectives in more detail:

1) The first objective in considering ethics within the context of ecotourism was to critically review and synthesise the literature on ethics and on ecotourism in order to identify dominant

theories and themes. This step in the process culminated in the development of a conceptual framework organised around the emergent domains underlying the ethical beliefs, values, and behaviours of individuals, especially as they pertain to ecotourism. Consequently, the essential questions to answer in this stage were:

(a) What are the dominant theories in ethics?
(b) Which theory or theories are best suited for a consideration of ethical beliefs, values and behaviour in the context of ecotourism?
(c) What are the recurring themes underlying these theories?
(d) How are the themes conceptually linked so as to define a framework of ethics relevant specifically to ecotourism?

Upon designing a conceptual ecotourist framework, this objective was to develop a multi-dimensional scale to measure ecotourist ethics – the *Ecotourist Ethics Scale* (EES) – and to establish the following:

(a) To develop a scale comprised of those principal domains emerging from the conceptual framework of ecotourist ethics, which reflects ethical beliefs, values, and behaviours of travelers.
(b) To establish and verify the validity and reliability of the scale overall and its constituent domains.

2) With the development and validation of the EES, the second objective was to examine the extent to which the domains of ecotourist ethics are related to other aspects of ecotourism traditionally associated with nature travelers, as well as their associated travel-related behaviours. Consequently, issues addressed in support of this study objective include the following:

(a) Determine the extent to which people's demographic and trip characteristics are related to or have influence on the main dimensions of ethics and ecotourism (EES), and predispositions towards ecotourism (EPS).
(b) Explore the extent to which domains of ecotourist ethics are related to who people are as travelers; that is, where they fall on the soft- to hard-path ecotourist continuum.
(c) Determine whether hard-path ecotourism perspectives are reflected in higher scores on theories of ethics than are soft-path ecotourism perspectives.

(d) Explore the extent to which domains of ecotourist ethics are related to other fundamental aspects of ecotourism, such as people's predispositions towards nature-travel, the values which guide traveler behaviour, the motivational bases for leisure travel, and the ethics involved in travelers' decisions and behaviours.

1.4 IMPLICATIONS OF RESEARCH

There are a number of potential implications that the findings of this study may have. As a first goal, my comprehensive review and synthesis of those ethics most applicable to ecotourism has served the main role in bringing this integral topic to the forefront of ecotourism debate. As the preparatory stage for the scale's development, the resultant conceptual framework combining ethics and ecotourism has served a useful theoretical function and provided a guiding post capable of generating further debate on ecotourist ethics. As a second goal, the conceptually grounded *Ecotourist Ethics Scale* should be of value both to academic inquiry in ecotourism and to professional practice. My scale and the findings from the second objective could serve to advance our scholarly understanding of ecotourism, of potential/nature-travelers and their behaviours, and of ethics pertaining specifically to ecotourism. First, ethics could serve as the unifying concept in defining ecotourism, thus addressing the limiting factor of disagreements on what really constitutes ecotourism. Second, current typologies of ecotourists could be deepened in more meaningful ways by incorporating the element of personal ethics as it pertains to travel and ecotourism. Ethics are particularly important in this regard, because they are conceptually tied with values and emotions, and are as stable as predispositions to influence individual behaviours. Finally, the focus on ethics in the context of ecotourism, particularly the focus on the individual and his or her personal ethics pertaining to ecotourism, could spark new debates and offer new directions for research that has been long overdue. In understanding and reinforcing a variety of ethical considerations, the initial focus on travelers should be followed by a research program looking at the ethics of ecotourism operators, and those of traditional local communities participating in ecotourism projects.

In the latter case, the standardised measurement of travelers' ethics could be especially beneficial in understanding the means to promote the most ethical and sustainable practices. While my study focused on potential young travelers, as opposed to the ecotourism sector or the host community, visitors do play a role in the development of ecotourism through their choices

and their own ethical standards. As such, their personal beliefs and values and the way they are manifested in their behaviours, influence the ecotourism stakeholders – companies, operators, owners and managers – or in other words, the ecotourism sector (Singh, Slotkin & Vamosi, 2007). One of the strengths of my study is the use of students in my survey sample drawn from a sector of the population (i.e., young educated people). Looking at these young potential/travelers we get a clearer picture of people's ethics regarding ecotourism in general, from which we can see if those people who do in fact visit natural areas and/or participate in certain behaviours are "ecotourists" *by definition.* The outcomes of my study have the added potential of leading to the development of better strategies for planning and management of ecotourism areas. Both the conceptual framework of ecotourist ethics and the scale to assess them are steps in a direction to control harmful ecotourism operation through ethical practice. Consequently, the push for more ethical practice should help protect ecologically and culturally sensitive areas that are left to compete amongst each other to the disadvantage of misled travelers, the local ecosystems, and their inhabitants.

CHAPTER 2
THE UNION OF ECOTOURISM AND ETHICS

2.1 INTRODUCTION TO MAIN ETHICS TRADITIONS

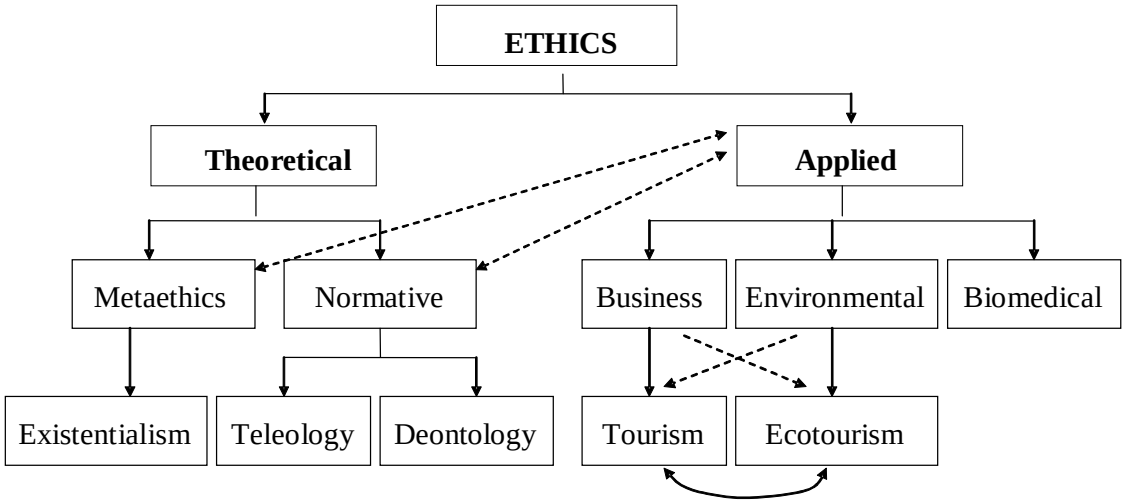
The following is a presentation of the main intersections of theories of ethics and their relationship to and implications for tourism and ecotourism. A critical review of the literature on ethics is a necessary first step in the process of understanding the ethical beliefs, values, and behaviours of ecotourists. *Belief* can be defined as mental acceptance of and conviction in the truth, actuality, or validity of something believed or accepted as true, especially a particular view accepted by a group or a nation; in short, it is any cognitive content that is held as true (Trumble & Brown, 2002). According to Lepp and Holland (2006) and to a *Theory of Planned Behaviour* (Daigle, Hrubes & Ajzen, 2002), beliefs influence people's attitudes. *Values* are the ideals, principles, and standards of individuals and society toward which people have an affective regard since this quality is considered worthwhile or desirable (Trumble & Brown, 2002). Since values have an emotional investment, they are an extension of beliefs. Attitudes are further said to influence values (Champ, 2002; Fishbein & Ajzen, 1975), whereas values are said to influence behaviour (Blamey & Braithwaite, 1997; Pizam & Calantone, 1987; Reisinger & Turner, 2003; Rokeach, 1973). In fact, the most influential factors in determining ethical behaviour are personal ethics and values, because values hold a *moral* dimension with a strong affective component, that is, emotions. Whereas *morality* is concerned with the distinction between right and wrong, or good and evil, *ethics* is a system of moral principles adopted by a particular group or culture (Trumble & Brown, 2002).

A comprehensive understanding of various theories of ethics and traditions is crucial in guiding the field of ecotourism in general as its philosophy is ingrained in ethical behaviour. Consequently, some theories of ethics may lend themselves much better to ecotourism than others. There may be important recurring themes which underline these theories and link them conceptually to a framework of ecotourist ethics. Such a conceptual framework may be of great value in verifying if and to what degree ecotourists' beliefs, values, and behaviours are determined by their ethics, and whether these ethics are related to who they are as travelers (i.e., on the soft- to hard-path ecotourism continuum).

Within the Theoretical Ethics tradition, Metaethics and Normative Ethics are the major dimensions, each offering a different approach in examining ethics (see Figure 2.1). Metaethics seek to *explain* what constitutes morality in various theories that focus on what is regarded as authentic or sincere behaviour, whereas Normative Ethics seek to *justify* a consideration of morality by way of theories that focus on consequences, and others that focus on rules and regulations. Metaethics is thus concerned with the nature, status, and meaning of morality, alongside the nature and meaning of moral judgments. In contrast, Normative Ethics focus on fundamental rules, principles, and values in justifying moral judgments, as well as on particular moral practices and beliefs (Waluchow, 2003). The varying moral positions within Normative Ethics stem from further divisions between Teleology (e.g., Hedonism) with its focus on duties and obligations based on related consequences, and Deontology with its focus on individual rights and principles without considering consequences (or rights supported by social contracts between relating parties).

Figure 2.1

Conceptual Framework of Main Traditions of Ethics



Adapted from: Fennell (1999), Winkler & Coombs (1993), Waluchow (2003)

Applied Ethics are principally concerned with the application of Theoretical Ethics to real-world moral dilemmas. This practical ethics tradition is often associated with a driving force for critique and change. Applied Ethics are generally grouped into Business Ethics,

Environmental Ethics, and Biomedical Ethics. The majority of issues which arise in tourism and ecotourism lend themselves very well to the Applied Ethics tradition as they typically have two broadly opposing sides (e.g., tourism developers versus non-participating local communities, hunters versus environmentalists, travelers interested in unexplored lands versus preservationists), and universal applicability, not just localised relevance (e.g., poverty, exploitation, environmental destruction, women's rights, global warming). Drawing on environmental ethics as an example, a strict rules-based approach would not permit the destruction of sensitive pristine natural environments, whereas a consequences-based approach would consider permitting some environmental destruction as long as it would greatly benefit the local community, or in other words, if the result of this degradation was good to those who are most disadvantaged. This example clearly portrays that supporters of various theories of ethics can derive different solution to the same moral dilemma.

Although research on ethics is still lacking in tourism (D'Amore, 1993; Fennell, 1999, 2006; Payne & Dimanche, 1996), there is a growing recognition of its importance and application within academia and in practice (Fennell, 2006; Fennell, Plummer & Marschke, 2008; Holden, 2003; Nowaczek, Moran-Cahusac & Fennell, 2007). Still, the interest in applying ethics to tourism originated in hospitality management, firmly establishing this business and service sector (Wheeller, 1994) while also mediating some prevalent community relations issues (Hall, 1993). Consequently, Business Ethics are more often associated with practices within the tourism industry. Increasingly, interest in ethics has shifted to issues of sustainability and impacts, particularly within specific forms of tourism, such as ecotourism (Duenkel & Scott, 1994; Karwacki & Boyd, 1995; Kutay, 1989; Wight, 1993a, 1993b). Consequently, Environmental Ethics are more closely associated with ecotourism. Fennell (2006) even refers to ecotourism as the barometer in tourism studies because it is considered one of the most ethical forms of tourism (Fennell & Malloy, 1995, 1999; Karwacki & Boyd, 1995; Malloy & Fennell, 1998a, 1998b; Stark, 2002). An extension of Environmental Ethics and ecotourism is the concept of environmental concern. Several authors emphasize the trend of environmental concern among travelers and the creation of new ethical travel (Butcher, 2003; Munt, 1994; Philipsen, 1995; Wheeller, 1994). Others point to the degrees of concern from human-centred ethics to ecological holism and competing human matters such as poverty and AIDS (Elliot, 1991; Myers, 1980).

Applied Ethics may have more impact in the field of tourism and ecotourism than do Theoretical Ethics, which are useful as far as they can offer *direction* in solving problems found in Applied Ethics (Singer, 1986). However, the two ethical traditions work together in informing and extending each other in further understanding and leading to the resolution of practical moral issues. In regards to Theoretical Ethics, the little research in tourism that is available has mainly focused on Existentialism and especially Teleology as it relates to businesses and institutions (Fennell, 1999), and so there is still much to desire in the field of ecotourism. These connections are reflected in Figure 2.1 with links drawn between Theoretical and Applied Ethics: Metaethics and Normative Ethics informing Applied Ethics, while Applied Ethics offering a critique of the Theoretical Ethics tradition and solutions to actual moral problems. Similarly within Applied Ethics, both business and environmental ethics have direct and indirect influences on and inform both tourism and ecotourism. In striving to be more sustainable and appeal to the wider public, tourism increasingly draws from environmental ethics, whereas in order to remain competitive and financially viable, ecotourism increasingly draws from business ethics.

2.1.1 THEORETICAL ETHICS

Theoretical Ethics are principle-based formal theories of ethics largely concerned with finding solutions to specific problems. This branch of philosophy would include such theoretical questions as the source and foundation of morality, the status and justification of moral rules, the nature of responsibilities and rights, and the relationship between various moral objectives. Within Theoretical Ethics, Metaethics and Normative Ethics are the major dimensions, each offering a particular view on the source of ethics and ways to determine what is ethical. While Metaethics seek to understand the nature of ethical evaluations, Normative Ethics seek to approve some ethical evaluations and reject others according to intrinsic values, principles of right action, and virtues (Veatch, 2003).

2.1.1.1 Metaethics

The focus of explaining what constitutes morality and understanding ethical evaluations belongs to the Metaethics dimension of Theoretical Ethics tradition. Metaethics is characterised by several theories, including: Moral Relativism, Divine Command, Natural Law, Social Contract, and Existentialism. Most applicable to ecotourism, *Existentialism* in simplest terms is

concerned with the authenticity and sincerity of behaviour according to one's intrinsic values and motives. In other words, Existentialism provides people with guidance through self-examination and awareness of their beliefs, values, and motives for their actions, outside of the extrinsic consideration of rules and regulations, or consequences of their actions. For instance, an authentic and sincere behaviour of a female traveler may be to interact with men in the local coffee shops, even though it may be against the cultural norms and offensive to locals.

Existentialism

A broad theory of ethics within this major dimension of Theoretical Ethics tradition is Existentialism, which relies solely upon the authenticity or sincerity of choices in establishing their morality (Häyry, 1994). Authenticity translates into the acceptance of one's freedom and moral responsibility, although interpretations of the concept vary among individual thinkers, including Kierkegaard, Dostoevsky, Nietzsche, Heidegger, Camus, and Sartre (Stewart, 1998). Nonetheless, Existentialists believe that moral value accumulates with making choices, where authenticity of such decisions is central to the attainment of the moral ideal. Therefore, the act of choosing is more important than what is chosen. As such, Existentialism is also referred to as the ethics of authenticity. With its emphasis on individual freedom of choice, this theory typically rejects the idea of God (although the first existentialist thinkers like Kierkegaard and Nietzsche were believers), instead focusing on the individual and his/her reaction to the oppression of governments and later the church. Consequently, the work of 17th century philosophers like John Locke gave rise to individualist politics which defended individual moral right to freedom from government restraint, the right to self-determination, and to individual responsibility (Luper, 2000).

Although not political philosophers, both Kierkegaard and Nietzsche addressed the invisibility or absence of the individual life from political affairs. They advocated for more emphasis on individual identity and one's life as most important (Luper, 2000). Both philosophers were influenced by 17th century writings of Pascal (as was the Existentialist movement, in general) who reflected on the seizing of life by an individual (Luper, 2000). According to Pascal, many people do not value or take charge of their own existence and instead they create diversions from close examination of self (i.e., whether one's life is worth living) and thereby escape evaluation (i.e., life as such is not worth living) (Luper, 2000; Sartre, 1984).

Interested in people's concealment of the meaninglessness of life (see also Sartre, 1984), Kierkegaard and Nietzsche launched two of Pascal's projects: first investigating the clarifying mechanisms that mislead people about their existence, and second accurately portraying human existence (Luper, 2000).

Representative of Existentialist thinking is Heidegger's concept of "Dasein", or in other words, the human subject and his/her existential experience of "being-in-the-world" at a particular moment in time (Heidegger, 1962). *Dasein* is bounded by the uses and meanings of surrounding objects, all of which are created before his/her existence (Heidegger, 1962; Stewart, 1987). According to some scholars of Existentialism, ethics are confined to the individual and do not strive to govern relations between people. As such, a person who acts in good faith in deciding to follow one moral principle instead of another, makes a decision which cannot be disputed on objective moral grounds (Häyry, 1994). However, following an Existentialist way of thinking, the solution to making moral decisions could potentially be undermined by extreme subjectivism.

In its focus on the individual person, Existentialism is closely related to ancient virtue-based theories of ethics indebted to the ancient Greek moral tradition developed by Aristotle and Plato (MacIntyre, 1981). As an example, Aristotle's Virtue Ethics are concerned with pursuing the virtuous life by focusing on the qualities of character, who we strive to be, and why the virtuous life is important. On the one hand, Existentialism is closely related to the ancient virtue-based theories of ethics as it focuses on virtues and rejects universal rules for moral actions, while on the other hand, it conceptualizes virtues and vices very differently, and denies the notion of natural good or human nature (Stewart, 1998). In this context, the focus on the person and his or her preferences takes precedence over the higher-order rules and regulations; however, Existentialism sees virtues as authenticity determined on an individual basis and not the predetermined notion of virtuous human nature. As such, Existentialism is important in helping to assess the *authenticity* of one's travel behaviour to see if it is self-determined, freely chosen, and responsible (Fennell & Malloy, 1995).

Another way to understand Existentialism – in fact, a conceptualization that I relied on to guide my research – is to use a point of comparison between the individual and another entity or an organization. According to Fennell (2006), "the existentialist makes ethical decisions not on the basis of pre-existing…moral authorities, but rather on the basis of their own subjective value

set" (p. 83). Nevertheless, such pre-existing moral authorities can serve naturally as points of reference against which one can compare his or her values and ethics. In another example of this conceptualization of Existentialism, Fennell, Plummer and Marschke (2008) point to the potentially restrictive nature of policies and regulations (which are representative of the Deontological stance) on the Existentialist freedoms and choices of the individual. Consequently, in deciding whether to follow policies and laws, "the individual will…assess both their validity and resonance by their own value set, and follow them if s/he can: (1) be true to her- or himself, and (2) act as an agent of the body who has set forth these directives" (p. 72). In this example, an individual would use the point of reference of policies and laws, as well as the organization or body that set those guidelines, to compare to their own values. Again, the point of reference is important here.

2.1.1.2 Normative Ethics

Shifting to a more narrow focus of justifying moral judgments within this ethical dimension of the Theoretical Ethics tradition, Normative Ethics is characterised by two dominant theories. *Teleology*, in simplest terms, is concerned with good and bad behaviour on the basis of the consequences of one's action, while *Deontology* is concerned with right and wrong behaviour on the basis of rules or principles. Teleology provides people with a consideration of the consequences of their actions, where bad behaviour produces negative outcomes, such as the environmental consequences of not following a traveler's code of ethics. As such, Teleology is ends-based. In contrast, Deontology provides people with guidance through rules and regulations – such as through codes of ethics – where the right behaviour means strict adherence to and respect for these rules. Both theories are concerned with obligation; however, Deontology is concerned more with the rightness of actions regardless of their consequences, whereas Teleology puts forward only one fundamental obligation: to maximize the good consequences of our conduct and to minimize the bad. To be able to judge which consequences are "good", Teleology's notion of obligation presupposes a theory of value (Waluchow, 2003).

Hence, a central aspect of moral theories such as Teleology is *Consequentialism*, which asserts that the consequences of a person's action are the basis for moral judgment. In other words, a morally good action has to produce good consequences or results, thus the ends may justify the means. Moreover, consequentialism is distinct from other theories – such as

Deontology, which focuses on the nature of the act, or Virtue Ethics, which focuses on the character of the person – in the way it approaches moral dilemmas as opposed to what moral conclusions are reached.

Teleology

A very different theory within Teleology is Aristotle's Virtue Ethics which precedes the others historically and had major influence on their evolution (MacIntyre, 1981). This theory is concerned with the question, "who should I be?" instead of "what should I do?" (Waluchow, 2003:202). In pursuing the virtuous life, we need to ask ourselves who we strive to be and why the virtuous life is important. Actions are not divorced from those who perform them and the virtuous life requires a unity of thought, feeling, and action employed in making moral decisions. For Aristotle, moral behaviour expresses virtues or qualities of character instead of rules, obligations, duties or rights (Aristotle, 2006). Morality is internal and as such it is character-oriented as opposed to rule-driven. Aristotle offered exemplars of virtues and vices instead of rules, where virtue lies at the mean point between the extremes of the two vices of excess and deficiency. He further distinguished between theoretical and practical knowledge of virtue (Aristotle, 2006). The "episteme", or theoretical knowledge, is acquired through teachings, whereas the "phronesis", or practical knowledge, is acquired through practice and requires training and habituation from early age (Aristotle, 2006). This is why the practical wisdom of "phronesis" can be seen as a master virtue. However, some of the biggest criticisms of Virtue Ethics address the lack of clear guidance on how to act in specific circumstances and the lack of clear answers to moral problems. In addition, there is uncertainty about deciding what the virtues are, especially since the theory of Virtue Ethics rejects all moral absolutes. There are also problems surrounding the concept of human nature. What is natural for human beings is often what is conventional or sanctioned by dominant groups or cultures, potentially resulting in the oppression of subordinate groups.

Within Teleology, a dominant theory of Utilitarianism relies on the principle of utility which serves as a universal and objective standard for determining our moral rights, obligations, and duties in a rational and systematic way (Waluchow, 2003). All actions are open to evaluation on the basis of their usefulness. Within Utilitarianism, there are two basic forms of judging the morality of actions: (1) value-based judgements are based on personal and social valuation of the

usefulness of the action in question, and (2) obligation-based judgements are based on the history of relationships and personal obligations established between the individual and other members of family or society. These forms are further divided between (1) the monistic theories of value which focus on happiness and pleasure as the only aspect of value, and (2) pluralistic theories of value which take into account other aspects of value that are equally important besides happiness and pleasure.

Judgments of obligation depend and follow directly from judgments of value, either as in monistic or pluralistic theories of value. Hedonism is a monistic theory introduced by Bentham, where the only thing of value or utility is happiness brought by pleasure and the absence of pain (Bentham, 1983). Green (2003) refers to this aspect of Hedonism as psychological egoism, and raises concerns about its compatibility with Hedonistic Utilitarianism which may promote the pleasure of many rather than that of an individual. On the other hand, Moore's pluralistic theory of value views pleasure or happiness as one of many things of ultimate value, whereas modern Utilitarians suggest we should satisfy people's rational preferences instead. While there are problems with monistic theories of value, such as the inability for interpersonal comparisons of utility or no precise measure for distinguishing pleasure and pain for individuals or among society at large, pluralistic theories present problems associated with competing values and a self-centred approach. Clearly, since every utility cannot be met all at once, they are often left to compete according to their context and with various results.

That being said, there are also problems with the Consequentialist theory of obligation where moral judgements are based on the consequences of one's actions taken according to some past arrangements and history of relationship dynamics. If one is to maximize the good consequences of one's actions, who is to benefit from them? Further, there are various interpretations of Consequentialism. For instance, Utilitarianism based on Bentham (1983) or on Mill (1987) restricts the relevant consequences to happiness and pleasure, while Preference Utilitarianism rejects Hedonism. Utilitarianism is not the only form of Consequentialist theory (utility versus consequence), and not all Consequentialists are Hedonists; some refer to rules, principles, and traits of character (Waluchow, 2003). In addition, there are two kinds of Consequentialist theory – direct and indirect. Indirect Consequentialism promotes maximizing utility through adopting certain principles and characteristics, the goal of which is pursued

indirectly. On the contrary, Direct Consequentialism aims directly for good consequences by determining on every occasion which action will maximize utility.

Continuing with the theories of obligation, Act Utilitarianism defines the morality of actions according to *good* or *bad* consequences of these actions; in other words, their utility or disutility. In doing so, this theory promotes the principle of equality and impartiality in acting to bring about the best consequences to all affected parties in deliberation of moral obligations (Waluchow, 2003). However, this is a forward-looking theory whereas moral reasons are often grounded in the past, such as special relationships with family and friends that challenge the principle of impartiality. Consequently, because of our close relationships grounded in years of experiences, one is more likely to help his or her family member or friend than a stranger, even if that stranger needed our help much more. Nonetheless, we may still act impartially and equitably to all strangers outside of our circle of family and friends. Moreover, this theory does not address the problem of "free riders" who may violate the duty of fair play by asking for help that is not needed and taking advantage of people who succumb to the false pleads for help. Instead, it ignores the importance of intentions and does not make a distinction between what is required and what lies beyond the call of duty. For example, compared to acts of supererogation by Mother Theresa, one is always under the obligation to share resources that will be put to the best use by those who are most needy. The major flaw of Act Utilitarianism is that moral acts are valuable because of their utility rather than being valuable in and of themselves.

In contrast, Rule Utilitarianism judges the morality of any action not by its consequences, but by the consequences of everyone adopting a general rule under which the action falls. In other words, if everyone chose an immoral action on any one issue it would result in disaster; therefore, as a rule, no one should make such a choice. According to this theory, a moral act should conform to a set of rules that maximize utility. However, Waluchow (2003) points to exceptions to this set of general rules on individual occasions, such as the "deserted island promise case" (p. 163), a hypothetical story constructed for the purpose of debate. The story describes two friends on a deserted island who made a promise to one another, after which one becomes terminally ill and dies. Now, the moral dilemma is whether the friend who made a promise has a moral obligation to keep it, even if the consequences have no bearing since his companion is no longer alive. Problems associated with this theory include rule worship,

inapplicability of idealistic codes to immoral real-world scenarios, and lack of distinction between right results and wrong reasons.

Consequently, by focusing too much on following the rules, we may fail to examine their logic and applicability and possibly fail to discover that they are not realistic in our every-day social interactions, which typically require a certain level of flexibility and moral reasoning. Finally, doing the right thing for the wrong reasons presents a moral problem of authenticity or sincerity, such as described by the Existentialist theory. In other words, Rule Utilitarianism introduces a blind spot among those who follow some rules to guide the morality of their actions, without consideration of the reasons for these actions and their sincerity. On the other hand, this theory of Rule Utilitarianism addresses in part the principal criticism of Virtue Ethics theory – the lack of guidance – by offering some general rules in choosing a moral action.

In summary, the principal tenets of Teleology are ingrained in the utility of actions and their assessment – whether good or bad – according to individual's duties and obligations, as well as the consequences of those actions. Using the lens of Teleology, a *good* travel behaviour seeks to develop virtues, the greatest good for the greatest number, and also the greatest good for the individual (Fennell & Malloy, 1995).

Deontology

Within Deontology, there are several theories that follow predetermined moral rules and principles – each theory to a varying degree – which serve as the standard for determining the morality of our actions. All actions are then open to evaluation and judged as right or wrong based on their adherence to these moral rules and principles.

Kant's Deontological Moral Theory stems from a more stringent tradition of following moral rules. This theory stresses the absolute nature of moral rules without exception and does not acknowledge the relevance of consequences or feelings in assessing moral judgments (Kant, 1996). In this non-consequentialist theory where the basis for morality is reason, Kant's "categorical imperative" – where one must do what others should do under similar circumstances – is the fundamental basis for all moral judgments (Kant, 1996). Similar to Deontological theorists like Rawls (1971) and Locke (1960), Kant (1996) emphasizes the distinction between what is *right* and what is *good*. Essentially, an act can maximize the good, yet still be wrong if it violates some Deontological principle such as duty or moral obligation, according to the

categorical imperative. Kant's Theory is seemingly similar to the conceptualisation of morality used in some Teleological theories, such as Rule Utilitarianism. However, the difference between the two lies in the focus of Kant's Deontological Theory on the moral *rules* following the categorical imperative, whereas the focus of Rule Utilitarianism lies in the *consequences* of everyone adopting a general rule. The morality of action is determined by its purpose (the general principle "maxim") regardless of the consequences and irrespective of desires such as pleasure, happiness, or preferences. A maxim is a general rule or principle which outlines what one *should* do and the reason for doing it. Unless there is sufficient reason for immoral action, such reasons and maxims become universally applicable to similar situations and governing all persons. Therefore, the categorical imperative relies on three principles: universality, respect for persons, and autonomy (Waluchow, 2003). Among the remaining questions that should be asked are the following: "Is the reason good enough?", "How does one determine the relevance of competing reasons?", and "Who is affected?"

According to the *universality* principle, personal maxims become universal law whereas immoral maxims and actions cannot pass the categorical imperative test because they are contradictory or logically inconsistent. Since certain actions are possible or conceivable even though they might be undesirable, one should be able to accept everyone acting on his/her universalised maxim when deciding upon any action. This concept is reflected by the "golden rule" of Hare (cited in Waluchow, 2003) which is the ethic of reciprocity, or in other words, "treat others as you would like to be treated". Second, the principle of *interpersonal respect* places emphasis on the intrinsic worth and dignity of rational beings. The reasoning behind this principle is likely to add importance to how we treat one another, and how we make choices and decisions, all of which eventually affects those in our families or in the society at large. This principle also places responsibility upon every person to act as a moral agent, simply because more is required of rational beings. Finally, according to the principle of *autonomy*, we should treat others as autonomous and capable of self-directed, rational action (Waluchow, 2003). This idea is linked to the principle of interpersonal respect because the ability to act freely on the basis of reason provides people with feelings of dignity and worth.

Coming from a less rigorous rules-based approach, another major theory within Deontology is Ross's Pluralistic Theory. This theory arose from the complexity of moral life where multiple factors tied to obligation play a role in our moral thinking, and from the

dissatisfaction with attempts to reduce morality to a single question of maximised utility (Ross, 1965). This pluralistic theory of obligation recognizes several moral relationships, duties, and principles, all of which are integral aspects of the moral life. Contrary to Utilitarianism and its forward-looking approach, morality also requires that we look backwards to the past. For instance, "Promises, contracts, commitments,…agreements, loyalty, friendship…all have moral significance, and all can give rise to obligations and responsibilities independently of good or bad consequences" (Waluchow, 2003:192). Therefore, Ross's Pluralistic Theory of obligation acknowledges the plurality of ultimate principles rather than their consequences, as is the nature of Teleology.

Each principle specifies a "prima facie" duty or obligation, which we must fulfill unless there is a competing prima facie duty of greater weight. In fact, Ross would argue there can never be an ethical dilemma because one of the prima facie obligations is always the weightiest or absolute, and as such, overrules the others (Ross, 1965). Ross lists six prima facie duties in everyday moral thinking: (1) those resting on our past actions (e.g., duties of fidelity arising from promises and duties of reparation requiring compensation), (2) those of gratitude requiring the return of favours (e.g., voluntary or outstanding), (3) duties of fair distribution of goods promoting justice, (4) duties of beneficence to improve others' condition, (5) duties of self-improvement, and (6) duties of non-malfeasance to prevent injury to others (Waluchow, 2003). According to Ross, the existence of moral duties and the validity of principles are known through "moral intuition" where self-evidence or truth is apparent to an attentive mind, without evidence or deduction (Ross, 1965). However, there may likely be conflicting self-evident claims made by others, with no provision of guidelines on how to determine which of the competing prima facie duties has greater weight in a given case.

Offering a complementary perspective to both Existentialism and Teleology, Deontological theory helps to assess the *right* travel behaviour based on the universal principles and duties, the cultural and ecological norms, and the laws, codes and regulations (Fennell & Malloy, 1995). In summary of this major section on Theoretical Ethics, there are several primary distinguishing characteristics between the three theories of Existentialism, Teleology, and Deontology. First, Existentialism is mainly concerned with the authenticity or sincerity of one's behaviour on the basis of being true to oneself or the society at large. Existentialist Ethics are driven by fundamentally sincere decisions while rejecting all universal rules and consequences.

Teleology is concerned with good and bad behaviour on the basis of consequences of one's actions. Teleological Ethics are driven by decisions that are fundamentally good based on the outcome. Finally, Deontology is concerned with right and wrong behaviour based on rules and principles, and driven by decisions that are fundamentally right regardless of the outcome. Both Teleology and Deontology contrast the characteristics of Existentialism and its focus on the individual's sincerity and authenticity attached to the moral action. Their attention to consequences and rules leaves no place for the consideration of individual meaning. On the other hand, Existentialism and Deontology contrast the characteristics of Teleological Theory and its main focus on the outcome of actions and decisions. Consequences of actions play no role here as long as these actions are sincere and follow predetermined rules. Finally, Teleology and Deontology share their focus on the external factors in determining the morality of actions, such as consequences and universal rules. This characteristic makes these theories very different from Existentialism and its main focus on a person's authenticity of actions.

2.1.2 APPLIED ETHICS

The Applied Ethics tradition is concerned with furthering our understanding and resolution of practical moral issues that arise in some domain of life or within a particular profession (Dare, 1998; Winkler, 1998). One of the most fundamental concerns within Applied Ethics is the usefulness of theories of ethics in confronting common moral problems. Due to scepticism about applying Normative Theory on a large scale and according to set principles, pluralistic theories have been proposed within Applied Ethics to conceptualise and solve problems that arise. For example, Caplan's *Engineering Model of Applied Ethics* applies scientific or ethical knowledge to situations in real life in a completely rational and impartial style (cited in Häyry, 1994). However, not all Applied Ethics theories are devoid of emotion. Essentially, Applied Ethics present new solutions to old moral problems and to completely new problems – such as "wicked problems" (e.g., global warming), which cannot be solved in traditional linear fashion – that were not anticipated or accounted for by older moral traditions.

Contextualism, as the main theory of practical moral decision-making is increasingly popular in resolving moral problems within the complexity of real-life circumstances (Winkler, 1998; Winkler & Coombs, 1993). In doing so, Contextualism relies primarily on a method of comparative case analysis which generates practical solutions to moral dilemmas by discursive

triangulation from simple to more challenging cases. In other words, it uses an "inductive process of seeking the most reasonable solution to a problem within a framework of shared values" (Winkler, 1998:194). Consequently, Applied Ethics bridges Deontology and Utilitarianism via case-based reasoning or "casuistry", as it starts with the immediate facts of a particular moral issue instead of a theory (Jonsen & Toulmin, 1988). By focusing on a single issue as opposed to a moral theory, Applied Ethics increase the possibility of agreement, particularly by those who may disagree on the reasons, which support their individual positions. While Applied Ethics uses ethics theory, it does not view it as the most important aspect of moral reasoning (Jonsen & Toulmin, 1988). Therefore, the practical understanding of everyday problems in Applied Ethics is most relevant and useful in applying theories of ethics to their resolution (Baier, and Wertheimer, both cited in Winkler & Coombs, 1993). In some cases, Applied Ethics theory also challenges Metaethics theory by critiquing its applicability, revealing its limitations, and offering new ways of solving new and old moral problems, such as by combining various theories of ethics.

Contrary to the notion of moral expertise, Contextualist theory recognizes the importance of various skills (i.e., intellectual, creative, and emotional) and forms of knowledge (i.e., psychological, sociological, religious, legal, and political) beyond those of moral philosophers, and thus it portrays Applied Ethics as multidisciplinary (Winkler, 1998). Although discussing a moral dilemma under a general principle is likely to save time and effort, some Applied Ethicists support an anti-theorist version of Applied Ethics in focusing on the details of particular cases rather than on general principles (Winkler & Coombs, 1993). The latter view is closer to that of Contextualist theory; however, it places greater demands on the skills and knowledge of the investigator (Waluchow, 2003). As such, Applied Ethics theories are guiding frameworks and not instructions for generating moral answers.

Within the Applied Ethics tradition, Environmental Ethics is the most commonly used and relevant philosophy linked to nature-based tourism and ecotourism in particular, because it shares the fundamental philosophy supporting the holistic and ecocentric relationship between people and nature ingrained in ethics. Other philosophies within Applied Ethics, such as Business Ethics and Biomedical Ethics (in Figure 2.1) are not directly applicable to ecotourism, but some strategies and practices developed in Business Ethics have been adopted for use. Indirectly, ecotourism draws from theories and philosophies established in the area of tourism,

including its foundation of Business Ethics. While the overlap of ecotourism with general mass tourism is due to the necessity of remaining economically competitive and viable, another force is the softening of the ecotourism sector and hardening of mass tourism which strives towards more sustainable approaches. It is within this larger reality of an unethical global market system (McMurtry, 1998; Nowaczek, Moran-Cahusac & Fennell, 2007) that the value of incorporating more effective and efficient business strategies has been recognized as a means to help ecotourism be more successful in terms of its economic survival.

2.1.2.1 Environmental Ethics

Environmental Ethics is a branch of environmental philosophy that addresses the *ethical relationship* between humans and the rest of nature. Basically, it extends the approach of Human Ecology by adding an element of ethics. As such, Environmental Ethics helps guide the multitude of ethical decisions that we make with respect to the natural environment. Housed within the Environmental Movement, the field of Environmental Ethics addresses the philosophical aspects of environmental problems, and has been reflected in works such as Garrett Hardin's *The Tragedy of the Commons* and Aldo Leopold's *The Land Ethic* (Rolston, 2000). The main idea expressed in these writings is the centrality of our philosophical ethical stance in directing the human relationship with the natural world. Unfortunately, this relationship is often based on people's exploitive tendencies imposed upon nature and resulting in an ecological crisis. The common thread in ethical debates on environmental preservation is this guiding ethical philosophy concerning the relation of humans' attitudes towards other living organisms – whether ecocentric or anthropocentric. Indeed, Rolston (2000) envisions Leopold's *land ethic* could be extended to an *Earth ethic* based on the realization of the complexity of ecosystem integrity and its evolutionary dynamism (i.e., dynamic stability of recurrent processes and patterns over millennia). The Earth ethic is concerned with respect for the intrinsic values of nature and for humans' responsibility for sustaining these values, both in theory and practice.

Philosophical views within Environmental Ethics tend to take on one of two approaches. First, the *traditional moral expansionism* approach extends anthropocentric ethics to non-human sentient life with a future-oriented preservationist outlook, similar to Ecofeminist ethics of care (Salleh, 1997) or Buddhist compassion (Keown, 1998). Second, the *ecologically informed moral outlook* approach relies on the objective, intrinsic value of all nature based on similarities

common to all life-forms and interconnectedness of all life (i.e., ecosystemic homeostasis) (Rolston, 1993). Accordingly, these approaches challenge the rationality of elevating human life above all other forms, especially considering our close linkage with the natural world. Nevertheless, Rolston's (1993) ideas about the equity of all life entail radical alterations to traditional moral attitudes and beliefs, and may continue to be regarded as extremist for many societies that continue to hold views that the earth and its resources are there for humans to use for their own benefit. Applying a more instrumental approach to nature conservation initiatives may result in severe injustices and deprivations that place local communities at risk and sabotage their survival (Butcher, 2003; Talbot, 1998). For example, some ecotourism projects and debt-for-nature swaps where the external debt of developing or third-world countries is reduced by swapping the preservation of natural areas with developed countries is an instrumental approach. The effects of such instrumental approaches on the preservation of the natural environment further relate to the following issues: the environmental justice between past and future generations who will need to use earth's resources to live; environmental justice between human and animal species who will equally need to rely on earth's resources for sustenance; future-oriented thinking that will help guide more sustainable use and management of natural resources; and full consideration of the biodiversity of our planet.

A more holistic approach to Environmental Ethics is Deep Ecology, which involves a deepening of our self-understanding and our eco-spiritual awareness of being one with nature, reshaping the paradigms responsible for destruction, and counteracting alienation from society and nature (Fox & McAvoy, 2007; Miller, 2003; Naess, cited in Palmer, 1997). As a recent branch of ecological philosophy (or "ecosophy"), Deep Ecology regards humans as an integral part of the natural environment. Similar to Human Ecology, the interconnectedness between humans and other life forms is much deeper. It is biocentric, or in other words life-centred, in that it places intrinsic and equal value on all species and ecosystems, and all of their sustaining processes. Consequently, Deep Ecology extends or deepens Environmental Ethics to give equal consideration to all organisms, and as such, this philosophy is considered radical when compared to other related approaches such as the Environmental Movement and Human Ecology. The foundational principle behind Deep Ecology as indicated by its founder, Arne Naess, is "biospheric egalitarianism" which supports the rights of all living things as equal (Palmer, 1997; Singer, 1977). Most importantly, the *depth* of Deep Ecology refers to its concerns with

fundamental philosophical questions about the role of humans as integral parts of the ecosphere, as opposed to a narrow view of ecology without humans that is expressed in Utilitarian Environmentalism (Palmer, 1997). To illustrate the point of interconnectedness and holistic orientation to ecological issues, the Gaia hypothesis (Miller, 2003) views the living and non-living parts of Earth as a complex interacting system that is inherently intelligent in being able to self-regulate – a single organism resembling that of a human body. Similar to Gunderson and Holling's (2002) complex systems theory of panarchy describing non-hierarchical organising principles, although at much smaller scale, the Gaia hypothesis postulates the regulatory effect of all living and non-living components of Earth in further sustaining and promoting life. Along with a host of other scientific theories, Deep Ecology rejects the extremes of both human-centred and nature-centred views (Palmer, 1997).

A good example of Deep Ecology is Marietta's (1994) strand of Critical Holistic Environmentalism, which he calls a "person-planetary perspective" of humans in nature, recognizing the interrelatedness of humans with nature and the worth of individual people and the human culture. His perspective is contextualistic and pluralistic in theory (i.e., uses numerous theories of ethics according to a particular context), feministic and humanistic (i.e., acknowledging personal ethics, ethics of compassion, and ethics of care), and biological (i.e., grounded in both scientific and human ecology perspectives). Whenever this interconnectedness between humans and nature is denied, there are often negative consequences. As an example, Bookchin's (cited in Palmer, 1997) Human Ecology points to human relations ingrained in hierarchical levels of dominance and oppression as the sole cause of environmental problems, where the abuse and exploitation of the natural world is but another expression of the hierarchical nature of human affairs. Ecotourism has the potential to be another such domain of human exploitation and one which remains ethically controversial among environmentalists because it could serve to both destroy and protect the natural environment, to broaden and narrow the minds of tourists and host populations, to promote selfishness and self-indulgence or sensitivity and philanthropy (Palmer, 1997). For instance, Holden's (2003) evaluation of tourism stakeholders' actions towards nature within the context of Environmental Ethics reveals that the majority pursue an ethic of conservation guided by the instrumental use of nature (i.e., conservation for profit, such as in the case of ecotourism). Not surprisingly, low desire to shift

towards non-anthropocentric environmental ethics further supports the reality of little benefits that can be derived from this approach by the tourism stakeholders.

To illustrate these positions within Environmental Ethics, Macbeth (2005) has taken the work of several others – Duffy (2002), Hallen (2003), Holden (2003), Hunter (1997) and Shrader-Frechette (1981) – and developed an integrated model of their viewpoints. Macbeth presents four platforms along a spectrum of sustainability applicable both to Environmental Ethics, by incorporating an ethical element into environmental issues, and to ecotourism, as one means of sustainable development (see Table 2.1).

The first tourism scenario has very weak sustainable development position, because this approach fosters a growth-oriented and resource exploitive approach ingrained in the blue-green political ideology of the free-market. This consumer-based anthropocentric scenario aims to satisfy tourists and operators as its main consideration. The second scenario is a product-led tourism development with a weak sustainability position that subordinates the environment to a growth-managed development. This position is ingrained in the blue-green/red-green political ideology where the conservation of resources is guided solely by anthropocentric motives. The third position represents environment-led tourism scenario concerned mainly with the natural environment, and then focused on products which are designed to work in harmony and not compete with other sectors. This strong sustainability position ingrained in the red-green environmental political ideology promotes zero population and economic growth. Finally, the fourth scenario is one where tourism development takes a very strong sustainability position and deep-green environmental political stance in suggesting there are situations where tourists should be excluded, human population reduced, and economic growth curtailed. The deep or radical end of the sustainable development spectrum presented by Hunter (1997) is most applicable to the holistic approach of Deep Ecology in Environmental Ethics. The very strong sustainability position of an ecological non-anthropocentric extension advocates bio*ethics*, equal rights of nature based on its intrinsic value, and preservation of nature balanced directly with anti-economic growth and reduced human population. Consequently, this is the only position that incorporates ethics, intrinsic values, and limits to growth into the sustainability debate.

Table 2.1

Hunter's Sustainable Development Spectrum Compared

Holden's Environmental Perspectives	*Metaphors*	*Merchant's Taxonomy*	*Duffy's Environmental Political Ideologies*	*Hunter's Sustainability Position*
Ethics of Instrumentalism Anthropocentric	Frontier, overlaps with Lifeboat	Egocentric	Blue green	Very Weak
Hunter's Defining Characteristics	Anthropocentric and utilitarian; growth oriented and resource exploitative; free-markets and consumerism; economic growth and technological innovation			
Conservation Ethic Anthropocentric	Lifeboat, overlaps with Spaceship	Egocentric	Blue green/ Red green	Weak
Hunter's Defining Characteristics	Anthropocentric and utilitarian; resource conservationist; growth managed; concern for distribution of development costs, intra- and inter-generational; rejection of infinite substitution of human and natural capital; some natural system critical; sustainable development following Brundtland			
Libertarian Extension Non-anthropocentric	Spaceship, overlaps with Living Earth	Homo-centric	Red green	Strong
Hunter's Defining Characteristics	(Eco)systems perspective; resource preservationist; recognizes primary value of maintaining the functional integrity of ecosystems over and above secondary value through human resource utilization; interests of the collective over the individual; adherence to inter- and intra-generational equity; zero population and economic growth			
Ecological Extension Non-anthropocentric	Living Earth	Ecocentric	Deep green	Very Strong
Hunter's Defining Characteristics	Bio*ethical* and ecocentric; resource preservationist to the point where utilization of natural resources is minimised; nature's rights or intrinsic values in nature encompassing nonhuman living organisms and even abiotic elements under literal interpretation of Gaianism; anti-economic growth and reduced human population			

Adapted from: Duffy (2002), Hallen (2003), Holden (2003), and Shrader-Frechette (1981)
Source: Macbeth (2005)

Another ethical direction for guiding tourism, particularly for ecotourism as the new area of environmental concern (Honey, 1999; Liu, 2003), may be established through Habermas's discourse ethics. Habermas's principle of "universalizability" (i.e., rational consensus on a proposed norm to establish its validity) demands that all affected parties accept the anticipated consequences of their decisions according to everyone's interests. This principle is instrumental in the development of ecotourism, yet because of the practical realities of local politics and economics, this principle is rarely realised. To balance the rationalistic approach of Habermas, Stark (2002) puts forth a concept borrowed from feminist ethical and political theory of constructing associational public spaces. This construction requires that participants create an "enlarged mentality" where they understand each other, appreciate others' points of view, and learn to reason so that they collectively negotiate different discourses (Stark, 2002). This process is particularly applicable to discussions in ecotourism as these are characterised by immense socio-cultural contrasts between stakeholders, often from traditional aboriginal societies and from developed countries, and their differing positions with respect to Environmental Ethics. Consequently, this process of real exchange entails both technological (i.e., rational and objective) and creative discourses (i.e., spiritual and relational), while more practical remedies to environmental issues within ecotourism entail the direct consideration of Environmental Ethics. According to George Mombio (cited in Broddle, Khoo & Barth, 2006), travelers have new moral obligation in the context of climate change where air travel would be considered unethical in any moral system. Hence, ecotourism would be a contradiction in terms, unless it occurred close to home (e.g., urban ecotourism) or did not rely on air travel. In the attempt at changing public attitudes, morality might be the only winning argument (Broddle, Khoo & Barth, 2006).

In summary, Environmental Ethics bridge conceptually the social notion of environmentalism and ethics in the larger focus on ecotourism and provide its philosophical foundation. In addition to contributing to the discussion on ethics and ecotourism, Environmental Ethics as a value-based philosophy also adds to the debate on the role of values and their influence on behaviour.

2.1.3 SUMMARY

The principal aspects of the Teleological, Deontological, and Existentialist theories of ethics (i.e., good/bad, right/wrong, authentic/sincere) chosen for my study are fundamental. While there might be variations on these three themes within each theory of Teleology, Deontology, and Existentialism, those aspects are relatively constant and dominant characteristics of each theory of ethics.

An applicable ethics theory, Teleology, considers behaviour as *good* or *bad* based on its consequences. In the context of ecotourism, this theory is concerned with the effects of actions on various parties, such as operators, travelers, local populations, or all living organisms. For instance, a traveler may consider choosing a trip with the most responsible operator that is committed to sharing ecotourism profits with the host communities, stimulating the local economy, and supporting conservation projects in the area. Another Teleological theory that is very applicable to ecotourism is Aristotle's Virtue Ethics, which use the personal ethics of character as the lens through which all moral issues are assessed. Instead of focusing on moral issues that are ever-changing, this theory, unlike others, focuses on the individual's character as a more fixed construct.

Another applicable theory of ethics is Deontology which distinguishes between *right* and *wrong* behaviour based on established rules and principles. Applicable to ecotourism, Ross's Pluralistic Theory acknowledges the complexity of moral choices and circumstances, while also being a backward-looking theory, meaning it respects past commitments, promises, and obligations. For instance, a new ecotourism development in partnership with a native community would certainly encounter many complex moral issues. However, the partners of this project would need to stay committed to the past agreements that respect the cultural and ecological sensitivity of the area. This theory may also find application in the interactions between travelers and hosts, and the natural environment, particularly when codes of conduct are considered. For instance, the right behaviour is one that follows the codes of ethics established by the ecotourism operator and the host community.

The third relevant notion offered by Existentialism considers an *authentic* or sincere behaviour as moral. The focus here is on the individual person and the choices he or she makes, while rejecting the universal rules offered by some other theories (e.g., Kant's Deontological Moral Theory). Using codes of ethics as an example, it would not be sufficient to follow the

established codes if the act itself was not sincere; for instance, if travelers follow the codes as part of group norms. Instead, a fully moral act requires that travelers choose to follow codes guided by their authentic beliefs and values. Consequently, Existentialist theory may be more important in learning about visited environments and cultures (authentic local information and interpretation as opposed to staged experiences to entertain tourists), and less significant in following established codes of conduct.

Several authors have commented on plurality of ethics (Dare, 1998; Winkler, 1998) and a holistic view of ethics in the interplay between multiple traditions and theories of ethics (Malloy & Fennell, 1998b; Marietta, 1994; Waluchow, 2003), while others see little room for ethics in our current world systems (Duffy, 2002). Many believe that all theories within the Theoretical and Applied Ethics traditions are related and important. For instance, Stewart (1998) acknowledges both the distinction and overlap between virtue-based and rule-based theories of ethics. The distinction between these two theories of ethics still lies in the focus on the moral character of an individual versus the focus on rules to guide individual's choices. The overlap, however, stems from the modern philosophy that conceives "moral life" differently, where "ethics is considered not to be something which concerns virtue alone but rather universal rules for action" (Stewart, 1998:216). Stewart further believes each theory of ethics should be understood in the context of the Western thought and history in which it was developed.

Similarly, Doppelt (2002) warns of the danger – both political and intellectual – of over-simplifying and reducing various theories of ethics into a project of assimilation, which could result in disempowering the Applied Ethics tradition and force a return to traditional Theoretical Ethics. In other words, certain similarities between the theories of ethics do not warrant their assimilation, especially since the Applied Ethics tradition has built on these theories to devise new ways of solving entirely different moral issues. Therefore, both traditions of Theoretical and Applied Ethics are crucial for very different reasons. As there is constant feedback between Theoretical and Applied Ethics, there is room for both, informing new theories within Applied Ethics – such as advocated by Klonoski (2003) – and rethinking past theories of Theoretical Ethics. Waluchow (2003) cautions different frameworks of general normative theory may be misleading if we focus on one and ignore the others. The "conflicting doctrines, instead of one being true and the other false, share the truth between them, and the non-conforming opinion is

needed to supply the remainder of the truth of which the [other] doctrine embodies only a part" (Mill, cited in Waluchow, 2003:221).

Consequently, a careful consideration of all relevant theories of ethics should provide the best combination of insights into the nature of ethics, especially as they pertain to ecotourism. To that end, three distinct theories of ethics: Teleology, Deontology, and Existentialism, emerge as the most relevant. This recognition of overlap and contribution of various theories of ethics is essential to developing an understanding and a means of moving forward in the development of ecotourist ethics. In order to see where these theories might be ideally used in ecotourism, we must first understand the basic philosophical foundations of Ecotourism.

2.2 PHILOSOPHICAL FOUNDATIONS OF ECOTOURISM

Before ethics can be incorporated into the discussion, the foundations of ecotourism – its conceptual and definitional roots and philosophy – must first be described and understood. Just as the preceding section delved into the depths of ethical traditions and associated theories, so too, the depths of ecotourism need to be explored before these two areas can be merged in a meaningful way. The focus of this section is on the definitional and conceptual foundations of ecotourism, and includes a consideration of the way in which certain practical issues have reshaped the way we think about ecotourism. For example, the increasing overlap between ecotourism and mass tourism, where mass tourism is becoming more sustainable while ecotourism is becoming softer and hybridised into forms of *consumptive*, *mass*, *resort*, *urban*, and *Asian* ecotourism, has altered the traditionally clear distinctions between these forms.

Based on the main components typically identified in numerous definitions and typologies, ecotourism can be described as predominantly nature- and culture-based, learning-centred, conservation-oriented (or sustainable), and ethically-grounded (Boeger, 1991; Ceballos-Lascurain, 1987; Fennell, 1999; Fennell & Eagles, 1990; Orams, 2001). Traveler typologies reflecting the polar opposites of hard-path, active ecotourists and soft-path, passive ecotourists also can be represented by an ecocentric perspective of travelers who are devoted to helping natural areas and local communities involved in ecotourism (i.e., Restoration Ecotourism), either through volunteering, doing research (e.g., Galley & Clifton's [2004] research on ecotourists), or providing monetary support. Nonetheless, depending on the authenticity or sincerity of their motives (whether self-serving or altruistic), such volunteers and researchers might simply enjoy

the exclusive access to wild spaces not accessible to typical ecotourists. In this case, they may qualify as soft-path or passive ecotourists. Contrary to the truly sincere ecocentric motives of travelers, those holding an anthropocentric view may be motivated to visit these spectacular areas of natural beauty simply for more selfish reasons of enjoyment and pleasure (i.e., Hedonism). Depending on their psychographic characteristics, these travelers may include organised tour groups, school trips, 3-S tourists (i.e., those seeking sun, sand, and sea), and ACE tourists (i.e., those seeking adventure, culture, and ecotourism).

As a first step in my discussion on the philosophical underpinnings of ecotourism, I have conducted an extensive review of prevalent definitions of ecotourism to provide the conceptual foundations for the area of ecotourism. My review was based on multitude of existing definitions, conceptual frameworks, comparative studies, and ecotourist typologies, to draw out the most dominant themes of ecotourism. Next, my discussion focused on Environmentalism as a particularly important influence on Ecotourism. By examining the philosophical roots of ecotourism via Environmentalism, I have focused on how we can achieve the principles of ecotourism, or perhaps why achieving them is increasingly problematic. Finally, I have moved the discussion from the philosophical level of definitional issues and influences of environmentalism, to one of psychographics. This specific area emerges as increasingly important to understanding the individual traveler by examining associated psychographic characteristics of visitors, such as the role of values which ultimately drive their behaviours.

2.2.1 DEFINITIONAL ISSUES AND ECOTOURIST TYPOLOGIES

Ecotourism definitions are many and diverse, even though they are derived from the same fundamental philosophy and share several key components thought to be linked to ecotourism. For example, one of the earliest and most widely accepted classical definitions generally accepted as the first definition of ecotourism was coined by Ceballos-Lascurain in 1983 as:

> Traveling to relatively undisturbed or uncontaminated natural areas with the specific objective of studying, admiring, and enjoying the scenery and its wild plants and animals, as well as any existing cultural manifestations (both past and present) found in these areas. (1987:14)

A recent definition of ecotourism by Fennell (1999) incorporates what he sees as the most important aspects of ecotourism, including ethics which is often overlooked, even if assumed. According to this author:

> Ecotourism is a sustainable form of natural resource-based tourism that focuses primarily on experiencing and learning about nature, and which is ethically managed to be low-impact, non-consumptive, and locally oriented (control, benefits, and scale). It typically occurs in natural areas, and should contribute to the conservation or preservation of such areas. (p.43)

According to some authors, most definitions agree upon at least three components of ecotourism: nature-based, learning-centred, and conservation-oriented (Blamey, 1997; Diamantis, 1999; Orams, 2001). Some authors also have identified an ethics component as key (Fennell, 1999, 2000; 2006; Fennell & Malloy, 1995, 1999; Valentine, 1993; Weaver, 2001c; Western, 1993; Wight, 1993a, 1993b). The nature-based and conservation-oriented components of ecotourism definitions reflect the natural environment, while the learning-centred component reflects the human aspect, whether expressed by local communities or visitors of different socio-cultural backgrounds. The ethics component is most interlinked, bridging the natural and the human aspect of human ecology, and linked closely with all other components of ecotourism. As an example, links are evident through the ethical treatment of natural ecosystems and local cultures, through codes of ethics and other learning-centred and interpretive approaches, and through ethical decision-making frameworks utilised by travelers, local populations, and ecotourism operators.

A detailed study by Fennell (2001b) using content analysis to examine 85 ecotourism definitions revealed five characteristics which were cited most frequently: natural areas, culture, education, conservation, and benefits to locals. Many of these ecotourism characteristics identified by Fennell affirmed the connections to human ecology (e.g., ecocentric philosophy, holistic view of humans in nature, interrelationships between all living and non-living organisms), aspects of human cultures (e.g., spiritual significance of natural elements to traditional cultures, equal control and participation of locals in the ecotourism project) and natural environments (e.g., ecological significance of biodiversity, experiential outdoor education). Similarly, in an independent, updated content analysis of ecotourism definitions, conceptual frameworks, and ecotourist typologies found in the literature, I set out to identify what aspects tended to be referred to most consistently. Following this process, I found the core

components of ecotourism to be: (1) Nature, (2) Culture, (3) Education, (4) Ethics, and (5) Conservation (see Table 2.2). My review of the literature on ecotourism revealed *Nature* to be the most consistently cited aspect of ecotourism (indicated by 46 instances), followed by *Conservation* (38 instances), *Ethics* (30 instances), and *Education* (23 instances), where *Culture* received the least amount of emphasis (15 instances).

Table 2.2

Components of Ecotourism Emphasised in the Literature

Sources	**Components of Ecotourism[a]**				
	NAT	**CULT**	**EDUC**	**ETH**	**CONS**
Laarman and Durst (1987)	✓		✓		
Ceballos-Lascurain (1987)	✓	✓	✓	✓	✓
Halbertsma (1988)	✓		✓		✓
Kutay (1989)	✓			✓	
Ziffer (1989)	✓	✓		✓	✓
Fennell and Eagles (1990)	✓	✓	✓		✓
Boeger (1991)	✓	✓		✓	
Boo (1991)	✓			✓	
Kusler (1991)	✓		✓		✓
Lindberg (1991)	✓				✓
Canadian Environ. Advisory Council (1992)	✓				✓
Ecotourism Association of Australia (1992)	✓	✓	✓	✓	✓
Scace, Grifone, and Usher (1992)	✓	✓		✓	✓
Miller and Kaae (1993)	✓				✓
Valentine (1993)	✓			✓	✓
Western (1993)	✓			✓	✓
Wight (1993b)					✓
Allcock *et al*. (1994)	✓		✓	✓	✓
Buckley (1994)	✓		✓	✓	✓
Norris (1994)	✓			✓	✓
Commonwealth Dept. of Tourism (1994)	✓		✓	✓	✓
HLA/ARA (1994)			✓		✓
Pearce and Moscardo (1994)	✓				
Wearing (1994)		✓	✓		
Chadwick (1995)	✓				

Sources	Components of Ecotourism[a]				
	NAT	**CULT**	**EDUC**	**ETH**	**CONS**
Chapman (1995)	✓				
Eagles (1995)	✓		✓	✓	✓
Fennell and Malloy (1995)	✓	✓		✓	
McCool (1995)	✓			✓	✓
Orams (1995)	✓			✓	✓
Weiler and Richins (1995)	✓			✓	✓
Brandon (1996)				✓	
Goodwin (1996)	✓			✓	✓
Obua and Harding (1996)	✓				✓
Wallace and Pierce (1996)	✓	✓	✓	✓	✓
Blamey (1997)	✓	✓	✓	✓	
Palacio and McCool (1997)	✓				
Blamey and Hatch (1998)	✓		✓		✓
Ecotourism Society (1998)	✓	✓	✓	✓	✓
Lew (1998)	✓	✓			✓
Diamantis (1999)	✓		✓		✓
Fennell (1999)	✓	✓	✓	✓	✓
Björk (2000)	✓		✓	✓	✓
Diamantis (2000)	✓				✓
Blamey (2001)	✓	✓	✓	✓	✓
Orams (2001)	✓		✓	✓	✓
Weaver (2001a)	✓	✓	✓	✓	✓
Weaver (2001b)	✓		✓	✓	✓
Weaver and Lawton (2002)	✓			✓	✓
Fennell (2002)	✓				✓
TOTAL References to component	46	15	23	30	38

[a] NAT=Nature; CULT=Culture; EDUC=Education; ETH=Ethics; CONS=Conservation
* Based in part on comparative studies by Fennell (1999), Rahemtulla and Wellstead (2001), and Weaver (2001a)

In respect to the most consistently cited components of *Nature* and *Conservation*, these findings are not surprising. Pristine natural environments of high biodiversity and dramatic vistas are the fundamentals of ecotourism to successfully operate in practice. Conserving the integrity

of these natural areas is the precondition to ecotourism's success. More surprising, the theme of *Ethics* is cited more consistently than the themes of *Education* and *Culture*. This finding is particularly encouraging in that more attention is given to aspects of ethical ecotourism operation where ethics are openly addressed in definitions, rather than assumed by ecotourism philosophy. Consequently, such definitions educate travelers and operators, alike, on the importance of ethics. Additionally, there does not appear to be any chronological pattern to these components. All of them appear at different points throughout the history of these definitions, from 1987 up to 2002, some more consistently than others. The components of *Nature*, *Culture*, and *Education* expressed in ecotourism definitions typically pertain to ecotourism attractions where they play a major role, such as through nature exploration, interaction with local cultures, and nature interpretation programmes. On the other hand, the components of *Ethics* and *Conservation* are increasingly recognised by ecotourism definitions and tied to ecotourism impacts on the natural areas, the local populations, their cultures, lifestyles, and the local economy. Emphasis of these themes may be due to some occurring problems with ecotourism projects and the realisation that ecotourism is not exempt from similar issues that plague the general mass tourism.

In addition to the main themes or components of ecotourism cited throughout the literature, some authors tend to define ecotourism in comparison or opposition to other forms of tourism, such as mass, alternative, sustainable, or consumptive tourism. For instance, Weaver (2001b) believes ecotourism overlaps with mass tourism such as "sea, sand, and sun tourism" that could involve scuba diving and marine observation. Similarly, Fennell (1999) portrays the relationship between mass tourism and ecotourism as overlapping with sustainable and unsustainable tourism practice. Whereas mass tourism is mostly unsustainable, ecotourism and alternative tourism – including cultural tourism – are sustainable tourism practices. In fact, Weaver (2001c) has identified several overlaps with ecotourism: with nature-based tourism, adventure tourism, cultural tourism, alternative tourism, mass tourism, sustainable tourism, non-consumptive and consumptive tourism. Weaver sees ecotourism as being largely subsumed by sustainable tourism and mass tourism, where sustainability can be maintained only when ecotourism is extended into the mass tourism arena, but remains a subset of sustainable tourism. Furthermore, Weaver (2001c) sees some converging and symbiotic relationships between ecotourism and mass tourism. While ecotourism imparts sustainability and environmental ethos to mainstream tourism, provides diversification opportunities, and attracts increasingly "green"

tourist market, mass tourism provides sufficient market and revenue flows to position ecotourism as a major resource stakeholder with significant lobbying influence, and offers effective environmental management systems (Weaver, 2001c).

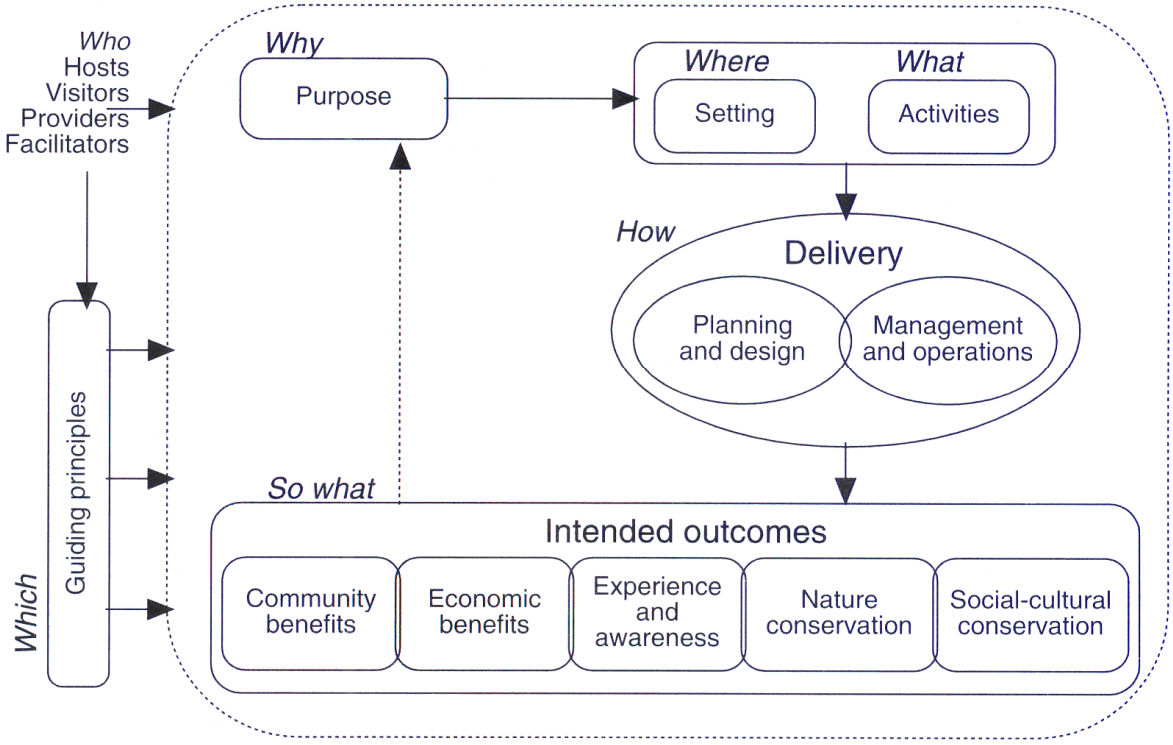
Increasingly, many authors are commenting on the philosophical and practical overlap between ecotourism and conventional mass tourism (Jafari, 2001; Jenkins *et al.*, 2002), which further complicates defining this concept. This overlap between the two is most visible across the sustainability continuum, where ecotourism is becoming more hybridised and softening towards a form of mass ecotourism (Lau & Johnston, 2006; Lumsdon & Swift, 1998; Novelli *et al.*, 2006; Weaver, 2002), while mass tourism is implementing more sustainable practices and adding some complementary ecotourism trips to its resort- and cruise-based repertoire (Diamantis, 2000; Johnson, 2006; Kontogeorgopoulos, 2004a, 2004b, 2006; Lück, 2002; Weaver, 1999, 2001b). Additionally, the plethora of hybridised forms of ecotourism now include *consumptive ecotourism* such as hunting and fishing (Novelli *et al.*, 2006); *mass ecotourism* relying on large numbers of travelers and triggered by popularity of the area and related tourist demands (Lumsdon & Swift, 1998; Myles, 2003; Weaver, 2001b); *resort ecotourism* developing ecotourism opportunities into eco-resorts (Ayala, 1996); *urban ecotourism* focusing on nature-related opportunities close to home (Joppe & Dodds, 2003; Lau & Johnston, 2006); and even distinct forms of *Asian ecotourism* defined by place, activity, and/or product rather than by the principles of ecotourism (Weaver, 2002a).

Many ecotourism definitions also rely on various related conceptual frameworks (e.g., Edwards *et al.*, 1999, cited in Fennell & Dowling, 2003; Fennell, 1999, 2002; Laarman & Durst, 1987; Orams, 2001; Wearing, 1994; Wight, 1993a) which have been developed to describe the ecotourism sector or to the travelers. As an example, Fennell (1999) identified three specific components of tourism (i.e., adventure, culture, and ecotourism) that make up what he refers to as ACE tourism and which interact according to the specific contexts in which they take place. Fennell and Nowaczek (2003) have used the ACE framework to characterise three different samples of domestic Polish ecotourists, Canadian ecotourists in Costa Rica, and American ecotourists in Mexico. In each context, the specific sample identified with a different component of ACE. Weaver (2001c) has referred to ACE tourism as “trekking”, which he defines as an activity usually associated with mountainous venues and typically entailing all three components of nature, adventure, and culture.

Another conceptual model of ecotourism, specific to the Americas (i.e., Canada, United States, Latin America, and Caribbean), was derived by Edwards (1999, cited in Fennell & Dowling, 2003) from his qualitative analysis of 42 ecotourism definitions identified by 119 government tourism agencies, in the literature, and by practicing professionals (see Figure 2.4). The essential components of this model that are incorporated into ecotourism definitions, are: (1) the stakeholders of ecotourism (*who*), (2) the purpose of the ecotourism project (*why*), (3) the setting (*where*) and activities (*what*), (4) the delivery of ecotourism planning and management (*how*), (5) the intended outcomes (*so what*), and (6) the guiding principles (*which*). These components interconnect in a dynamic, circular fashion that feed into each other at two levels: the stakeholders and their chosen principles that guide ecotourism, and the purpose and intended outcomes of the ecotourism project.

Figure 2.2

Definitions-Based Model of Ecotourism for the Americas



Source: Edwards, McLaughlin & Ham (1999), cited in Fennell & Dowling (2003)

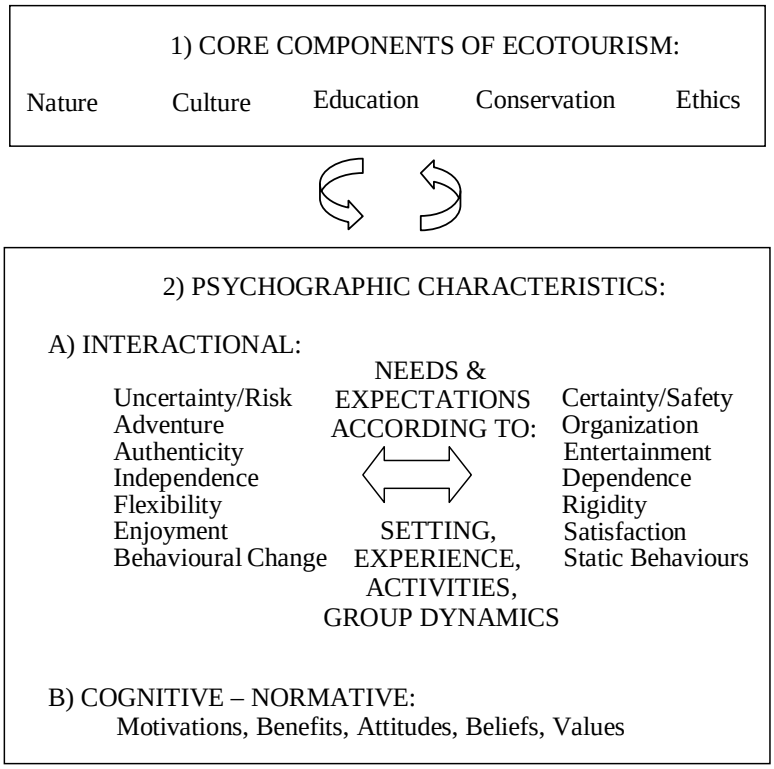
This model (Figure 2.2) represents a practical approach to ecotourism as its elements guide policy-makers through the types of questions they need to answer in order to develop ecotourism policy. For example, policy-makers can more easily recognise who is to be involved in policy development and what kinds of activities should be offered by an ecotourism destination or operator. An important implication of this model is that it clearly reveals the underlying philosophy of ecotourism as one that is predominantly defined by the relationship between western developed countries, which hold most of the market demands for ecotourism, and southern developing countries, which contain the natural resources and ecotourism attractions desired by travelers (Wight, 2001). With the international market demands for ecotourism centred in North America and Europe, Wight (2001) emphasizes the concentration of western origins of ecotourists and ecotour operators, which then tend to become translated throughout other world regions. Consequently, this predominantly western philosophy is played out in the definitions and typologies of ecotourism, particularly their focus on nature and conservation which are characteristic of the Environmental Movement history of the Americas (Guha, 1989). The western-centred approach of ecotourism is something to be aware of and it might be the basis for the failure to arrive at a consensus on a universal definition.

Additionally, ecotourism definitions focus on typifying travelers by distinguishing who is considered an ecotourist and on what grounds. Most typologies and definitions of ecotourists are empirically-derived derived from data gathered by researchers, although a few studies have taken an approach where participants self-identify as ecotourists (e.g., Tao, Eagles & Smith, 2004). Accordingly, travelers to Taiwan's Taroko National Park defined themselves as ecotourists based on their expressions of environmental responsibility, desire to learn, love of nature, participation in ecotourism activities, and visitation to natural locations (Tao, Eagles & Smith). While there are many ecotourist typologies, they have been developed independently without theoretical or methodological consistency, and are typically restricted to the data collected by and reflecting the researcher's point of view (Hvenegaard, 2002). Only rarely has a typology framework been devised based on both a theoretical and methodological foundation. One example of such a framework in the field of tourism is Cohen's (1979) typology of *modes of tourist experience*, which distinguishes between the centre consisting of the environment and the values of everyday reality, and the centre-out-there which is situated outside the culture of the home environment.

Within ecotourism, typologies of travelers can be organised according to the core components of ecotourism (see Table 2.2) or according to the psychographic characteristics of these travelers. Essentially, there are two categories of traveler typologies based on psychographics: (1) *interactional*, which is based on the interactions between the travelers and the destination area, and (2) *cognitive-normative*, which focuses on motivations, benefits, attitudes, and values (Murphy, 1985, cited in Hvenegaard, 2002) (see Figure 2.3). Interactional traveler typologies reflect travelers' needs and expectations in regards to setting, experience, activities, and group dynamics. As such, their needs and expectations range along a spectrum anchored on one end by uncertainty and risk, adventure, authenticity, independence, flexibility, enjoyment, and even behavioural change, while at the other end, their needs are reflected in certainty and safety, organization, entertainment, dependence, rigidity, satisfaction, and static behaviours. In the discussion that follows, the array of ecotourist typologies are described according to these two approaches: (1) the core components of ecotourism, and (2) the interactional and cognitive-normative psychographic characteristics.

Figure 2.3

Organizational Framework for Ecotourist Typologies



The majority of current definitions of the various types of ecotourists tend to fall between two extremes: one where the contribution of ecotourism to the natural environment portrays humans as part of nature and actively responsible, and another where the negative impacts of ecotourism portray humans as separate from nature and exploitive, and hence, ecotourism is impossible in practice (Orams, 1995). Another continuum of ecotourism management objectives portrays a range of possible effects on the ecotourist; from enjoyment and satisfaction to behaviour and lifestyle change. Additionally, the effects on natural environment can range from passive, in minimising disturbance, to active, in contributing to environmental health (Orams, 1995). These continuums reflect components of nature, conservation, ethics, and education, as well as interactive and cognitive-normative psychographic characteristics including beliefs, attitudes, and changes in behaviour. Laarman and Durst (1987) refer to these opposing views of ecotourism as *active* or *hard-path* (e.g., longer trips, small groups or independent travelers, minimal services, specialized travelers or eco-specialists in wilderness areas) and *passive* or *soft-path* (e.g., short trips, large group tours, well serviced trips, multi-purpose travelers or eco-generalists in broader range of natural areas). This basic typology reflects the nature component of ecotourism as grounded in the context of interactional psychographics in relation to the setting, experience, and group dynamics. As an example of the hard-path end of the ecotourism spectrum, Restoration Ecotourism focuses on rehabilitation, incentive for efforts related to conservation, and an opportunity for volunteering (Galley & Clifton, 2004; Weaver & Lawton, 2002).

Similar to his earlier study, Orams's (2001) continuum between the hard and soft aspects of ecotourism – after the model of Laarman and Durst (1987) – distinguishes between ecotourists according to the level of challenge or physical difficulty being pursued and the degree of interest or expertise in the natural attraction. He also typifies humans as having natural and unnatural influences on nature, and ecotourism as being possible or impossible according to the types of ecotourists ranging from exploitive to passive and active in their contribution to environmental health. Likewise, Fennell (2002) offers an updated framework of soft and hard ends of ecotourism that describes the specialized hard-path sector as being relatively small compared to the much larger soft-path sector, which is characterised by lower specialization, expectations, and devoted time. His framework conveys that the hard-path ecotourist is mostly interested in the natural history component, whereas the soft-path ecotourist may be interested in a variety of

other attractions and activities within the realm of ecotourism. Both of these frameworks portray interactional psychographic characteristics of travelers and their settings, but whereas Fennell's (2002) framework touches on the nature and specialization components of ecotourism, Orams (2001) incorporates the components of conservation, contribution, and ethics. With the increase of soft-path ecotourists, Fennell's (2002) framework suggests there will also be an increase in the reliance on built or modified environments. This trend towards more modified environments has been explored previously by Wight (1997) in her ecotourism accommodation spectrum, which presents a range of accommodations from primitive and rustic, to comfortable and luxurious. Whereas Wight's framework implies that only non-resource situated accommodations – such as in villages, cities, or resorts – tend to be in the luxury class, increasingly ecotourism projects are developed with the intention of incorporating luxury for visitors who want the best of both worlds, nature and technology (Ayala, 1996).

To help clarify the complexity of ecotourism definitions and ecotourist typologies, Wylie (1994) points out that ecotourism has been perceived as an activity, a business, a philosophy, a marketing device, a symbol, and/or a set of principles and goals. Consequently, Orams (2001) recommends considering a range of types of ecotourism. Indeed, the various intra-group ecotourist typologies that have been devised suggest they are a heterogeneous group of tourists, particularly based on certain of their psychographic characteristics (Wight, 2001), which runs contrary to many earlier studies that have classified ecotourists on the basis of setting, experience, and group dynamics (Fennell, 1999). As an example of the early studies, Kusler (1991) typified ecotourists as: (1) *do-it-yourself ecotourists* who are independent and highly flexible travelers on organised tours, traveling to relatively accessible locations and selecting a range of accommodations from formal to informal; (2) *ecotourists on tours* who are highly organised, traveling to not easily accessible destinations, and selecting a range of accommodation types; and (3) *school groups* or *scientific groups* who endure most rough conditions including accommodations, and stay in the area for extended period of time. Along the same lines, Cohen (1972) grouped travelers based on their desire for authentic experiences and according to their relationship with the tourist business establishment and the host country: (1) *organised mass tourists*, (2) *individual mass tourists*, (3) *explorers*, and (4) *drifters*. The search for authenticity is also reflected by MacCannell's (1989) typology portraying the social structure of tourist space between the front regions (tourist-oriented) and back regions (non-

tourist oriented). Based on their focus on tourism settings and experiences, these typologies incorporate the nature component of ecotourism within the interactional characteristics between travelers and settings.

A number of interactional typologies of ecotourists are based solely on their behaviour (Kerstetter, Hou & Lin, 2004; Weaver & Lawton, 2002) and needs (Kibicho, 2006). In a behaviourally-based typology, Kerstetter *et al.* (2004) identified three types: (1) *experience tourists* who sought adventure and did not exhibit environmental behaviour; (2) *learning tourists* who sought education and were most willing to follow environmental policy of the resource; and (3) *ecotourists* who sought holistic experiences and education, and who differed from the other groups in their commitment to environmental quality, education, active participation in conservation, and opposition to disturbing flora and fauna. Likewise, Weaver and Lawton (2002) list three types of ecotourist behaviour: (1) *harder ecotourists* who demonstrate high level of environmental commitment and affinity with wilderness-types experiences; (2) *softer ecotourists* who are much less committed; and (3) *structured ecotourists* who are strongly committed, but also desire interpretation, escorted tours, services and facilities. Essentially, this typology follows the hard (active or deep) to soft (passive or shallow) ecotourism spectrum, where the *harder* and *softer* ecotourist types fall at each end of the spectrum, while the *structured* ecotourists occupy the middle ground. A needs-based approach used by Kibicho (2006) places importance on satisfying certain needs, such as independence, enjoyment and authenticity, to distinguish among his groups of (1) *environmentalists*, (2) *want-it-all tourists*, and (3) *independent tourists*. While the first group was most interested in environment conservation, *want-it-all tourists* were interested in a wide range of activities and opportunities (e.g., cultural activities), and *independent tourists* were determined to discover the destination by themselves while using comfortable facilities – similar to Weaver and Lawton's (2002) *structured ecotourists*. All of these typologies incorporate to some degree many of the components of ecotourism, yet they are missing the ethics component.

Other interactional typologies emphasize the different levels of interest in and commitment to ecotourism activities (Hvenegaard, 2002; Lumsdon & Swift, 1998), specialization (Duffus & Dearden, 1990; Mowforth, 1993), and the ecotourism product (Curtin & Wilkes, 2005). According to the level of interest in and commitment to ecotourism activities, Lumsdon and Swift (1998) suggest the market segments of *eco*, *adventure*, *beach*, and *culture*

are interrelated, and that each one consists of multiple levels. For instance, the *eco* market segment consists of: (1) *purists* who hold little or no interest in other offerings, (2) *eco-phile* visitors who are firmly located within this segment but also have other interests, and (3) *eco-participants* who seek a multi-faceted holiday. These three levels represent the visitors' interest in and commitment to ecotourism activities in a linear fashion, from the first level with the highest interest and commitment, to the second and finally the third. With a focus on activities, Hvenegaard (2002) identified four ecotourist typologies: (1) *researcher-based*, which was based on primary activities, and where the tourist types were defined by the researcher before collecting information, (2) *respondent-based*, where respondents categorised themselves by choosing from a predetermined list of options, (3) *activity-based*, which included visited places and tourist activities based on visiting (or not visiting) selected sites in the park and participating (or not participating) in the selected activities, and (4) *motivation-based*, where respondents were asked about their main reason for visiting the park. Among these types, the most popular activities for ecotourists and nature tourists were related to aspects of the natural environment, birds, wildlife, and scenery, whereas for trekkers, activities related to culture and hill-tribes were most popular.

Turning to typologies centred on specialization, these may be conceptually linked to ecotourists' commitment and passion for their chosen activities. Duffus and Dearden (1990) simply distinguish between (1) physically rigorous *specialists* who are the first to visit tourism back regions and require little infrastructure, and (2) *generalists* who tend to follow the trends of the mass tourism. Likewise, based on the setting, experience, and group dynamics, Mowforth (1993) distinguishes among the (1) *rough ecotourist*, who is independent and on a low budget, (2) the *smooth ecotourist*, who participates in organised tours and enjoys luxury, and (3) the *specialist ecotourist*, who is independent and on a mid- to high budget. Specifically relating to the ecotourism product, Curtin and Wilkes (2005) offer a wildlife product/tourist spectrum from (1) *dedicated/hard-core/specialist* travelers to (2) *interested holidaymaker/generalist*. Their tourist spectrum is conveniently placed alongside the wildlife product spectrum listing: expeditions, bird tours, general naturalist tours, domestic tours, safaris, and adventure/exploration tours. These activities, depending on their emphasis, could characterise either end of the spectrum (e.g., safaris for either dedicated or interested travelers). According to Curtin and Wilkes, with the exception of hard-core/dedicated bird tours, other categories were

more fluid. For example, safari holidays were predominantly in the interested holidaymaker category, whereas some operators offered more specialist/dedicated safari tours and experiences.

The importance of dedication and time devoted to planning the trip, the on-site experiences, and continued learning and participation in ecotourism activities, also play an important function in defining different types of ecotourists. They reflect what ecotourists wish to experience, where they wish to travel, and how they wish to travel. Consequently, those who consistently devote more time to each stage of their trip may be considered hard-path ecotourists. For instance, Lindberg (1991) used these aspects to characterize ecotourists along a continuum from: (1) *hard-core nature tourists* who want to learn more about nature and actively participate in conservation activities, (2) *dedicated nature tourists* who choose their destinations specifically for their natural significance and want to understand local cultures, (3) *mainstream nature tourists* who visit protected areas to experience something different, to (4) *casual nature tourists* who experience nature as incidental. Similarly, Weiler and Richins (1995) typified ecotourists as *minimal* and *extreme* based on their intensity of interaction with the natural environment, the environmental impacts they incurred, and the level of physical difficulty or challenge. Looking specifically at ecotourists in Africa, Chadwick (1995) described them as ranging from (1) *first-time game connoisseurs* to (2) *specialists* who have more knowledge, skill, and experience. All of the above typologies are interactional in nature and contain the nature component of ecotourism. Additionally, Lindberg's (1991) typology also addresses education, conservation, and culture, while Weiler and Richins' (1995) typology incorporates the ethics component by focusing on travelers' level of environmental impacts.

In regards to ecotourism travel characteristics, Fennell and Eagles (1990) in their tourism activity spectrum describe ecotourism as ranging from adventure travel characterised by uncertainty and risk, to tour travel characterised by certainty and safety. In Fennell and Smale's (1992) study of Canadian ecotourists in Costa Rica based on data derived from the *Canadian Tourism Attitudes and Motivation Study* (CTAMS), ecotourists sought benefits from new, active, and adventuresome involvements in the outdoors whereas tourists sought benefits from sedentary and family-related activities in cities and resorts. Similar to these typologies, a study conducted in Queensland, Australia (Tourism Queensland, 1999) typified ecotourists into three groups based primarily on their numbers: (1) *self-reliant ecotourism* involving groups of less than ten and using non-motorised transportation in remote areas, (2) *popular ecotourism* involving larger

groups using motorised transportation in accessible and serviced areas, and (3) *small group ecotourism* being an intermediate category of transitional activity. All three studies incorporate interactional psychographic characteristics, whereas Fennell and Smale (1992) additionally focused on the cognitive-normative attributes of attitudes and motivations, and the nature component of ecotourism.

Several ecotourist typologies extend beyond those with a focus on interactional psychographic characteristics and integrate a cognitive-normative element. For example, Blamey and Braithwaite (1997) incorporated political and ethical ideology in their segmentation of the potential ecotourism market in Australia based on social values in developing the following four types of ecotourists: (1) *ideological greens* who supported equality, harmony, and rights, but were not supportive of development and control; (2) *moral relativists* who found it difficult to endorse any value as a guiding principle; (3) *dualists* who wanted social policies that brought together the best of left and right politics; and (4) *libertarians* who emphasized freedom for all individuals without imposed social constraints. In a specific example of how these groups define their relationship with nature, the *ideological greens* were significantly stronger in their support of the environment than the remaining groups, and indicated the strongest disagreement with the anthropocentric valuation of nature.

Another cognitive-normative approach used by Palacio and McCool (1997) was based on the perceived benefits of: (1) escape, (2) learning about nature, (3) partaking in healthy activities, and (4) sharing these experiences with family and friends. Accordingly, their typology consisted of (1) *nature escapists* who were most appreciative of the domains of escape, (2) *comfortable naturalists* who were most motivated by group cohesiveness, (3) *passive players* who were little motivated by any of the four benefit domains, and (4) *ecotourists* who were most interested in learning about nature, but also scored high on all of the other benefit domains. All four of these segments of travelers were interested in learning about nature.

In another approach combining interactional and cognitive-normative attributes, Wight (2001) reviewed globally significant ecotourism studies, where she examined ecotourists' preferences for activities, accommodations, and group size, as well as the purpose for and satisfaction derived from their trips, and the social and environmental values held by these travelers. From this review, she devised the following international typology: (1) *US adventure and outdoor travelers*, who are predominantly interested in camping and travel for fun and

entertainment, (2) *NA general ecotourists*, who are interested in hiking and touring and who travel to experience scenery and nature, (3) *NA experienced ecotourists*, who are interested in hiking and rafting and who travel to experience scenery and nature, (4) *AU nature-based tourists*, who are interested in national parks and travel to experience the natural beauty of sites, (5) *UK group frequent ecotourists*, who are interested in educational guided tours and travel to see natural environment and experience local culture, and (6) *UK occasional ecotourists*, who are interested in admiring nature and observing animals and who travel to experience new and different lifestyle. These typologies above (i.e., Blamey & Braithwaite, 1997; Palacio & McCool, 1997; Wight, 2001) focus more on social and environmental values, whereas some incorporate a consideration of ethics. For instance, Blamey and Braithwaite (1997) also incorporated ethics into their typology based on the political and ethical ideology representative of associated social and environmental values.

Looking back on these various efforts, ethics have been largely overlooked in many of the existing ecotourist typologies. Most of them have an underlying or implied assumption of travelers' sensitivity to the various social, cultural, and environmental aspects of the destination, but this sensitivity or predisposition is not explicitly considered in the typologies. Yet ironically, ethics might be the driving force behind traveler beliefs and behaviours, and consequently, they might play a major role in identifying who is – and who is *not* – an ecotourist by definition. Further, ethics may have a role in influencing ecotour operators and shaping the ecotourism product by creating certain demands and expectations, or at least marketing the ecotourism product to travelers of the highest ethical standard. Consequently, ecotourism marketing can focus entirely on attracting the optimal ethical traveler as the best consumer of its products and services. Such a consumer-centred approach is reflected in the work by Juric, Cornwell and Mather (2002) with the application of their Ecotourism Interest Scale which attempts to predict travelers' participation in selected activities, particularly those that are eco-friendly or sustainable. Similar notion of travelers' interest in ecotourism activities is expressed in a later study by Curtin and Wilkes (2005), who organised their typology based on the wildlife product spectrum, including: expeditions, dedicated bird tours, general naturalist tours, domestic tours, safaris, and adventure/exploration tours.

Only a few typologies incorporate the ethics component of ecotourism. They include those developed by Curtin and Wilkes (2005), Blamey and Braithwaite (1997), Orams (1995,

2001), and Weiler and Richins (1995). Further, few studies incorporate cognitive-normative psychographic characteristics, especially in relation to those values which are believed to be instrumental in influencing ethical behaviour (Blamey & Braithwaite, 1997; Pizam & Calantone, 1987). Those studies that have focused on the cognitive-normative attributes and/or values include Blamey and Braithwaite's (1997) typology based on social values, and Wight's (2001) typology based on social and environmental values. Most importantly, Orams' (1995) focus on the beliefs, behaviours, and lifestyles of ecotourists bridges the interactional and cognitive-normative attributes of psychographic characteristics of travelers, demonstrating that they are interrelated constructs which align with core concepts of ecotourism. Instead, most studies stopped at the interactional psychographic characteristics and the most obvious nature component of ecotourism.

In summary, the definitional similarities and the ecotourist typologies discussed above further contribute to our understanding of what actually constitutes "ecotourism". First, the review of ecotourism definitions reveals the core components of ecotourism to be: *Nature*, *Culture*, *Education*, *Conservation*, and *Ethics*. My review of ecotourist typologies confirms these main themes also refer to defining the ecotourist. The *Nature* component of ecotourism was cited most often amid the ecotourist typologies, followed by *Education*, and *Ethics* to a lesser degree. The prevailing focus on the *Nature* dimension is consistent with the majority of ecotourism definitions, whereas the exclusion of *Ethics* from the majority of ecotourist typologies shows an opposite trend. Second, the interactional psychographic characteristics of travelers (i.e., the needs and expectations according to the setting, experience, activities, and group dynamics) were cited most often by the majority of ecotourist typologies, whereas the cognitive-normative psychographic characteristics (i.e., motivations, benefits, attitudes, beliefs, and values) were much fewer. Within this higher-level type of psychographics only a couple of studies incorporated values in their typologies. Yet, values are most important in determining or changing a person's behaviour.

2.2.2 ENVIRONMENTALISM AS A PHILOSOPHICAL FOUNDATION OF ECOTOURISM

Even though no universally accepted definition of ecotourism has been embraced, the common themes and attributes frequently invoked by researchers and professionals point to its philosophical origins rooted in environmentalism. Indeed, Honey (1999) states, "ecotourism developed 'within the womb' of the environmental movement in the 1970s and 1980s" (p.19). Moreover, the concepts of "sustainability" and "conservation" can point to environmentalism philosophy for their origins (Liu, 2003). Similarly, environmental education and eco-spirituality also derive their principles from the environmentalism movement, and have equally strong connections to the beliefs underlying ecotourism.

Modern Environmentalism has its roots in the early to late 19th century in the U.S., and was popularised by important individuals such as Ralph Waldo Emerson, who was the leader of the Transcendentalist movement, in his essay on *Nature;* John Muir who set up the Sierra Club and introduced the belief in nature's inherent right; Henry David Thoreau who personally explored and wrote about the intimate relationship humans have with nature, and Aldo Leopold who promoted a moral respect for the environment. For example, Emerson wrote, "The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe?" (cited in Gilman, 2003:181). Environmentalism today is a scientific, social, political, and ethical (even religious) movement that aims to improve and protect the quality or integrity of the natural environment. Environmentalism claims that all living things that comprise the environment deserve moral consideration in human political, economic, and social policies. Rachel Carson, in particular, has made the concern for the environment into an ideological movement with her publication of *Silent Spring* in 1962, which exposed the devastating effects of DDTs and brought far greater awareness of environmental issues into the mainstream society.

In the context of ecotourism, Gray (2003) examines how the linkage between environment and development is constructed in different ecotourism discourses. For example, the dominant *global managerial discourse* views environmentalism for nature and profit, and values ecotourism since it provides an economic incentive for conservation of natural spaces (see Figure 2.4). Within this discourse, the main role of ecotourism is to derive profits from the conservation of nature. Since ecotourism depends on pristine natural areas for its profits, it

justifies the legal protection of these areas. Depending on the philosophical standpoint of the operator, the ecological imperative within this discourse could be either ecocentric or anthropocentric in its orientation. The alternative *populist discourse* views environmentalism for people and values ecotourism because it potentially targets local grassroots problems and meets local needs (Gray, 2003). As in the economic imperative, ecotourism within this discourse takes an anthropocentric approach as its main role is to meet human needs by protecting the natural *resources*, and not necessarily entire *ecosystems*. Consequently, ecotourism can be incorporated into various discourses simultaneously, yet for very different reasons. Indeed, the future of ecotourism could depend largely on the power to define "environment" and "development" across global discourses and local contexts.

Figure 2.4

Framework of Environmental Discourses

Discourse (Adger et al., 2001)	***Discourse (Nygren, 1998)***	***Imperatives***	***Aims***	***Strategies***	***Role for Ecotourism?***
Global Managerial Discourse	Environmentalism for Nature	Ecological	Environmental Care	Interventionist authority	Ecotourism depends on "pristine wilderness", justifies its legal protection
	Environmentalism for Profit	Economic	Capitalization of nature	Neoliberal globalization	Ecotourism is one way to make conservation profitable
Populist Discourse	Environmentalism for the People	Humanist	Local-sensitive development	Idealist grassroots participation	Ecotourism provides income to meet local human needs while protecting resources

Source: Gray (2003)

Related to this discussion on differing discourses of environmentalism, Acott, La Trobe, and Howard (1998) used fundamental principles from both environmentalism and sustainable development to distinguish between deep and shallow ecotourism. They selected fundamental ideas from the environmentalism literature, which they have used later to differentiate amongst ideological positions, ranging from ecocentrism, which denotes nature-centred values orientation, to technocentrism, which refers to technology-centred value system where technology is able to control the natural environment. For example, these authors distinguished between ecocentrism representing strong sustainability and deep ecotourism, versus technocentrism representing weak sustainability and shallow ecotourism (Acott, La Trobe & Howard, 1998) (see Figure 2.5). In summary, shallow environmental positions are concerned with human welfare, health, and well-being above all other living creatures because humans are perceived as separate from nature and have intrinsic value whereas nature is limited to instrumental value alone. In contrast, the ecocentric perspective of deep environmental positions extends the rights of humans to the biotic community in recognition of nature's intrinsic values (just as humans) and the interconnectedness between humans and the rest of nature (Acott, La Trobe & Howard, 1998).

Figure 2.5

Relationship between Typologies of Environmentalism and Sustainable Development with Deep/Shallow Ecotourism

Main Reference	*Deep Ecotourism*		*Shallow Ecotourism*	*Mass Tourism*
O'Riordan (1981), Pepper (1984)	Ecocentrism		Technocentrism	
Pepper (1996), O'Riordan (1989)	Gianism	Communalism	Accommodation	Intervention
Pepper (1984)	Deep Ecologists	Self-reliance, soft technologists	Environmental managers	Cornucopians
Dunlap & Van Liere (1978), Milbrath (1985)	New environmental paradigm		Dominant social paradigm	
Naess & Rothenburg (1989)	Deep ecology		Shallow ecology	
Pearce (1993), Turner *et al*. (1994)	Very strong sustainability	Strong sustainability	Weak sustainability	Very weak sustainability

Source: Acott, La Trobe & Howard (1998)

However, the array of ethical issues present in ecotourism is far more complex than this orderly representation. For example, the restoration of Aboriginal traditional rights of hunting is fought by biocentric activists and environmentalists based on the aim of preserving nature and species, while from a cultural studies perspective, such a biocentric environmental vision may be seen as eco-imperialistic (Kitossa, 2000). Indeed, environmentalists tend to place environmental justice over social justice, rather than seeing these concepts as interrelated and strive to achieve balance between these two perspectives. Hill (2006) demonstrates one way of accomplishing such balance in her study of indigenous and non-indigenous management "toolboxes" which are the strategies for protected natural areas in the wet tropics of Queensland, Australia. Her conceptual framework bridges the differing perspectives of the indigenous people – grounded in ceremonies, story places, customary law, many languages, and indigenous knowledge – with western approaches which rely more on plans, equations, statutory law, English, maths, ecology, and physics. These western approaches use such tools as agreements, protocols, planning, native title, and joint management, which are very different from the indigenous tradition (Hill, 2006). The concern for such complexity of ethical issues present in ecotourism, only part of which is discussed here, is tied to the definitional issues found in ecotourism, beginning with an agreement on a shared definition.

The competing goals of economy and conservation further complicate an agreement on a shared perspective that would balance the needs of humans and nature. Today's environmental economic theories assign ecological damage to three main causes: system, growth, and behaviour (Mihalič, 2003). According to system theory, ecological damage is accelerated by the inefficient allocation of environmental resources, either due to market failure or state failure which perceive nature as cost-free, a public good, or assign property rights for nature among those who can pay. Growth theory promotes environmental damage through population growth and economic growth, both of which can be applied to the growth of the tourism industry. In environmental economic theory focused on behavioural causes, ecological damage is purported to be due to the absence of environmental social ethics, or simply, a product of human ignorance (Mihalič, 2003). These theories focus on both the creation (i.e., reasons for) and elimination of environmental damage, thus each promotes an array of different instruments necessary to eradicate the damage (Mihalič, 2003). In other words, depending on the cause of the ecological damage that is the focus, the instruments used differ. Development of new instruments related to

environmental ethics and behaviour, in particular, may be most successful in the elimination of environmental damage. These may include codes of ethics or more holistic environmental education that fosters a deep bond between humans and nature. Education at the individual level would help to alleviate some of the behavioural causes of ecological damage, while education at the institutional level might help to mitigate some of the damage attributable to systemic and growth causes. Such changes in reorientation to much broader range of human and environmental needs and values, as well as the change of paradigm in general, are best summarised by Sachs (1999):

> Both the crisis of justice and the crisis of nature necessitate looking for forms of prosperity that would not require permanent growth, for the problem of poverty lies not in poverty but in wealth. And equally, the problem of nature lies not in nature but in overdevelopment (p.89).

The contribution of environmentalism to our understanding of the roots of ecotourism lies in its conceptual link with ethics, behaviour, and values (i.e., ethical visitor behaviour ingrained in personal values), especially since its philosophy is value-based. On the one hand, environmentalism suggests that some core values are potentially linked to ecotourism, and values – albeit rarely – have been the focus of some ecotourism definitions and typologies. Indeed, the role of values in ecotourists' ethical behaviour might be the main bridge between ecotourism and ethics.

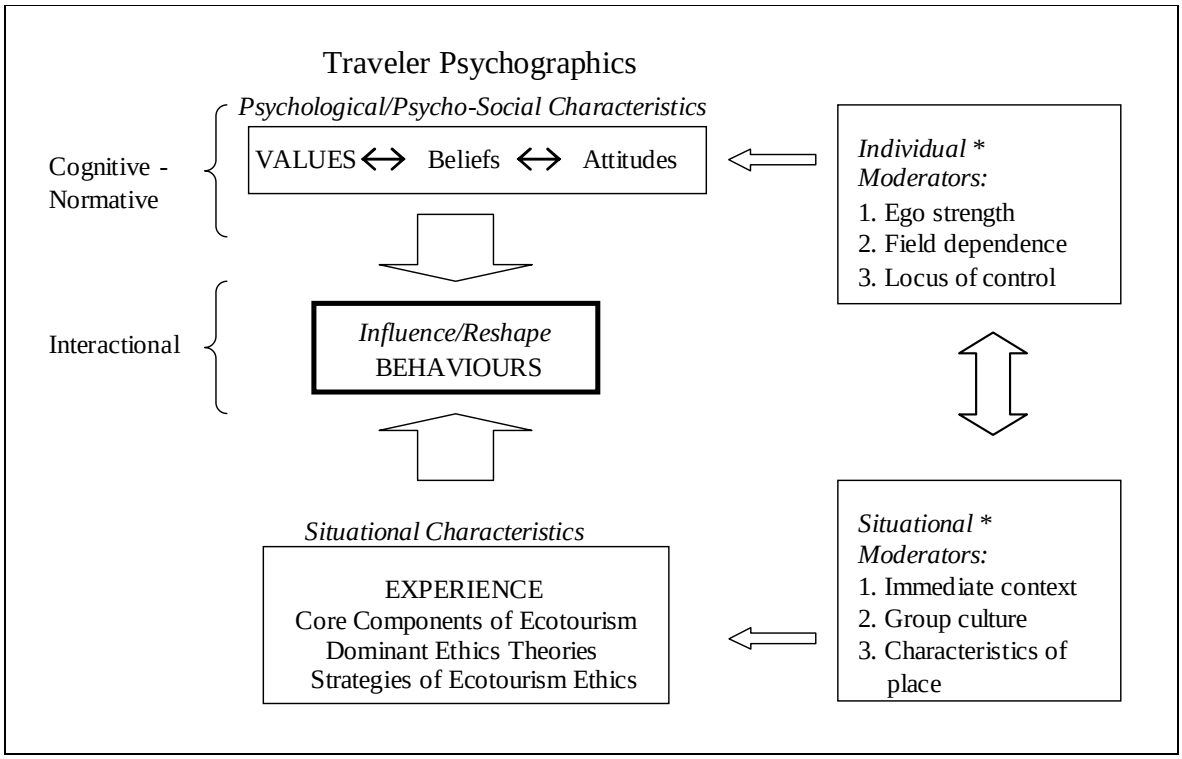
2.2.3 THE ROLE OF VALUES

Values fall within the realm of psychographics where little has been done to incorporate this concept into the definitional approaches and typologies of ecotourists. However, there is a need to look more closely at values because of their connection to ethics (i.e., the fundamental values that guide our judgement of moral issues). Consequently, this section aims to build a bridge between ecotourism and ethics by using values. Most important to ecotourism, values and beliefs are likely linked to behaviour. With ecotourism so strongly rooted in environmentalism – a set of beliefs and values – those values need to by understood, because they presumably lead to certain behaviours that are consistent or possibly inconsistent with the basic tenets of ecotourism. This is why we may find conflicts in values between individual's expectations and the operator's expectations for a destination (i.e., the experience versus the market).

The concepts discussed in this section relate to the values presumed to be held by ecotourists and how these values might further influence their behaviours. This focus helps build the bridge between values and beliefs and behaviour, and ultimately ethics, with ecotourism as a form of tourism that is typically linked to specific, expected values and behaviours. The unidirectional relationship between values and behaviour is supported by numerous sources in the literature (Blamey & Braithwaite, 1997; Pizam & Calantone, 1987; Reisinger & Turner, 2003; Rokeach, 1973). Consequently, values are believed to be instrumental in influencing behaviour. Figure 2.6 portrays a framework for understanding these connections and the interplay between the psychographic characteristics and values (e.g., interactional and cognitive-normative attributes) believed to be held by ecotourists (part of their profile), and the behaviours associated with those characteristics and values. Values are part of psychographics, and the model positions "values" within; however, values remain the focus of this framework.

Figure 2.6

Interplay and Influences on Ecotourist Values and Behaviours



*Note: Adapted in part from Quinn (1997) and Trevino (1986)

The outcome of the influence of values (psychological/psycho-social characteristics) and experience (situational characteristics) is behaviour, which is the focus of the interactional tradition where visitor needs and expectations are met, or not met, according to the setting, experience, activities, and group dynamics. The principal influences on behaviour are: (1) the psychographic characteristics, primarily *values*, of the individuals (which are part of the cognitive-normative tradition), and (2) the situational characteristics or *context* that they find themselves in (i.e., ecotourism destination), such as the core components of ecotourism (nature, culture, education, and conservation), the dominant ethics theories (Deontology, Teleology, and Existentialism), and consequently various strategies of ecotourism ethics (i.e., codes of ethics, ethical decision-making frameworks). There are two sets of moderators on these influences: (1) individual, and (2) situational. Individual moderators of the ecotourist's values are the strength of one's character across differing situations, the ability to readily perceive a rich social context, and the attribution of events to one's control. Similarly, situational moderators of the ecotourist's experience include the immediate context or setting, group culture, and characteristics of the place (Quinn, 1997). These two moderators interact with each other. For example, how strong someone's values are interacts with how much the context affects his or her behaviour. Essentially, this framework illustrates the influence of and interplay between ecotourist values and behaviours, as well as the individual and situational moderators of those values and behaviours (Quinn, 1997).

My model further reveals how these influences on behaviour do not necessarily lead to "appropriate" behaviour in ecotourism, which is more reason to understand values and how they are played out. There often seems to be a polarization between environmental values and environmental behaviour, where individuals may hold values supportive of preservation but lack environmentally responsible behaviour, simply due to competing values and livelihoods (Fennell, 2006). Those with a more holistic view (particularly environmentalists) often lose nothing personally whereas ecotourism businesses and involved communities would ultimately experience direct loss to economic viability when staying true to their pro-environmental values (e.g., preserving ecosystems for non-use). Masterton (1992) reflects this tendency in a study of tour operators who held environmental values in principle, but not in practice, as they were guided more by the marketing potential of green types of tourism services. Consequently,

differing values in tourism often reflect the motive of self-interest and profit, if not simply a survival in the local economy.

Further to playing the main role in shaping or reshaping behaviours, values also possess a broad cultural and normative element. They guide the behaviours of members of particular cultures according to commonly shared values, although there may be some variations between individuals of the same culture (Reisinger & Turner, 2003; Yaman & Gurel, 2006). As an example of cultural differences, Johns and Gyimóthy's (2002) study on market segmentation according to visitors' preferences and behaviour patterns revealed one of the differentiating factors between their clusters of *active* (who display autonomy and value amenities) and *inactive* vacationers (who display impassivity and pleasure-seeking) was nationality. Similarly, in their study of ethical ideologies and perceptions of social responsibility among tourism marketers in Australia and Turkey, Yaman and Gurel (2006) found the variation between the two groups was explained by cultural differences.

A *value system* is an enduring organization of beliefs regarding preferable behaviour evaluated according to socio-cultural guidelines, thus it is a stable construct (Reisinger & Turner, 2003). Values are superior in regards to other psychographic characteristics because of the power that values have demonstrated in the literature in predicting behaviour. For instance, based on a study of travel behaviour and environmental concern, Nilsson and Küller (2000) found the intention for pro-environmental travel behaviour depended more on pro-environmental attitudes (i.e., environmental concern) than on factual knowledge. Similarly, Kotchen and Reiling (2000) in their case study of endangered species revealed pro-environmental attitudes were associated strongly with a reliance on ethical motives for the protection of species. Besides values having the power to influence behaviour, values also have an ability to assess and evaluate behaviour (e.g., judging, praising, condemning). Consequently, values hold a moral element with a strong affective component (e.g., the role of emotions in moral reasoning) (Smith, 1809; Frank, 1988). Overall, the stability, generalizability, strength, endurance, and number of values make them much more reliable constructs than other psychographic characteristics in understanding and predicting behaviour. In sum, values are personal and internal, they prescribe and rank behaviour, provide a set of rules and norms for behaviour, contribute to the development and content of attitudes, refer to single beliefs that focus on general situations, determine perceptions,

provide more information about a person, and are more stable over time (Reisinger & Turner, 2003).

There are several types of values and they are typically classified as either *instrumental* values, which are broad modes of conduct, or *terminal* values, which are end-states of existence (Reisinger & Turner, 2003). Instrumental values, in particular, reflect the ethical scope of the individual and in this respect they are much like Aristotle's Virtue Ethics within Teleological ethics theory. This person-centred theory offers a better way of moral assessment of people, their actions, and their motivations for those actions. In other words, instrumental values accommodate the degrees of morality. Consequently, the link between ethics and psychographic characteristics of travelers (e.g., beliefs, attitudes, motivations, and values) is important in shaping their behaviours and moral choices. Quinn's (1997) *Interactionist Model of Ethical Decision-Making in Organizations* suggests that an individual's behaviour and his or her personal ethics are moderated by both psychological and situational characteristics in a process comprised of a judgmental stage and an action stage. The first stage of this process is influenced primarily by *personal values* and they bring attention to the individual at the level of personal character (i.e., Aristotle's Virtue Ethics). Building on the ideas of ethical scope and Quinn's (1997) individual and situational moderators, Colero (2005) believes that personal ethics (e.g., trustworthiness and honesty) are the first level of consideration in an ethical dilemma, overriding levels of professional (e.g., impartiality, objectivity, confidentiality) and global ethics (e.g., global justice, social responsibility, environmental stewardship). According to Kierkegaard and Nietzsche, people can create and change their fundamental values and beliefs which determine their varying human natures and identities, and ultimately this leads to new behaviours (as noted in Luper, 2000).

According to Rokeach (1973), there are 18 terminal values and 60 to 72 instrumental values that can be assessed using Rokeach's Value Survey, which is still considered the best available instrument to measure human values (Reisinger & Turner, 2003). Rokeach (1973) found the most important terminal values consisted of: world peace, family security, and freedom, while the most important instrumental values were: honesty, ambition, and responsibility. Using a slightly more ecocentric approach, Kluckhohn and Strodtbeck (1961) identified three types of value orientations toward nature, including: *mastery* (e.g., Western societies), *harmony* (e.g., Eastern societies), and *subjugation* (e.g., Latin America), which

reflected the dominant cultural perspectives of the time. Schein (1992) confirmed Kluckhohn and Strodtbeck's three types of value orientations corresponding to nature when examining how eight different cultures related to the environment. In another study by Stewart (1971), the author offered three similar types of world value orientations (i.e., control, harmony, and subjugation) based on ways in which people relate to the spiritual world and nature (i.e., eco-spirituality). These various studies provide further support to the influence of socio-cultural and political human contexts in shaping personal values and value orientations, especially as they pertain to the natural environment and our relationship with nature.

Species valuation, as more focused approach of relating to nature, may also depend on one's socio-economic status (Manfredo, Teel & Bright, 2003) and gender (Czech, Devers & Krausman, 2001; Deruiter & Donnelly, 2002), among other factors. For instance, some studies propose women might have been socialised to be more caring and men to be more rational. Moreover, the socio-economic characteristics of affluence, education, mobilization, and urbanization are believed to inversely affect future wildlife value orientations (Manfredo, Teel & Bright, 2003). This is because they tend to be associated with more instrumental values of nature (i.e., those which facilitate human benefits) (Mayr, 1988). Such values are said to be utilitarian and irrational, and do not recognise the complexity and diversity of interactions between humans and nature; instead, they are based on linear thinking and actions that are ingrained in short-term solutions presented by most efficient economies based on growth and profit (Mayr, 1988).

Other studies on broad cultural values describe differing approaches to value orientations of nature. For instance, Trompenaars (1993) and Hampden-Turner and Trompenaars (1993) used *inner-directed* versus *outer-directed* value orientations to nature to differentiate between cultures. An inner-directed value orientation to nature consisted of internal motives that guide behaviour to control nature, whereas an outer-directed value orientation to nature included external motives that direct behaviour to go along with nature (i.e., harmony). Similarly, Schneider and Barsoux (1997) organized cultural assumptions according to their relationship with the environment, including assumptions about control and uncertainty, the nature of human activity (i.e., doing versus being, achievement versus ascription), and the nature of truth and reality, all of which are external adaptations. These value orientations of nature might differ according to broader societal values. For instance, Samovar, Porter and Stefani (1998), based on the work of Vander Zanden (1965, cited in Reisinger & Turner, 2003), derived seven major

values that guide behaviour in the U.S. These values were: materialism, success, work and activity, progress, rationality, democracy, and humanitarianism; however, there were no nature-related values. Consequently, the implications of such nature-starved societal value orientation might directly translate into a heavily dominated anthropocentric perspective where the role of nature is non-existent and where natural environment is not valued.

Tourism and ecotourism are rarely considered in these studies on values, particularly in relation to the influence of values on travelers' behaviours and lifestyles, not only during their travels, but long after their return (Reisinger & Turner, 2003). One theory with the potential to fill this void is Fishbein and Ajzen's (1975) *Theory of Reasoned Action* (TRA), which explains and predicts a behavioural intention according to: (1) values and beliefs, (2) attitudes, (3) subjective norms, (4) perceived behavioural control, and (5) behavioural intention (Bright *et al.*, 1993). A person's voluntary behaviour is predicted by his or her attitude towards that behaviour and how he or she thinks other people would view the performed behaviour. A person's attitude combined with subjective norms and perceived behavioural control, forms his or her behavioural intention, which at the root is ingrained in his or her values. For example, if a visitor to a National Park held ecocentric values and believed all species were equally essential as humans, that person might likely have preservationist attitudes towards nature. Now, if in this example the National Park had certain regulations to help preserve the wilderness, such as packing out own garbage, that visitor would likely go beyond these regulations in picking others' garbage left on the trail. This person will very likely act according to the norms and controls set by the National Park, and often will surpass these norms.

In an extension to the original theory, Ajzen developed the *Theory of Planned Behaviour* (TPB), which introduced the degree to which the individual feels in control of his or her intended behaviour. Hence, the TPB guides one's actions according to beliefs about behavioural consequences, normative expectations of others, and presence of factors that may influence performance of the behaviour. Based on this theory, Daigle *et al.* (2002) found hunters, wildlife viewers, and other outdoor recreationists differed significantly in their values of wildlife. According to these authors, hunters displayed more conservative value orientations regarding security, conformity, and tradition as compared to wildlife viewers and outdoor recreationists who held more self-transcending value orientations. More specifically, hunters were concerned with achievement and power as compared to wildlife viewers and outdoor recreationists who

were concerned with equality and held more global world views. These two differing fundamental value patterns on the specific value orientations of wildlife rights and hunting behaviors may likely result in differences between hunters and wildlife viewers and outdoor recreationists. Fennell (1999) also supports the importance of values as effective predictors of human behaviour, particularly in studies that differentiate ecotourists from other types of tourists through the analysis of values. As an example, Fennell and Nowaczek (2003) examined the values and environmental attitudes of three independent samples of ecotourists, including: (1) Polish ecotourists, (2) Canadian ecotourists visiting Costa Rica, and (3) American ecotourists visiting Mexico. Each of these samples represented very different value orientations and attitudes which shaped their specific interests within ecotourism. In specific, Polish ecotourists held interests in cultural tourism and ecotourism (i.e., natural history), compared to the Canadian ecotourists visiting Costa Rica who were interested only in ecotourism, while the American group visiting Mexico showed much interest in all: cultural tourism, ecotourism, and adventure tourism.

While previous studies have demonstrated the relationship of personal and social values to environmental behaviour (e.g., Dunlap, Grieneeks & Rokeach, 1983; Neuman, 1986), other studies, such as that by Blamey and Braithwaite (1997), found that a majority of ecotourists do not have particularly green values. Similarly, Blamey (1995) examined a variety of psychographic approaches related to ecotourism (i.e., values, environmental concern and knowledge, environmental involvement and responsibility, and motives, such as reasons for travel and benefits sought during travel) and found that a considerable proportion of ecotourists do not have strong pro-environmental orientations, especially when a choice between environment and development is concerned. Blamey suggested these findings may be due to the ecotourism market being very broad in terms of the psychographic characteristics of travelers, and so different ecotourist profiles ingrained in the corresponding values and motives will be related to a wide range of ecotourism opportunities offered by the operators. Given such diversity in their profiles, Swarbrooke and Horner (1999) contended there is no empirical research to establish the existence of a market segment and set of characteristics for ecotourist that is markedly different from the general mass tourist. Further, according to Horner and Swarbrooke (1996), consumers' vested interest in the environment as a key determinant of the quality of their holiday experience does not translate into their concern regarding the impact of

tourism on destinations. However, even though mainstream tourists might be interested in the natural environment at destination areas, ethical ecotourists should be concerned about all destinations, not only those they feel are personally relevant. In reality, however, who we define as "ecotourists" might be very different in terms of value orientations and ethics. In other words, visitors to pre-defined ecotourism destinations and those participating in ecotourism-deemed activities may in fact be unethical. For example, Horner and Swarbrooke (1996) found most ecotourists do not modify their behaviour or demands and few make decisions based solely on environmental concerns, such as choosing an airline, boycotting hotels, or campaigning against tourism developments that destroy wildlife habitat. Conversely, Frommer (1996) reported growth among a niche *dark green* or hard-path ecotourists revealed by the conservation- and volunteer-oriented holidays. After examining national differences in tourist attitudes towards environmental issues, Frommer believes "green tourists can only exist where there are already green consumers" (p.206), such as in Germany, Sweden, and Netherlands. In these countries, environmental concern is an accepted part of social behaviour.

The importance of values and ethics and their strong influence on a person's behaviour is key to reshaping values towards ecocentric orientations and guiding more ethical behaviours. Education emerges as one of the most powerful forces in helping to shape travelers' perceptions of nature and living diversity, and ultimately, their behaviour. The higher a person's education, the more likely that person is to express greater concern, affection, interest, and knowledge, and less likely to express exploitive and authoritarian attitudes towards wildlife (Kellert, 1996). Unlike approaches that provide indirect environmental education by relying on the mass media, direct experiences in natural areas provide unrivalled educational opportunities for nurturing a deep appreciation for the natural world (Kellert). Similarly, direct experiences with wildlife can play a key role in shaping wildlife value orientations (Deruiter & Donnelly, 2002). The potential of experiences with animals to extend to caring for nature was explored by Myers and Saunders (2002) who asserted that human social tendencies lead children to respond powerfully and flexibly to individual animals, and their social responsiveness to them showed close links with the children's cognitive, emotional, and *moral* development. Hence, it appears that caring for animals leads to the development of values that extend beyond animals to species, ecosystems, and nature, and these positive attitudes towards the environment begin to develop very early in children's lives (Nilsson & Küller, 2000). Consequently, education and direct experience, such

as through an interpretation program in ecotourism, might serve to awaken public awareness and strive to develop a concern for preservation. Effective interpretation is closely tied to people's attitudes, beliefs, and ways of life (Dearden & Rollins, 1993), and is greatly facilitated by the small travel groups typical of most ecotourism operations. Indeed, research has shown that small groups of between three and eight people encourage contribution (Kravitz & Martin, 1986), increase individual effort (Karan & Williams, 1993; Pennington, 2002) and impact (Latané & Nida, 1980), encourage individual motivation (Karan & Williams, 1993), affect overall behaviour and individual aspects (Shaw, 1981), are more efficient at decision-making (Shaw, 1981), are instrumental in building relationships and facilitating effective communication (Kephart, 1950), increase self-awareness and sensitivity to appropriate behaviour (Mullen, Chapman & Satas, 1989), increase individual morale (Kerr & Braun, 1981), and promote equality (Napier & Gershenfeld, 1999).

As we have seen, beliefs and attitudes are tied to values and their effect on behaviours, so they, too, are important to consider (refer to Figure 2.6). The examination of attitudes in the context of ecotourism has been done almost exclusively through the application of the New Environmental Paradigm (NEP) scale designed to measure general attitudes about society and the natural environment among Americans (Dunlap & Van Liere, 1978). In their focus on environmental attitudes, Kotchen and Reiling (2000) revealed pro-environmental attitudes result in higher willingness to pay, while Nilsson and Küller (2000) found environmental attitudes to be more influential than factual knowledge in promoting pro-environmental travel behaviour. Environmental attitudes also may be influenced by the length of residency and an emotional and spiritual attachment to the land (Wilson, 1996) – what Aldo Leopold refers to as the "land ethic" (Rolston, 2000). Jurowski *et al.* (1995) used the NEP scale to measure beliefs about human dominance and harmony with the natural world to differentiate between ecotourists and tourists visiting a destination. The authors found that visitors with ecocentric views preferred an allocation of national park resources towards the protection and preservation of the natural environment, while those with anthropocentric inclinations favoured a transformation of the natural environment. Bright *et al.* (1993) argued that only by attacking the deeply ingrained values and beliefs can we alter behaviour, especially where the culturally-evolved value sets may be very inappropriate to the travel destination (Fennell, 1999; Reisinger & Turner, 2003).

Unfortunately – or fortunately – there are no ethical values that apply to all situations within tourism and in particular, to the natural environment.

Ehrenfeld (1981) has identified humanism as the root cause of the environmental crisis, making specific reference to the "arrogance of humanism". Humanism elevates human reason to resolve environmental crises, which remains blind to the deeper and more holistic understanding needed for the complexities of human ecology. Environmental concern has been conceptually linked with ecocentric philosophy and the environmentalism movement, and past research has also linked environmental concern with ecotourism (Blamey & Braithwaite, 1997). The value of environmental concern also can be identified according to different value orientations. For instance, Stern and Dietz (1994) classified environmental concern on the basis of three distinct value scales: (1) *egoistic*, where environmental values have a direct effect on people, through such things as personal costs and benefits; (2) *social-altruistic* (Schwartz, 1970, cited in Fennell, 2006), which encompasses the personal, moral obligation to prevent adverse affect on others; and (3) *biospheric realm,* which includes global concern for the costs and benefits of action or inaction to entire ecosystems and the planet. According to Stern and Dietz (1994), then, environmentalism is tied to certain values in the biospheric-altruistic orientation resulting from both the socio-cultural and environmental influences, while being inversely related to the egoistic value orientation ingrained in strictly anthropocentric ideology. The altruistic value orientation weakens the strictly biospheric values, where we are quick to demand the right to equality, liberty, and property, yet we are not demanding the most basic human right to a healthy environment (Fennell, 2006).

Overall, the role and importance of values is manifold. First, values hold a moral dimension that can be directly translated into personal ethics held by individual travelers. Second, values (and predispositions) are the most stable psychographic construct that is not easily influenced by other factors, such as time or social pressure. Third, values hold a strong predictive power in influencing behaviour, thus combined with its stability values are an exceptional psychographic measure. Only education plays a significant role in reshaping values and related unethical behaviours that are anthropocentric in their orientation, particularly in the context of ecotourism where education is one of the main philosophical foundations. Fourth, values play a crucial role in Environmentalism because it is ingrained in a value-based

philosophy. Finally, values are a key influence on environmental ethics and ethical behaviour in natural settings, and as such they are inherently linked to Ecotourist Ethics.

2.2.4 SUMMARY

The philosophical foundation of ecotourism is rooted in Environmentalism, which is linked to the political, economic, and socio-cultural interrelationships in the field of Human Ecology. Consequently, these two perspectives bring much more than the environmental and human/cultural components to the definition of ecotourism. Their socio-political and economic interrelationships are reflected in the construction of ecotourism; that is, through western-centred activities, definitions, traveler typologies, and values. In particular, western-based definitions of ecotourism reflect activities which are: nature- and culture-based, learning-centred, conservation-oriented, and ethically-grounded. Various ecotourist typologies are also based on these core components of ecotourism, and to a lesser extent, on the psychographic characteristics of travelers.

Most ecotourist typologies include the core ecotourism component of nature, and to a lesser degree education and ethics, both of which are important in influencing behaviour. Additionally, the few ecotourist typologies that exist are based on interactional psychographic characteristics, including the change of behaviour, whereas very few incorporate values (i.e., the cognitive-normative psychographic characteristics). This observation is important as values are instrumental in determining or changing behaviour. For example, values directly influence and shape ecotourist behaviours via individual psychological moderators (i.e., ego strength, field dependence, and locus of control). Values are also indirectly linked to visitor experiences through the individual and situational moderators (i.e., immediate context, group structure, and characteristics of place). In particular, the situational characteristics that influence the experience of visitors pertain to the core components of ecotourism (whether nature, culture, education, and conservation) and the dominant ethics theories (Teleology, Deontology, and Existentialism). Consequently, values serve as a conceptual bridge between the areas of ethics and ecotourism.

By discussing the psychographic characteristics typically attributed to ecotourists, this section sets the stage for a discussion of related ecotourism ethics strategies, such as ethical decision-making frameworks that help make most ethical choices. The next section introduces and embeds ethics into the discussion of ecotourism with a focus on the individual traveler. The

diversity in findings of ecotourists' environmental values and behaviours, possibly due to the inconsistency among ecotourism definitions and ecotourist typologies, provides further evidence of the need for a deeper understanding of ecotourists by incorporating ethics which are arguably at the root of these other concepts.

2.3 INTRODUCTION TO ECOTOURIST ETHICS

> I can do no other than be reverent before everything that is called life. I can do no other than to have compassion for all that is called life. That is the beginning and the foundation of all ethics. (Author unknown)

The above quotation encompasses the deeper meaning underlying this chapter. It nicely bridges the philosophy of the Environmentalism movement and the intricacy of human-nature interrelationships, and in these interrelationships, the principal role of values in influencing behaviour. This is where ethics fit into a view of ecotourism that is defined by these principles. The main rationale for this chapter is to bridge the dominant theories of ethics (i.e., Teleology, Deontology, and Existentialism) with the main components of ecotourism (i.e., nature, culture, education, and conservation) – a unison rooted in the philosophical foundations of ecotourism. Each of these theories provides a different perspective in informing ecotourist ethics. Teleology assesses *good* or *bad* behaviour based on the consequences, whether examining the effects of actions on all parties or focusing on the personal ethics of character. Deontology assesses *right* or *wrong* behaviour based on rules and principles, such as by recognizing the complexity of moral life, some of which is ingrained in the past or backward-looking. Finally, Existentialism assesses behaviour based on its *authenticity* or sincerity, whether it is dictated by actual consequences and influenced by utility or character, or whether it is dictated by rules and principles. Consequently the result of combining different theories of ethics gives a more holistic view when examining any one particular issue.

To assist with the synthesis of ethics and ecotourism, this chapter examines strategies and frameworks of ethical decision-making, to see how ethics are implemented in the field with a focus on the individual traveler. In terms of practical strategies, codes of ethics tend to play a regulatory role in guiding travelers' behaviours, whereas ethical decision-making frameworks play a preventive role in being future-oriented in resolving moral dilemmas. Consequently, in adopting a strategy of ethical decision-making, this section focuses on the way in which one

might draw on theories of ethics to be adapted or interpreted within the context of ecotourist ethics. Essentially, all of these theories of ethics, the main components of ecotourism, and the ecotourism ethics strategies help inform the area of ecotourist ethics and lead to the development of a conceptual framework that draws these concepts together.

2.3.1 ECOTOURISM ETHICS STRATEGIES

The implementation of practical ethics strategies in ecotourism falls logically from Environmentalism as the philosophical foundation of ecotourism. This foundation provided the basis for the strategies implemented in ecotourism, such as in the development of codes of conduct or the choice and implementation of an ethical decision-making framework. Hence, the discussion that follows on ethical decision-making frameworks helps inform a deeper understanding of where ethics may apply to individual travelers. Additionally, the way in which ethics within ecotourism organizations might draw on various theories could be adapted to or interpreted within the context of individual ethics pertaining to the traveler. Ethical decision-making frameworks can function as preventive measures in guiding decisions of ecotourism development and problem resolution, both among travelers and ecotourism operators.

2.3.1.1 Ethical Decision-Making Frameworks

The choice and implementation of an ethical decision-making framework is dictated to some degree by the organizational culture or the moral climate of the ecotourism company, or the socio-political moral climate and group culture of the traveler. A framework of this type – that is, guiding decisions according to various perspectives of ethics – provides a moral standard for the overall company and for individual employees. In other words, ethical decision-making frameworks have a unifying power for all levels of the ecotourism company to ensure that everyone acts according to the same moral standards. The ecotourism company (or in cooperation with the local community) typically establishes the mission statement, objectives, standards, and regulations for all employees, and similarly, the ethical standards and practices that are encouraged. Consequently, the choice of *which* ethics theories to use (i.e., represented in the decision-making framework) in assessing decisions to resolve moral issues and *how* to implement the chosen framework ultimately belongs to the ecotourism company and the local

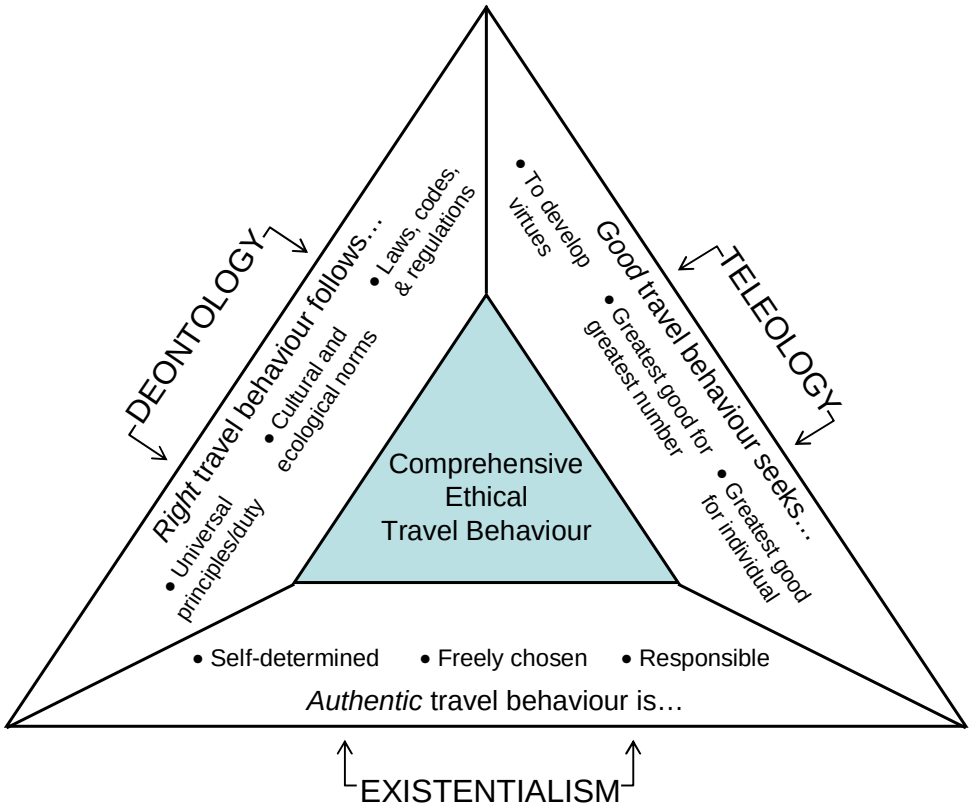
community involved in the ecotourism project. Furthermore, the set ethical standards are then communicated to and promoted to be followed by employees and travelers, alike. Because visitors are not employed by the ecotourism company, they do not need to subscribe to its philosophy or values as long as they follow the established traveler regulations and codes of ethics, if such exist. Consequently, travelers have more freedom in what aspects of these ethical standards they wish to follow – which of these they believe in and which they have recently embraced. Compared to the organizational culture, visitors are much more influenced by the socio-political moral climate of their community/society or nation and by the moral culture of the group with which they are traveling. In examining the use of the decision-making frameworks among both ecotour operators and travelers, such a framework is thought of as a real working document for operators (e.g., codes of conduct) whereas a framework for travelers might be nothing more than an ethical stance, or a set of principles guiding their behaviour. Thus, ethical decision-making frameworks are one tool used by ecotourism companies and travelers to incorporate ethics into ecotourism services and traveler experiences. Such frameworks serve an educational function by guiding traveler behaviour through established codes and policies, as well as influencing the values and guiding behaviours of ecotourism employees (especially guides).

As an example, Fennell and Malloy (1995) advocate the use of an ethical framework to guide researchers and practitioners in their understanding of ecotourists, operators, and the local population at any given destination. Their framework portrays a triangulated ethical approach based on the good behaviour of Teleology, the right behaviour of Deontology, and the authentic behaviour of Existentialism (see Figure 2.7). Fennell and Malloy acknowledge that while the three theories of ethics are radically different, they are not mutually exclusive and offer alternative perspectives on the same issue. Such a triangulated approach corresponds to both organizational and moral demands within the ecotourism industry and helps to arrive at ethically good, right, and authentic solutions to problems in ecotourism. As ecotourism is inevitably part of a profit-oriented tourism industry, ethical decision-making frameworks such as this one may become increasingly useful as a counterpoint to the lure of the profit motive (Fennell & Malloy). This framework is used here to reflect travelers' ethical behaviour in natural environments, and in effect, further informs and guides the development of my conceptual framework of ecotourist ethics.

The bulleted points in Figure 2.7 are especially indicative of each ethics theory. For instance, according to Deontology the *right* travel behaviour follows: (1) universal principles and/or duty, (2) cultural and ecological norms, and (3) laws, codes, and regulations. Alternatively, following the Teleological theory the *good* travel behaviour seeks: (1) to develop virtues, (2) greatest good for the greatest number, and (3) greatest good for the individual. Finally, Existentialism postulates that the *authentic* travel behaviour is: (1) self-determined, (2) freely chosen, and (3) responsible. Therefore, a visitor may select from these three perspectives of ethics in informing his or her travel behaviour. The traveler may choose to be ethical not only according to the rules and regulations pre-established in the park, but also according to the consequences of his/her actions, and the meaning or authenticity of the travel experience.

Figure 2.7

Model of Ethical Triangulation for Travel Behaviour to Natural Environments



Source: Fennell & Malloy (1995)

Another framework that incorporates the three theories of Deontology, Teleology, and Existentialism is the *Comprehensive Ethical Decision-Making Model* developed by Malloy, Ross and Zakus (2000). This complex model is multi-dimensional in that it is composed of three stages. The first points to *sources* of ethical decision-making, the second points to five types of *moderators* influencing this process, and the third presents seven steps in the *decision-making process*. At the first stage, the decision-maker is urged to analyse an issue from the three differing ethical perspectives of Deontological, Teleological, and Existentialist theories. Moving on to the second stage, various moderators that influence the decision-making process are examined and accounted for. These moderators are: (1) *external*, such as the political system, (2) *organizational*, such as the ecotourism operator, (3) *significant other*, including other travelers and the scientific community, (4) *issue-specific*, for those issues related to transgressions, and (5) *individual* (Malloy, Ross & Zakus). Individual moderators, in particular, are critical in assessing what is right or wrong according to the person. The third and final stage examines the process of ethical decision-making and is composed of the following steps: (1) recognition of ethical dilemma, (2) generation of alternative solutions, (3) evaluation of alternatives, (4) selection of the ideal solution, (5) intention, (6) actual decision, and (7) evaluation of actual decision. Once again, each individual goes through the entire process when encountered with an ethical dilemma to decide what is morally acceptable for him or herself.

In the general tourism literature, McDonald and Beck-Dudley (1994) report that the two most often used theories in ethical decision-making are Deontology and Teleology. Applied Ethics and in particular ecotourism ethics are missing from the sustainable tourism literature (Fennell, 1999, cited in Hudson & Miller, 2005). Hudson and Miller (2005) found similar results in their study of the ethical orientation and awareness of tourism students in the U.K., Canada, and Australia. They developed six scenarios based on social dilemmas, environmental matters, and economic issues pertaining to challenges faced by industry practitioners for which four theories of ethics (i.e., Justice, Relativism, Deontology, and Utilitarianism) could potentially provide solutions. Their results indicated that Utilitarianism was used most to solve social dilemmas, Deontology was used most consistently to resolve *environmental issues*, and Justice was used to guide economic dilemmas (Hudson & Miller). They also commented on the preference for Teleology in tourism when selecting a decision that had the best moral outcomes; however, they saw its application as dangerous when the economic benefits disappeared or when

tourism trends change, both of which contributed to a decline in preservation. To ensure this potential problem does not occur, Deontology was seen as a better strategy for protecting against market fluctuations and industry trends. Furthermore, Hudson and Miller pointed to the influences that affected the individual's ethical decision-making, such as nationality, type of ethical dilemma, prior ethical education, and gender. For instance, they found females were more sensitive in their ethical intentions to scenarios involving environmental dilemmas.

In another example, Schumann (2001) put forth a comprehensive framework for judging moral issues within human resource management using the vantage point of five normative theories. The theories he used included: Utilitarian Ethics, Kant's Rights Ethics, Distributive Justice Ethics, Care Ethics, and Virtue Ethics. Specifically related to individual ethical decision-making, the theory of Virtue Ethics addresses personal character and the Ethics of Care theory speaks to the importance of relationships and emotions. Although this study placed ethics in the context of business, it offers an ethical decision-making framework potentially applicable to ecotourism because this sector of tourism functions as a type of business which contains an area of human resources, like any other service-related business. Schumann believed these five theories offer a variety of perspectives, all of which ultimately offer a more complete view in assessing variety of moral issues and in generating effective solutions on these matters.

Related to Aristotle's Virtue Ethics, Ethics of Care, and Teleology, Haidt's (2001) *Social Interactionist Model* is based upon one's moral intuition – the unconscious and emotions – in deciding on what is right and wrong. The framework is based on the following six links: (1) intuitive judgement, (2) post hoc reasoning, (3) reasoned persuasion, (4) social persuasion, (5) reasoned judgement, and (6) private reflection (Haidt). Accordingly, people may use logic to arrive at a judgement, but this only occurs when their moral intuition is weak. Likewise, Theerapappisit's (2003) framework of ethical decision-making in tourism, which relies on Buddhist philosophy, is related to Aristotle's Virtue Ethics in its focus on the individual and his or her self-development. The model consists of three scales and six ethical principles. At the first level of individual decision-making, the inward orientation of self-development and individual learning incorporates the Buddhist ethical principle of morality leading from greed to altruism, and the principle of wisdom leading from bias to impartiality.

Within the business context, Quinn's (1997) study reported a link between the personal ethics of owners and managers of small business (comparable to ecotourism) and their attitudes

towards ethical problems in business, or in other words, business ethics. Previous models put forth by other researchers, such as Trevino's (1986) *Person-Specific Interactionist Model*, propose that the most influential factor determining business behaviour of an ethical nature is personal ethics. Quinn's (1997) *Interactionist Model of Ethical Decision-Making in Organizations*, which was adapted from Trevino, suggested that an individual's behaviour and his or her personal ethics are moderated by both psychological and situational characteristics. The types of situational moderators that influence business ethics include: the immediate job context (e.g., reinforcement, other pressures), organizational culture (e.g., normative structure, referent others, obedience to authority, responsibility for consequences), and characteristics of work (e.g., role taking, resolution of moral conflict). More importantly, individual moderators responsible for influencing business behaviour are: ego strength (i.e., the strength of one's character across differing situations), field dependence (i.e., the ability to readily perceive rich social context), and locus of control (i.e., the attribution of events to one's control) (Quinn). According to Quinn and his review of other models, the process of ethical decision-making in organizations comprises of two stages: (1) a judgmental one that attempts to reconcile any conflicts between personal ethics and business ethics, and (2) an action stage that draws a balance between business ethics and business behaviour. As such, it is the first stage of this process that is influenced most by personal values. This framework sheds light on factors that influence ethical decision-making in a business context, but more importantly, it brings attention to the individual employee at the level of personal character. Colero (2005) also believes that principles of personal ethics are the first level of consideration in an ethical dilemma, overriding levels of professional ethics and global ethics.

In a more practical approach to decision-making within tourism, Mihalič (2000) described the value of the *Calgary Tourism Competitiveness Model* which served to inform management decision-making in regards to the natural environment. This model brings a systematic approach to tourism competitiveness research using the destination management element (referring to managerial and marketing efforts) as a tool to link competitiveness with environmental management. Although she does not refer to ethics specifically, Mihalič draws conclusions of an ethical nature instrumental in the environmental management of any tourism destination. Consequently, environmental competitiveness within a destination can be increased by managerial efforts related to environmental impact and environmental quality management. In

other words, the effective protection of the natural environment, as the main ecotourism resource, and sustainable tourism maintenance actually enhances the attractiveness of the destination. Therefore, managing the environment in a way to reduce negative impacts and improve its quality is essentially *ethical management*. Environmental management is the sole responsibility of decision-makers, owners, and managers whose moral values permeate the company and influence their decisions, thus the role of personal ethics is also relevant here.

Also from the perspective of Applied Ethics, Fennell (2000b) introduced a *Framework of Tourism Interactions, Ethics and Impacts* that conceptually linked tourism interactions with ethics and impacts. His framework implies that any entity, person or group (e.g., natural environment, ecotourism operators, and travelers) that is part of the tourism experience (or situation) invariably interacts with others and with the natural environment. The interaction component is crucial because it defines each situation as ethical or unethical based on the impacts caused by the chosen behaviour. These impacts help reaffirm the initial assessment of any given situation as right or wrong, and the lessons are integrated into the personal set of assumptions and beliefs held by the tourism stakeholders, on which they can draw to guide their behaviour in the future. Fennell believes that Applied Ethics are better equipped to address the factors responsible for impacts, and as such, offer a more proactive approach to addressing moral issues that arise within the tourism industry. Additionally, his portrayal of the relationship between ethics and impacts in the framework illustrates a Utilitarian theory. Specifically, the utility of the chosen behaviour in tourism context is useful to the degree that is has a positive impact on any aspect of the socio-cultural, political, economic, spiritual, and environmental components of tourism interactions.

While economic development through tourism and ecotourism involves the production of goods and unavoidably some negative impacts, the environmental and social impacts are rarely evident in how decisions are informed and accounted for (Boyce, 2005). In this regard, Boyce provided a practical example of how incorporating social and environmental accounting to supplement the established financial accounting would inform more ethical (i.e., visible, debatable, and information-led) decision-making through public discourse. He examined various independently produced official reports leading to a major development proposal with potential economic, social, and environmental impacts. Specifically, Boyce examined both the financial/economic factors and social/environmental factors considered in a decision, and how

they were accounted for and reported. His examination of the financially-based accounting revealed it was limited to numbers and dollars and failed to give any accounting of non-financial factors, such as social costs or environmental sensitivity. Consequently, Boyce advocated for a role for social and environmental accounting in facilitating and informing public discourse, debate, and decision-making by being more open and transparent, and creating new visibilities for individuals formerly exempt from the process of a contested terrain.

The main message coming out of the discussion on ethical decision-making frameworks is that by combining various theories of ethics as opposed to focusing only on one particular theory, acknowledges the complexity of moral issues. Only by using the triangulated (or multi-dimensional and multi-theoretical) approach, can we really assess the various facets of moral issues and hope to solve them successfully. By introducing these various models and frameworks, we can really appreciate the multitude of approaches to understanding, assessing, and solving an assortment of moral issues. However, some of these frameworks, more than others, focus on the ethical stance of the *traveler* to successfully guide through the process of ethical decision-making along the variety of ethics theories. Fennell and Malloy's (1995) *Model of Ethical Triangulation for Travel Behaviour to Natural Environments* in Figure 2.7 is the best example of such frameworks and my principal influence in going forward with my study on ecotourist ethics.

2.3.2 ECOTOURIST ETHICS: INFLUENCES AND RESPONSES

Many authors are pessimistic about the coexistence of ethics and the global market within which tourism operates. While some suggest a radical restructuring of the system is necessary, others point to the "compromises of ethics" which partially operate within existing systems. Specifically, McMurtry (1998) believes the approach of the unregulated market system is relatively amoral, and so it allows individuals to be immoral. The ethical element is especially important as the global market – and within it, the tourism sector – does not provide a sufficient basis for the resolution of profound moral issues existent in practice (McMurtry). Not surprisingly, Attfield (1998) blames the current inequitable international economic order for the majority of environmental problems, which she believes is unlikely to respond to ethical issues unless the economic system is radically restructured. Similarly, Stone (cited in Palmer, 1997) sees technology as a framework of possibility in what society is *able* to do, whereas ethics

provides a framework of morality pointing to what society *ought* to do. Law, on the other hand, enables societies to carry out their ethical decision-making in practice. Most likely, our choices are dictated by the dominant economic imperative. Consequently, ethical considerations are deemed to be less critical and hence are not embedded in law, so as to avoid interfering with economic success.

Such is the realistic perspective of Duffy (2002) who sees ecotourism as part of the *blue green* strand that lies at the weakest sustainability end of the spectrum of environmental political ideologies, versus the *deep green* strand that remains at the strongest sustainability end of the continuum. The blue green position is further based upon an instrumental and anthropocentric environmental orientation dependent on growth, resource exploitation, free-market economy, and consumerism, compared to the deep green position ingrained in bioethical and ecocentric ideology. This blue green environmental perspective does not challenge the existing political, economic, and social structures, but instead it operates within the current norms of the amoral market system. Duffy believes this is the case with ecotourism because clearly, "community-based ecotourism cannot be separated from broader national and global political factors that impinge on its everyday management" (p.99). Hence, these blue-green development strategies will likely lead to a weak, business-oriented form of sustainability. Moreover, Duffy suggests that ecotourism operates within *green capitalism* where individuals, and not governments or the industry, take responsibility for environmental consequences. As such, the concept of *self-reflexivity* among ecotourists who are thought to be more sensitive is lost when housed within the same amoral global framework. Once again, this observation draws attention to personal ethics as the most effective first step in targeting moral issues in ecotourism.

Nonetheless, moral knowledge and obligation are influenced by one's worldview (Marietta, 1994). Contrary to Duffy's (2002) focus on the moral responsibility of ecotourists, Butcher (2003) criticizes the "new moral tourism", which is ethically-oriented sustainable travel experiences outside of the mainstream of mass travel, of which ecotourism would be one form, for over-moralizing an experience that was designed to be free from evaluation and other demands, and should focus on one's pleasure and relaxation. Perhaps both Duffy and Butcher are right, but in very different ways. Ecotourism is part of a larger global system inescapably connected to and operating within it and on its terms. Perhaps the moralisation of tourism would not place such high demands on individual tourists if the system was more ethical and

responsible in its planning and development of tourism. Smith and Duffy (2003) believe that despite issues and problems with ethics in tourism the industry, like no other, still offers opportunities for ethical encounters in actual contexts. Whether these opportunities are realised is a different question. To complicate matters, certain conditions are conducive to corruption. Among them are an immoral environment with an imbalance of power or great inequalities of wealth, the absence of accountability mechanisms, and a lack of transparency (Miller *et al.*, 2005). In addition, diverse laws and regulations, and lopsided power relationships increase the potential for corruption to be extraordinarily high. Miller *et al.* (2005) suggest several approaches to anti-corruption, among which a "holistic anti-corruption system" is the most successful in integrating reactive (based on legislative framework) and preventive approaches in promoting ethical behaviour.

Reflecting on the heading for this section – "Ecotourist Ethics: Influences and Responses" – the title summarises both the influences on the ethical ecotourism operation in practice, such as the political-economic forces, and the responses to these forces such as the re-introduction of policies and frameworks guided by a variety of ethics theories. The main intent of this section was to place ethics in the context of ecotourism and how it operates in practice within the broader context of the free-market economy and political ideologies, with the added focus on the traveler. By focusing on ecotourist ethics, this section leads to the introduction of my framework that combines these two areas of ethics and ecotourism.

2.3.3 CONCEPTUAL FRAMEWORK FOR UNDERSTANDING ECOTOURIST ETHICS

Based on the preceding review of the literature, a conceptual framework is proposed that brings together the principal theories of ethics and the dominant components of ecotourism in an effort to provide a deeper understanding of *ecotourist ethics*. The process leading to the development of this understanding – and the *Matrix of Ethics Theories Concerning Major Components of Ecotourism* (see Table 2.3) – has been guided by three principal areas of literature: (1) relevant theories of ethics: Teleology, Deontology, and Existentialism (see Figure 2.7); (2) the main components of ecotourism: Nature, Culture, Education, and Conservation (see Table 2.2); and to some degree (3) the foundational approach of Environmental Ethics (Miller, 2003; Palmer, 1997). I drew on this major component within each area to devise this matrix

which lends itself well to guiding my scale development, and is further a natural outgrowth of the preceding discussion about ethics and ecotourism. Moreover, we might better understand the interplay of ethics and ecotourism by isolating their major components and reflecting on how different ethics theories might be played out in each of the major components of ecotourism before combining these two areas. The matrix, then, is a *device* to guide the understanding of the interplay between each theory and each component.

The ethics theories of Teleology, Deontology, and Existentialism are the dominant theories used within the tourism and ecotourism literature, particularly in various ethical decision-making frameworks that combine multiple theories of ethics in addressing moral issues. Fennell and Malloy's (1995) *Model of Ethical Triangulation*, and Malloy's *et al.* (2000) *Comprehensive Ethical Decision-Making Model*, are both examples of frameworks that incorporate these theories. Andersen (2001), too, is in support of a multiple ethics approach, advocating for neither unification between differing theories, nor separation of ideas presented by each in a purist fashion. Indeed, much can be lost in an effort to unify such theories into one "grand vision" or to treat them separately, and recognising how they are interconnected and serve to inform one another from a variety of perspectives provides a more broadly-based view of the role of ethics. Consequently, I have integrated these principal theories of ethics into the matrix where their individual and collective applicability to ecotourism can best be understood (see Table 2.3). Specifically, Teleology evaluates morality of actions based on their consequences and considers the effects of actions on all parties involved in or affected by the ecotourism project. For instance, Aristotle's Virtue Ethics (Aristotle, 2006; Waluchow, 2003) are embedded within Teleology to emphasize personal ethics of character rather than one's actions. Within Deontology, the focus is on the "rightness" of an individual's behaviour without considering the consequences, whether in terms of rights, duties, or social contracts that acknowledge the complexity of moral life, both in terms of past obligations and future results (Fennell, Plummer & Marschke, 2008). Finally, Existentialism is included to provide a context for authentic and sincere behaviour according to one's own moral standards and not to the predefined socio-cultural norms, even if they represent the majority of societal norms (Heidegger, 1962; Stewart, 1987).

In juxtaposition with the dominant theories of ethics comprising my conceptual framework, I have incorporated the main components of ecotourism. The components *nature,*

culture, *education*, and *conservation*, which were also identified by Blamey (1997), Diamantis (1999), and Orams (2001), are based on a comprehensive review of ecotourism definitions, conceptual frameworks, ecotourist typologies, and other content analysis studies. As the philosophical backbone of ecotourism, Environmentalism provides a values-based perspective to our view of ecotourism, and forms direct links to aspects of the dominant theories of ethics. In addition, the application of Applied Ethics as reflected broadly in the Environmental Ethics tradition as well as more specifically in some of the ethical decision-making frameworks lent guidance to the connection of these components via the application of Theoretical Ethics to real-world moral dilemmas. The majority of issues which arise in ecotourism lend themselves very well to the Applied Ethics tradition as they typically have two broadly opposing sides (e.g., tourism developers versus non-participating local communities, hunters versus environmentalists, travelers interested in unexplored lands versus preservationists), and universal applicability and relevance (e.g., poverty, exploitation, environmental destruction, women's rights, global warming).

Table 2.3

Matrix of Ethics Theories Concerning Major Components of Ecotourism

Ethics Theories	**Ecotourism Components**			
	Nature (a)	Culture (b)	Education (c)	Conservation (d)
TELEOLOGY (I) *The good*	I a	I b	I c	I d
DEONTOLOGY (II) *The right*	II a	II b	II c	II d
EXISTENTIALISM (III) *The authentic*	III a	III b	III c	III d

The two major features of the matrix – the three theories of ethics and the four components of ecotourism – offer a unique perspective of looking at all combinations between these two areas represented by twelve intersecting domains. Each dimension of my matrix had a

"guiding definition" as a means of summarising the major tenets of each ethics theory (i.e., good/bad, right/wrong, authentic/inauthentic) and each component of ecotourism (i.e., nature, culture, education, conservation). For the purpose of my study and based on the literature in ethics and in ecotourism, I have developed guiding definitions of the dominant ethics theories and of the main ecotourism components below:

GUIDING DEFINITIONS OF ETHICS THEORIES

I. Teleology: Concerned with *good* and *bad* behaviour on the basis of the *consequences* of one's actions, such as impacts on the environment from polluting, which provide people with direction on how to behave. Therefore, teleological ethics are driven by decisions that are believed to be fundamentally good based on the outcome. A consideration of the consequences of one's actions is essential to ethical behaviour.

II. Deontology: Concerned with *right* and *wrong* behaviour on the basis of *rules* or *principles*, such as justice or honesty, which provide people with guidance on how to behave. Hence, deontological ethics are driven by decisions that are perceived to be fundamentally right, regardless of the outcome. An adherence to rules or codes of conduct is central to ethical behaviour.

III. Existentialism: Concerned with *authenticity* or *sincerity* of one's behaviour on the basis of *being true* to oneself and/or the society at large, such as holding on to one's own cultural norms while traveling, which assists people in making choices on how to behave. Thus, existentialist ethics are driven by decisions that are believed to be fundamentally sincere, rejecting all universal rules and consequences. Remaining true to oneself and/or one's society is essential to ethical behaviour.

GUIDING DEFINITIONS OF ECOTOURISM COMPONENTS

a) Nature Component: Natural environment acts as the main resource base which offers opportunities for close encounters with flora and fauna – whether for the purpose of education, enjoyment, appreciation or spirituality – in unmodified wilderness settings that are conserved or preserved for the purpose of nature tourism (such as ecotourism).

b) Culture Component: Authentic cultural encounters with local communities and aboriginal peoples, some of which host the ecotourism project – whether local people participate in any degree, derive benefits or control the operation fully – offering opportunities for authentic experience with local foods, arts and crafts, and general way of life, as well as some degree of interaction.

c) Education Component: Learning and study-centred travel experience (including both formal and informal education) which is intrinsically motivated – whether guided by professional interest or personal curiosity – that fosters environmental and cultural understanding specific of regions visited.

d) Conservation Component: Conservation or preservation of natural spaces and wildlife – whether in orientation or in practice – where the travel experience or destination have elements of conservation that are apparent to and affect the decisions made by travelers.

Some examples of what might be represented in each of the cells include the following: (1) items representative of the intersection between Teleology and nature might focus on the consequences of unsustainable practices upon the local flora and fauna, (2) the intersection between Teleology and culture might address visitors' impacts on the local communities, (3) the intersection of Teleology and education would target the outcomes of learning-centred travel experience, and (4) the intersection between Teleology and conservation might speak to the consequences of travel choices as they pertain to preserving natural ecosystems. Similarly, examples of what might be represented in cells of the other two theories of ethics include: (1) items representative of the intersection between Deontology and nature which might tackle traveler codes of ethics pertaining to aspects of the natural environment, and (2) items representative of the intersection between Existentialism and culture which would attend to the authenticity of one's own moral standards irrespective of those embraced by the host culture.

Based on this conceptual framework and the guidance provided by the definitions of its principal components, the means by which we can begin the process of developing a valid and reliable measure of ecotourist ethics has been laid down. Throughout this review, my emphasis has been primarily on the *personal* ethics of the traveler as this reflects the most effective means of establishing the ethical stance of travelers with respect to ecotourism. Consequently, in developing a measure of ecotourist ethics – indeed, what will become the *Ecotourist Ethics Scale* – I am guided, too, by Fennell and Malloy's (1995) *Model of Ethical Triangulation for Travel Behaviour to Natural Environments.* This new measure should further inform us of the interconnections with other concepts, like values, attitudes, environmental concern, and so on.

Concepts drawn from the areas of ethics and ecotourism that have been incorporated in the development of my scale are supported by numerous studies, some of which focus on values and their effect on behaviour. As an example of accommodating ethics theory, Aristotle's Virtue Ethics corresponds most closely to the individual level of ethics in the promotion of action-oriented ethical ecotourism. Reflected by Colero (2005), the principles of personal ethics are the first level of consideration in an ethical dilemma, overriding the higher levels of professional and global ethics. As one example of practical personal ethics, volunteering is said to hold deeper

personal meaning and is often based on personal rewards derived from the activity (Frankl, 1985; Galley & Clifton, 2004; Myers, 2003). Additionally, Quinn's (1997) *Interactionist Model of Ethical Decision-Making in Organizations* (based on work by Trevino, 1986) suggests that a person's values are instrumental in determining or changing behaviour, whereas both behaviour and personal ethics are moderated by psychological and situational characteristics. The situational characteristics refer to higher levels of the ethical scope, including those of interpersonal and global ethics. Jamal (2004) brings attention to the lack of Aristotle's Virtue Ethics in ecotourism, and advocates for integrating the micro and macro theory of ethics by situating the *good moral life* of an individual within a larger socio-political context, following Aristotelian ethical philosophy.

Stern and Dietz (1994) in their classification of environmental concern address all levels of the ethical scope. They classify environmental concern on the basis of three distinct value scales, from *egoistic* values based on personal costs and benefits, through *social-altruistic* values which encompass moral obligation to others, to the *biospheric* realm which includes global concern to the entire planet. The eco-centric values represented by the philosophies of ecological holism and Deep Ecology – preservation and respect of other life forms (Holden, 2003) – recognize the rights of nature based on the highest level of global ethics. Additionally, moral values and ethical ideologies (e.g., social responsibility) are inherently tied to and result from cultural influences (Stern & Dietz, 1994; Yaman & Gurel, 2006). Consequently, the seemingly far-removed global ethics derive from communities and organizations of individuals driving the process with their personal sets of values and ethics.

2.4 CONCLUSION

The need to incorporate an ethics agenda into ecotourism theory-building and practice is reflected by the dominant theories of ethics and the major components of ecotourism highlighted in my conceptual framework. This chapter has served to incorporate ethics theories of Teleology, Deontology, and Existentialism into ecotourism – seemingly a perfect philosophical fit – towards building an understanding of the influences of and responses to ecotourist ethics. In addition, the approach of Environmental Ethics being closely related and applicable to ecotourism offers more depth to self-understanding and to one's relationship with nature. Furthermore, Environmentalism as the groundwork philosophical foundation of ecotourism that is value-based

provides a strong conceptual bridge between the two areas of ethics and ecotourism, especially as it pertains to individual travelers. Consequently, the abovementioned ethics theories further inform and supplement the ethics strategies currently used in ecotourism, such as codes of ethics and decision-making frameworks. My *Matrix of Ethics Theories Concerning Major Components of Ecotourism* (Table 2.3) brings together in a conceptual fashion the areas of ethics and ecotourism and their inherent dimensions to help set the stage for the study to come – the development of the scale and field testing of this new instrument.

CHAPTER 3
METHODS

3.1 INTRODUCTION

The purpose of my dissertation is to bridge the areas of ethics and ecotourism in a conceptually meaningful way to provide the context for visitors' ethics displayed in ecotourism settings. My *methods*, that is, the procedures I have followed throughout my study, aim to achieve my purpose and the two primary objectives: (1) to develop a scale capable of assessing ecotourist ethics, and (2) to test this scale's validity, reliability and concurrent validity in relation to other related aspects and instruments. The review of literature in both areas of ethics and ecotourism provided the conceptual framework to help achieve the first objective (creating the scale). This set the stage for addressing the questions raised in the second objective (seeing if ecotourist ethics are indeed linked to other constructs associated with ecotourists).

To this end, my study consists of two principal phases, each of which is logically linked to my primary objectives. The first phase is devoted to the development of the *Ecotourist Ethics Scale* (EES), which was guided by the conceptual framework on traveler ethics (see Figure 2.7), and a content analysis of ecotourism definitions, conceptual frameworks, ecotourist typologies, and definition analysis studies (see Table 2.2). As part of the development of the scale, this first phase includes scale validation and testing for reliability through the administration of a survey to a convenience sample of undergraduate students and the conduction of various data analysis procedures to refine the scale in preparation for its subsequent use in the second phase of the study.

The second phase of my research involves the administration of the EES to an independent sample of undergraduate students, in order to verify the reliability of the refined EES and to establish its concurrent validity by examining the relationship of the scale overall and its dimensions to other foundational concepts, such as the predisposition of travelers towards nature-based tourism, the values which guide traveler behaviour, the motivational bases for leisure travel, and the ethics involved in evaluation of ecologically-oriented problem. Assessing the predisposition of travelers to be ecotourists, in particular, helps establish the degree to which travelers qualify as ecotourists and how the domains of each scale are related. The second phase also provides an opportunity to examine whether or not these foundational characteristics of

travelers – their ethics and predisposition – are associated with the travel and activity behaviours typically associated with ecotourists.

3.2 PHASE 1: SCALE DEVELOPMENT

This section contains detailed information on the steps taken to create a conceptually-driven scale to measure ecotourist ethics. By drawing on the lessons learned in the literature review and content analysis of ethics and ecotourism, a conceptual framework was created that identified the essential 12 domains reflecting the intersection of the three foundational theories of ethics (i.e., Existentialism, Teleology, and Deontology) and the four major components of ecotourism (i.e, Nature, Culture, Education, and Conservation). This matrix provided direction for the initial stage of scale development, the generation of items. This was followed by an expert review process, and an empirical refinement of the scale based on a survey conducted with a convenience sample of undergraduate students. The data analysis procedures in this last stage were focused on reducing the length of the scale instrument while maintaining high reliability and validity.

The development of the scale followed several stages as recommended by DeVellis (2003) and Netemeyer, Bearden and Sharma (2003), among others. The literature review on ethics and ecotourism also served an important methodological step by providing the conceptual link between these two areas. Guided by this framework, the development and constant assessment of the scale was based on its strong theoretical and conceptual foundation and is the most important part of this process for two reasons. First, the framework determines the quality of the content of the instrument by guiding the generation of relevant items and providing a conceptual basis for assessing their suitability. Second, it was a constant presence in establishing the scale's validity and reliability, especially when the evolving scale was field tested with sample participants.

3.2.1 GENERATION AND REVIEW OF ITEMS

In the initial stage of scale development to measure *ecotourist ethics*, four basic steps were taken. These steps involved essentially: (1) a broadly-based generation of statements reflecting ecotourist ethics; (2) an initial review of those statements; (3) an expert review of the

statements; and (4) a final review of the statements in preparation for empirical testing. The first step was basically brainstorming to generate a large number of statements, or *items*, reflecting the 12 different domains comprising the intersection of the three dominant ethics theories of Teleology, Deontology and Existentialism, and the four components of ecotourism: Nature, Culture, Education, and Conservation, which comprise the guiding conceptual framework (see Table 2.3). Specifically, many statements were generated that reflected personal values and behaviours reflected in Teleology (i.e., *good* and *bad* behaviour based on consequences), Deontology (i.e., *right* and *wrong* behaviour based on rules and principles), and Existentialism (i.e., *authentic* or sincere behaviour), as they related to each of the four main components of ecotourism. The definitions associated with the three ethics theories and with the four main components of ecotourism arising from the conceptual framework provided a guiding point of reference for the extensive list of statements that was originally generated. These definitions provided guidance by reflecting an ethical stance on each component of ecotourism, and are presented again below.

GUIDING DEFINITIONS OF ETHICS THEORIES

IV. Teleology: Concerned with *good* and *bad* behaviour on the basis of the *consequences* of one's actions, such as impacts on the environment from polluting, which provide people with direction on how to behave. Therefore, teleological ethics are driven by decisions that are believed to be fundamentally good based on the outcome. A consideration of the consequences of one's actions is essential to ethical behaviour.

V. Deontology: Concerned with *right* and *wrong* behaviour on the basis of *rules* or *principles*, such as justice or honesty, which provide people with guidance on how to behave. Hence, deontological ethics are driven by decisions that are perceived to be fundamentally right, regardless of the outcome. An adherence to rules or codes of conduct is central to ethical behaviour.

VI. Existentialism: Concerned with *authenticity* or *sincerity* of one's behaviour on the basis of *being true* to oneself and/or the society at large, such as holding on to one's own cultural norms while traveling, which assists people in making choices on how to behave. Thus, existentialist ethics are driven by decisions that are believed to be fundamentally sincere, rejecting all universal rules and consequences. Remaining true to oneself and/or one's society is essential to ethical behaviour.

GUIDING DEFINITIONS OF ECOTOURISM COMPONENTS

e) Nature Component: Natural environment acts as the main resource base which offers opportunities for close encounters with flora and fauna – whether for the purpose of education, enjoyment, appreciation or spirituality – in unmodified wilderness settings that are conserved or preserved for the purpose of nature tourism (such as ecotourism).

f) Culture Component: Authentic cultural encounters with local communities and aboriginal peoples, some of which host the ecotourism project – whether local people participate in any degree, derive benefits or control the operation fully – offering opportunities for authentic experience with local foods, arts and crafts, and general way of life, as well as some degree of interaction.

g) Education Component: Learning and study-centred travel experience (including both formal and informal education) which is intrinsically motivated – whether guided by professional interest or personal curiosity – that fosters environmental and cultural understanding specific of regions visited.

h) Conservation Component: Conservation or preservation of natural spaces and wildlife – whether in orientation or in practice – where the travel experience or destination have elements of conservation that are apparent to and affect the decisions made by travelers.

As an example, a statement reflecting the domain at the intersection of Deontology with the ecotourism component of nature might be, “It is important to follow environmental laws and regulations at travel destinations, regardless of one’s personal beliefs”. Similarly, an example of a statement reflecting Teleology and culture might be, “Interactions between travelers and local peoples usually have a negative impact on these peoples”. Finally, an example of statement reflecting Existentialism and education might be, “I only learn during my travels when I choose to do so”. In this initial step, approximately 25 items were set as a target for the generation of items for each of the 12 domains, resulting in a total of about 300 items.

In the second step, following the generation of the initial list of items, they were subjected to an initial review to remove statements that were redundant, awkwardly worded, or upon reflection, were simply not suitable. While this step in the process was not expected to reduce the initial list by a substantial amount, it did serve to prepare the list for the subsequent and critical third step, expert review.

In the third step, the list of items was screened by a panel of three academics with expertise in ethics and ecotourism/tourism to help refine the item pool (DeVellis, 2003).

Instructions were provided to the experts explaining their task of reviewing the statements for clarity and for content or face validity (see Appendix 1.A). The conceptual definitions above were provided to give focus to the experts' judgements of the items for their consistency with the conceptual definitions for each ethics theory and component of ecotourism. The experts essentially undertook a critical review, checking for clarity (i.e., jargon, spelling and orthographic errors, double-barrelled statements, rewording), "social desirability" (DeVellis, 2003), and especially, content validity. Content validity reflects the extent to which items associated with each domain adequately reflect its dimensionality, especially in ensuring that each item was focused on a specific domain an did not overlap with others (Churchill & Iacobucci, 2002; DeVellis, 2003; Nunnally & Bernstein, 1994). This third step was critical in significantly reducing the item list and ensuring that the remaining items were among the best at measuring ecotourist ethics.

In the fourth and final step, the remaining items following expert review were subjected to a final critical assessment that was guided by two essential questions: (1) is the statement focused on the *traveler's* ethical beliefs or behaviour (not on an industry code or rule)?; and (2) is the statement focused on the traveler's *ethical stance* and not on another cognitive state such as predisposition or motive? With the reduced number of items, this critical review included a final consideration of the items' clarity, content validity, and dimensionality, in part to derive a number of items that could reasonably be included in the next stage. Following this step, a final list of items was retained for subsequent empirical testing based on a survey undertaken in the second stage of the scale's development.

Following these steps of scale development process as recommended by DeVellis (2003) and others, the next section describes in detail the second stage of the process where the initial draft of the scale is subjected to empirical testing to refine the scale to its final form. In this section, I describe the sample selection, the administration of the survey, and the empirical testing of data used to derive the final version of the ecotourist ethics scale.

3.2.2 PARTICIPANT SAMPLE AND THE SURVEY INSTRUMENT

Empirical testing of the items comprising the initial draft of the scale was conducted using a convenience sample consisting of undergraduate students from a variety of disciplines and from all years of academic study at two large universities in south-western Ontario. The

instructors of 15 different classes with a total enrolment of 1,869 students were approached to request the student's participation in the empirical data collection phase of the study. Instructors were provided with detailed information about the nature of the survey (see Appendix 1.B) and asked for permission to enter the class on a convenient day. Following a brief introduction that described the survey's intent to capture their perspectives on nature travel as well as some selected demographic and trip characteristics, the students were invited to participate voluntarily in the survey. They also were told that the questionnaire was expected to take between 15 and 20 minutes to complete.

Based on the remaining number of items following the first stage of the scale's development, the scale included in the questionnaire needed a minimum sample of at least five respondents per scale item to ensure reliability in testing (DeVellis, 2003; Netemeyer, Bearden & Sharma, 2003). The large survey population identified for this stage (i.e., 15 classes with almost 2,000 potential participants) ensured that this minimum criterion was well exceeded. The items comprising the scale were randomly ordered in a self-administered questionnaire with response options measured on a 7-point, Likert scale, ranging from "very strongly disagree" (value=1) to "very strongly agree" (value=7) (see Appendix 1.C).

Although some have suggseted that reliance on this type of sample can produce a biased response, Riddick and Russell (1999) contend this approach is helpful in preliminary inquiries or pilot studies. Further, by conducting this survey at different universities, in classes with different disciplinary foci, and across all years of study, a greater degree of reliability in the results can be expected (Fraenkel & Wallen, 1993). Beyond convenience, this survey sample was deemed acceptable for testing the scale for two reasons. First, these students represented potential travelers who may or may not reflect a *predisposition* towards ecotourism rather than demonstrated behaviour or self-identification. Second, as several authors have argued (e.g., Calder, Phillips, & Tybout, 1982; Mitchell & Bates, 1998) and has been empirically demonstrated by Peterson (2001), using a relatively homogeneous sample such as students allows for testing of scales and for outcomes that are less subject to confounding factors that could introduce variance unrelated to the scale items.

3.2.3 DATA ANALYSIS PROCEDURES

Following data collection, the final stage of scale refinement was undertaken by blending empirical testing of the scale with ongoing conceptual analysis; in other words, the *conceptual* integrity of the items comprising the final scale was privileged over arbitrary statistical outcomes when decisions had to be made. To ensure a comprehensive review of all of the items in the scale, empirical analysis was done on different combinations of items and in a number of ways. First, the simple distributions of each item were examined to ensure that they were acceptably discriminating and were not severely skewed. Second, a series of simple correlations and exploratory factor analyses were conducted on: (1) the items within each of the 12 domains, (2) the items within the four major components of ecotourism, and finally, (3) the items comprising the three ethics theories. Conceptual and empirical "fit" were assessed comparing the results of these analyses in an iterative process of review and analysis to select the "best" items. By examining every combination of items based on the conceptual framework, the dominant structure of ecotourist ethics was revealed, leading to a composite measure that would be based on an optimal set of underlying dimensions (i.e., the 12 domains, the components of ecotourism, or the theories of ethics).

Inter-item correlations were examined for relationships between items within the 12 domains, the four components of ecotourism, and the three theories of ethics with the expectation of positive, statistically significant correlations among all of the items. Given the rigorous process of item selection to reach this point, the items ultimately used in the survey should collectively measure the same construct within ecotourist ethics. When items failed to meet the minimum requirements (i.e., weak, non-significant relationships), they were carefully scrutinised for conceptual fit. Concurrently, groups of items were submitted to exploratory factor analysis with the expectation that all of the items would load highly on a single factor reflecting, for example, the nature component of ecotourism, or teleological ethics. Items with low communalities were scrutinised for fit (if less than 0.40) or were discarded (if less than 0.20). In addition, item-to-total correlations were considered throughout the process and each set of items was assessed for internal consistency (i.e., reliability) by calculating Cronbach's coefficient alpha (α) in order to identify a parsimonious number of items defining the domain that maximised its reliability. The minimum acceptable criterion of 0.70 as recommended by Nunnally and Bernstein (1994) was used.

This process was repeated in a cyclical fashion in order to eliminate weak items, moving between conceptual analysis and empirical testing procedures such as the artist moves from larger to smaller tools when carving a sculpture from the stone. This refinement process is crucial in producing a shorter, yet equally valid and reliable scale, and was conceptually-grounded and *guided* by the empirical procedures rather than dictated by them. Some researchers argue that "no factoring method produces a uniquely correct solution, [and] with all factor analytic approaches, common sense is needed to make the best decisions" (DeVellis, 2003:132). Instead, the approach to these analyses offered a guide for decision-making throughout the process and provided evidence as support for my decisions. Ultimately, the goal was to derive a final scale – the *Ecotourist Ethics Scale* – that was based on a sound conceptual foundation and rigorous empirical testing, had clear dimensionality, and pragmatically, was relatively short yet comprehensive.

3.3 PHASE 2: FIELD TESTING OF *ECOTOURIST ETHICS SCALE*

The purpose of the second phase was two-fold: (1) to test the final version of the *Ecotourist Ethics Scale* (EES) scale for stability and concurrent validity, and (2) to examine the relationship of the EES with other core concepts and behaviours typically ascribed to ecotourists. The field testing establishes the stability and the concurrent validity of the scale overall and of its constituent domains by using a different participant sample, and provides insights on the extent to which ecotourist ethics are related to who they are as travelers (i.e., their activities and travel behaviour, whether they are soft- or hard-path ecotourists) and how strongly other key concepts related to ecotourism might also be related to ethics (i.e., predispositions, values, motives). For example, is there a relationship between adherence to a particular theory of ethics (i.e., Teleology, Deontology, or Existentialism) and the participants' pro-environmental behaviour? Similar insights can be gained concerning the relationships between respondents' ethics and their travel behaviour and travel characteristics, their choice of outdoor recreation activities, their motives for engagement with natural environments, and their predispositions towards nature travel.

3.3.1 PARTICIPANT SAMPLE

Field testing was conducted using another convenience sample consisting of undergraduate students again from a variety of disciplines and years of academic study at a large university in south-western Ontario. Twice as many instructors than in the first phase were approached for the participation of students taking their classes. Thirty different classes with a total enrolment of 2,605 students were approached for participation in the second phase of data collection. Instructors of classes selected for my study were again informed about the nature and importance of the survey (see Appendix 2.A) and those interested were also given a copy of the questionnaire. Several procedures were employed to ensure that students from a broad array of disciplines were represented in the sample, and to avoid entering courses where many of the same students might be encountered. All Faculties were included in sampling and only large courses with a minimum enrolment of 100 students were identified as first choice, whereas enrolments of about 50 to 60 students were a second choice. Only required courses within each department were selected, and further, at least one-year buffer was left between courses to avoid approaching the same students; that is, only selecting courses at either the first-year and third-year levels, or the second-year and fourth-year levels from within any one department. Additionally, the disciplinary gaps between the different fields of study were maintained by selecting all faculties and large departments, resulting in a balanced approach between the social and natural sciences.

Most importantly, selecting a convenience sample of university students as opposed to sampling a more typical survey population of geographically-defined or operator-defined ecotourists eliminated those external factors in defining these participants. Many previous studies have tended to draw samples from among visitors to natural areas (e.g., parks or nature reserves) or from among participants on ecotours, and consequently, so are inherently biased. Instead, I sought to draw a survey sample out of a sector of the population (i.e., educated young people) who were not pre-defined as ecotourists. This group still possessed a wide range of behavioural and perceptual characteristics, which would allow me to assess the fullest range of ethical perspectives with respect to ecotourism. This is particularly important in view of people's predispositions which are held regardless of opportunities to express them through various travel and recreation choices. Therefore, the advantage of using the student sample is likely to capture a *broad* range of potential nature-based travelers.

Students from selected classes were informed about the value of my study and their participation in the survey which aimed to capture their perspectives on aspects of nature travel alongside their trip and demographic characteristics. They were also informed that completion of the survey should take 15-20 minutes, and were invited to participate in the survey on voluntary basis.

Again, all scales and measures used in the questionnaire in the second phase needed a minimum sample of at least five respondents per scale item to ensure reliability was maintained throughout testing (DeVellis, 2003; Netemeyer, Bearden & Sharma, 2003). The large survey population approached for participation in this stage (i.e., 30 classes with 2,605 potential participants) and the short length of the scales and instruments guaranteed that this minimum standard was well exceeded. The items comprising the scales and measures were randomly ordered in a self-administered questionnaire with response options measured on: (1) 7-point, Likert scale, ranging from "very strongly disagree" (value=1) to "very strongly agree" (value=7), (2) 7-point, Likert-type scale, ranging from "extremely unimportant" (value=1) to "extremely important" (value=7), or (3) 7-point bipolar format (see Appendix 2.B).

3.3.2 SURVEY INSTRUMENT

The questionnaire completed by the participants included the new *Ecotourist Ethics Scale* (EES) as well as a number of other measures selected to: (a) assess the concurrent validity by comparing the EES with other core ecotourism constructs, and (b) determine if the participants' ecotourist ethics varied by their travel characteristics and behaviours, as well as selected demographic characteristics (see Appendix 2.B).

The principal section of the questionnaire was the *Ecotourist Ethics Scale* (EES). The final set of items derived from Phase 1 comprising the EES were randomly ordered with response options measured on a 7-point, Likert scale (where 1="very strongly disagree" and 7="very strongly agree"). Participants' overall scores on the EES were determined by calculating the mean of all of the items in the scale, and similarly, mean scores were calculated for those items comprising each of its dimensions.

To assess the concurrent validity of the EES, four additional scales were included in separate sections of the questionnaire. These scales were selected because they measure constructs frequently linked conceptually to ecotourism and have been widely used with

demonstrated validity and reliability. As such, they were selected to help determine whether the EES exhibits theoretical dimensionality and shows evidence of reliability (Netemeyer *et al.*, 2003). While there are a number of concepts and associated measures available with the potential to explore for their links to ecotourist ethics, I identified four constructs that are potentially most strongly linked theoretically to the EES: (1) the *ecotourist predisposition* construct, (2) a list of basic *values* that serve as guiding principles, (3) *motivations* specific to nature-based travel and/or activities, and (4) an *ethics*-based scenario. The specific measures to be used to represent these different constructs are, respectively: the *Ecotourist Predisposition Scale* (EPS) (Nowaczek & Smale, 2009), the *List of Values* (LOV) scale (Madrigal & Kahle, 1994), the *Recreation Experience Preference Scales* (REPS) (Driver, Tinsley & Malfredo, 1991; Manfredo, Driver & Tarrant, 1996), and the ecological orientation scenario from the *Multidimensional Ethics Scale* (MES) (Fennell & Malloy, 1999; adapted from Reidenbach & Robin, 1990) (see Table 3.1). All of these measures were modified slightly by selecting only the relevant components of each scale rather than unduly burden the survey participants. The specific components retained from each scale are shown in the Table below.

Table 3.1

Core Ecotourism Constructs and Corresponding Scales

Core Constructs in Ecotourism	Corresponding Scales and Sources
Predisposition Ethics Nature Education	*Ecotourist Predisposition Scale* (EPS) (Nowaczek & Smale, 2009)
Values	*List of Values Scale* (LOV) (Kahle, Beatty & Homer, 1986; Madrigal & Kahle, 1994)
Motivations Nature Education Values	*Recreation Experience Preference Scales* (REPS) (Driver, Tinsley & Manfredo, 1991; Manfredo, Driver & Tarrant, 1996)
Ethics Nature	*Multidimensional Ethics Scale* (MES) (Fennell & Malloy, 1999, adapted from Reidenbach & Robin, 1988, 1990; Hyman, 1996)

The use of the *Ecotourist Predisposition Scale* (EPS), which reflects the extent to which individuals possess the inherent traits typically associated with ecotourism, is particularly helpful in sorting through the hard- to soft-path ecotourism continuum. The EPS establishes the degree to which travelers qualify as (i.e., are *predisposed* to be) ecotourists, and identify which themes or dimensions of the EPS are most influential in shaping their orientation. Most importantly, this scale targets people's latent predispositions towards ecotourism regardless of where they are and what activities they choose, as opposed to being selected and defined solely on the basis of participating in typical ecotourism activities and at popular geographical locations. Unlike existing ecotourist typologies, the EPS was developed to help identify types of travelers according to their latent predispositions in relation to the main components of ecotourism. Accordingly, members of the general public may hold quite diverse predispositions and could qualify as either hard-path or soft-path ecotourists – if at all – as opposed to the assumption that ecotourists are found in strictly ecotourism-tailored destinations. The EPS is a 31-item scale with six dimensions reflecting the major components of ecotourism: Nature, Culture, Education, Ethics, Contribution, and Specialization, each comprised of five items except for Specialization which is comprised of six items. Each item is measured along a 7-point Likert scale, where 1 indicates "very strongly disagree" and 7 indicates "very strongly agree" (see Appendix 2.B). Summary measures are based on the mean of the items comprising each dimension. Based on the conceptual framework guiding the development of the *Ecotourist Ethics Scale*, three of the EP scale's six dimensions have been included in the questionnaire: Ethics, Nature and Education.

As personal values are strong predictors of behaviour, I have incorporated the *List of Values* (LOV) scale developed by Madrigal and Kahle (1994). The LOV scale is based on the established measure of Rokeach's (1968) Value Survey (RVS) used frequently in values-based approaches to understand tourist behaviour. At the conceptual base of the LOV scale lies an assessment of one's adaptation to the various roles through value fulfilment, and these closely relate to the values of life's major roles, such as marriage, parenting, or work (Kahle, Beatty & Homer, 1986). The LOV also targets consumer behaviour (e.g., choices on travel destinations and services) and allows for separate demographic predictions to identify the source of influence. Further, the scale is practical in being short and simple to administer. In comparison with other similar scales, such as the Values and Life Style (VALS) measure, the LOV has a greater predictive utility in consumer behaviour trends and offers evidence of its validity based on

research using a number of important psychological and social measures (Kahle, Beatty & Homer). Madrigal and Kahle derived nine terminal values (i.e., ideal end-states of existence) from the RVS, which also includes instrumental values (i.e., ideal modes of behaviour). Instrumental values are means of achieving terminal values that operate at a greater level of abstraction, thus they can be assessed according to internal and external orientations (i.e., locus of control) (Madrigal & Kahle). These terminal values include: (1) sense of belonging, (2) excitement, (3) fun and enjoyment in life, (4) self-fulfillment, (5) being well-respected, (6) warm relationships with others, (7) security, (8) accomplishment, and (9) self-respect. Respondents were asked to rate all nine values according to the importance of these values in their daily lives (see Appendix 2.B). Their responses were measured using a 7-point, Likert-type scale ranging from "extremely unimportant" (value=1) to "extremely important" (value=7). Summary measures were based on the means of each value.

The *Recreation Experience Preference Scales* (REPS) developed by Driver, Tinsley and Manfredo (1991) assess the motives underlying leisure choices, and the personal and social values driving these motives to some degree. As such, the selected measures are potentially directly related to the Education and Nature components of ecotourism. Understanding the motives underlying travelers' destination choices may provide further insight into ecotourist ethics. For instance, a hard-path eco-specialist such as a birdwatcher may be solely motivated to visit a sensitive ecotourism destination in order to view a particular species of bird, as opposed to other basic motives such as "to be with others who enjoy the same things" or "to discover something new". The complete REPS inventory consists of 19 scales of general recreation experience preference, e.g., "Enjoy Nature", and 43 dimensions with few items each, e.g., "Scenery" and "General Nature Experience". Each item was measured on a 7-point, Likert-type scale from "not at all important" (value=1) to "extremely important" (value=7). Five of the scales and their associated dimensions were selected for the questionnaire based on their presumed conceptual connection to the core concepts of the EES: (1) *Enjoy Nature* – scenery, general nature experience; (2) *Learning* – exploration, learn more about nature; (3) *Similar People* – being with similar people; (4) *Introspection* – spiritual, introspection; and (5) *Escape Physical Pressure* – tranquility, privacy (see Appendix 2.B). Altogether, 27 items were used and incorporated in a separate section of the questionnaire. Summary measures were based on the means of the five preference scale domains.

Finally, an alternative measure of ethics was included based on a variation to the scenario developed by Fennell and Malloy (1999) in their version of the *Multidimensional Ethics Scale* (MES) developed initially by Reidenbach and Robin (1988, 1990). Fennell and Malloy transformed the original instrument into one that is tourism-specific in content, while keeping the original format. The three original scenarios developed by Reidenbach and Robin (1990) were applied strictly within a business context (i.e., auto, sales, and retail scenarios) whereas Fennell and Malloy's tourism-specific scenarios addressed an economic issue, a social dilemma, and an ecologically-orientated problem. Only the latter scenario is used in the questionnaire for Phase 2. The measure presents each scenario to the participant who then assesses it according to eight evaluative criteria organised into three dimensions: (1) a broadly-based moral equity dimension comprised of four evaluative criteria (i.e., fair/unfair, just/unjust, acceptable/unacceptable to my family, and morally/not morally right), (2) a relativistic dimension comprised of two evaluative criteria (i.e., traditionally acceptable/ unacceptable; culturally acceptable/unacceptable), and (3) a contractualist/deontological dimension comprised of two evaluative criteria (i.e., violates/does not violate an unspoken promise; violates/does not violate an unwritten contract). The scenarios of the MES are evaluated using a 7-point bipolar scale format. Only the third scenario with an ecological orientation was incorporated into the questionnaire as it was most closely linked to the ethics and nature components of ecotourism. In addition, the original scenario was slightly modified from its original focus on a community organization that operates a private nature reserve to focus on the publicly-owned reserve planner. Summary measures were based on the mean of the criteria used to assess each of the three subscales for the ecological scenario.

Two other sections of the questionnaire addressed the trip and demographic characteristics of the sample. In particular, first part of the questionnaire regarding the trip characteristics addressed the *behavioural* measures: visitation patterns to natural areas, party size, and outdoor recreation activity participation. Participants were asked whether they visit natural areas, and if so, how often they typically visit these places, and how long they typically stay. Respondents were also asked about their participation in thirteen typical outdoor recreation activities that address different aspects of nature travel, e.g., "Wildlife viewing", "Cultural/ aboriginal activities", "Swimming", and "Drawing/Arts". These measures on visitation to natural environments were included to help determine if the popularly held belief that those who go to parks and/or engage in certain kinds of activities are indeed ecotourists.

The last part of the questionnaire addressed the specific *demographic characteristics* of the sample, such as age, gender, current financial situation, country of origin, permanent place of residence (City and Province), and area of study. In particular, respondents' financial situation was measured conceptually by asking whether their funds were sufficient to address their needs rather than referring to levels of income that might be used very differently by respondents based on their different needs and situations. This question consisted of five different options, from "I have barely enough to make ends meet" to "I have all that I need and more". These measures on the personal profile of visitors to natural areas were included to help determine if other factors, such as gender, may play a role in determining respondents' perspectives on the different ethics and aspects of ecotourism. As an example, these measures could help determine whether women are in fact more ethical nature travelers than men, or if the typical ecotourist is indeed older and financially affluent.

3.3.3 DATA ANALYSIS PROCEDURES

Following the initial description of the sample, the first step in the second phase consisted of calculating Cronbach's coefficient alpha (α) to establish the EES stability and reliability in this independent sample. Subsequently, the EES and its dimensions were assessed against each of the other relevant measures of core ecotourism constructs to test the scale's concurrent validity; that is, "the extent to which a measure 'behaves' the way that the construct it purports to measure should behave with regard to established measures of other constructs" (DeVellis, 2003:53). Quite likely, the core ethical positions and values held by participants in this phase 2 sample may be strongly related to other core constructs, such as the motives for visiting nature. The analyses undertaken here should demonstrate the degree to which this is the case. Finally, summary measures of the EES and its dimensions were examined for selected demographic and trip characteristics of the participants. These comparisons not only establish whether the participants share features often attributed in the literature to ecotourists – whether or not they report behaving in "expected" ways – but they set the stage for a whole new set of questions about who ecotourists *really* are.

CHAPTER 4
PHASE 1 RESULTS:
THE FINAL *ECOTOURIST ETHICS SCALE* REVEALED

4.1 INTRODUCTION

This chapter describes the results of the first phase of my research concerning the development of my scale instrument. Here, I briefly describe the sample characteristics, followed by a brief summary of the results from each step in the development process, and then a more detailed description of the results associated with the items included in the phase 1 questionnaire. Specifically, I describe the "fit" of the items by examining their face validity based on the conceptualisation and definition of each of the 12 domains representing the intersection of each ethics theory and major component of ecotourism, the response distributions for each item, the inter-item correlations for the 12 domains, and the reliability analyses, which reveal internal consistency of items within each domain. Finally, after sorting through the statistical analyses and grounding my decisions in the conceptual framework and its associated definitions, the final version of the 24-item *Ecotourist Ethics Scale* is revealed for inclusion in the second phase of my study.

4.2 ITEM GENERATION AND REFINEMENT

The first step in the development of the ecotourist ethics scale was the generation of a large number of items. Guided by the conceptual framework, a total of 306 items were generated in the initial step of scale development with approximately 25 items within each of the 12 domains representing each combination of ethics theory and component of ecotourism (see Table 4.1). Following an initial review of these items for redundancy, face validity, and potential overlaps between domains, 41 items were dropped leaving 271 items to be included in the subsequent expert review process. An example of some problematic items that were dropped following this initial review were: (1) an item representative of a Teleological perspective of nature, "I think about the amount of pollution my trip would generate before deciding to go", (2) an item representative of a Deontological perspective of culture, "Local foods should be made according to strict health regulations to be safe for visitors" and (3) an item representative of an Existentialist perspective of education, "My travel encounters with other cultures are personally

unrewarding unless I have grown as a person". Problems pertaining to the omission of these items were a lack of or a weak link to either the specific theory of ethics or the given component of ecotourism.

Table 4.1

Item Generation and Refinement in Phase 1

Domain (Ethics – Component)	Number of Items			
	Originally generated	After initial review	After expert review	Included in Phase 1 Survey
Teleology – Nature	22	21	11	6
Teleology – Culture	26	20	10	6
Teleology – Education	31	28	10	5
Teleology – Conservation	26	25	9	6
Deontology – Nature	27	24	12	6
Deontology – Culture	26	14	12	5
Deontology – Education	27	18	8	5
Deontology – Conservation	24	17	8	5
Existentialism – Nature	24	27	8	6
Existentialism – Culture	26	30	7	6
Existentialism – Education	25	22	6	5
Existentialism – Conservation	22	25	7	5
TOTAL	**306**	**271**	**108**	**66**

Three expert reviewers then examined the remaining 271 items using the instructions provided to them as well as the definitions of the three ethics theories and the four major components of ecotourism to guide their assessments (see Appendix 1.A). The experts operated under a very basic principle at this point in the process – to remove those items that failed to meet the basic criteria of clarity, specificity to a single dimension, and most importantly, face validity. In other words, the experts addressed the essential question, "does the item measure the intended concept?". Only those items that did so unambiguously were retained. In addition to evaluating the 271 items for retention, the experts offered suggestions for modifying and/or rewording items to add clarity; in fact, new items were introduced that were better able to

capture the essence of a concept related to one of the dimensions. For example, some problematic items that were dropped following the expert review process were: (1) an item representative of a Teleological perspective of culture, "Traditional societies should not be influenced by the expectations of western tourists", (2) an item representative of a Deontological perspective of education, "Traveling to other countries presents an opportunity to learn that should not be wasted" and (3) an item representative of an Existentialist perspective of nature, "My personal feelings about wildlife do not change when I visit natural areas in other countries". Similar to the initial review process, these items were omitted because they did not represent either the particular theory of ethics or the given component of ecotourism. Finally, from a purely pragmatic standpoint, the expert review served to seriously reduce the number of items to a manageable number that would be suitable for inclusion in a questionnaire to gather data for subsequent empirical testing in the last step of the process.

The expert review resulted in 163 of the items being dropped from further consideration, leaving 108 items eligible for inclusion in the Phase 1 survey. Given the desire to create a comprehensive yet manageable questionnaire for empirical testing, the items were subjected to one final critical review ensuring that each item focused on *travelers'* ethical beliefs or behaviours and on travelers' *ethical stance.* In addition, to ensure adequate coverage as well as the intent of retaining the "best" items for each of the domains, five or six items were retained representing each major component of ecotourism within each of the three ethics theories. As a result, a total of 66 items were included in the Phase 1 survey with 23 items reflecting *Teleology*, 21 items reflecting *Deontology*, and 22 items reflecting *Existentialism* (see Table 4.2).

Table 4.2

Final Set of Items Comprising the Phase 1 Survey

ETHICS THEORY

Ecotourism Component

TELEOLOGY

Nature

- Nature tourism is beneficial for the environment
- My encounters with nature during my travel have positive consequences for the environment
- I value the natural component of my travel for its ability to invoke in me feelings of compassion for all forms of life
- I make travel choices that are good for the natural environment
- Avoiding activities during my travel that might harm the environment takes away from my positive experience
- I value the natural component of travel for the many benefits it provides to humans

Culture

- Interactions between travelers and local peoples usually have a negative impact on these peoples
- When travelers interact with local communities, it facilitates mutual awareness and understanding
- Selling culture as a travel attraction provides many benefits to local communities
- I believe local peoples should not share their culture with visitors if their customs and traditions diminish as a result
- When travelers adjust their behaviours to fit local customs, they show respect to the local peoples
- Travelers who maintain the superiority of their own culture create divisions and discrimination

Education

- To make travel a positive experience, travelers should learn as much as possible about the places and people they visit
- Learning while traveling reduces the quality of my experience
- It is adequate for tour agencies to teach me about the places I visit
- Both travelers and local peoples should engage in mutual learning to better understand one another
- Sharing knowledge with local peoples during my travel reduces inequality, discrimination, and poverty

Conservation

- It is unacceptable to choose forms of travel that are polluting
- Supporting conservation through my travel makes me a better citizen
- Traveling to environmentally sensitive areas will ultimately contribute to their conservation
- Conservation efforts usually restrict the outdoors activities I want to participate in during my travel
- Ecological systems at tourist destinations should be conserved for their own sake
- I consider what impacts my activities will have on conservation at my destination when making trip decisions

DEONTOLOGY

Nature

- Environmental norms provide people with guidance to behave appropriately in the natural environment at their travel destinations
- Environmental policy falls short by promoting the rights of humans above those of animals
- It is important to follow environmental laws and regulations at travel destinations, regardless of one's personal beliefs
- Environmental rules and regulations interfere with positive travel experiences
- It is my personal duty to strictly adhere to all environmental regulations at my travel destination
- The environmental regulations at some travel destinations are excessive and unnecessary

Culture

- It should be legal for local communities to sell their culture in any way they choose
- All countries and traditional communities should follow universal travel regulations
- I believe in following local cultural customs while traveling in a different country
- Traditions practiced by people in different countries are right in principle, even if they are unacceptable to me
- I believe local peoples should equally respect my cultural customs and traditions

Education

- Travelers should learn about their destination before arriving
- All tour operators should educate visitors about the destinations they take them to
- Traveling to other countries presents an opportunity to learn that should not be wasted
- Traveling and learning about new and different countries should be regarded as a privilege
- I feel obliged to learn about the people and places I visit

Conservation

- Travelers should choose destinations that practice conservation in their natural environments
- Helping to conserve a destination's natural environment is every visitor's responsibility
- I feel obliged to respect and follow the environmental guidelines and regulations of the places I visit
- I follow all environmental regulations of visited conservation areas, without questioning them
- My behaviour in conservation areas of the countries I visit is guided by the rights of nature above the individual rights of humans

EXISTENTIALISM

Nature

- I visit natural environments in my travels to satisfy my spiritual needs
- During my travels, my main interest in the natural environment lies in its ability to satisfy my personal needs
- I choose travel destinations that conform to my personal views on nature and wildlife
- I would expect to engage in the same activities involving wildlife at my travel destinations as I do at home
- My interactions with nature during my travels are more meaningful than activities organised by a tour operator
- The way I conduct myself in the natural settings is more appropriate than travel operators

Culture

- I visit places with different cultural experiences to satisfy my personal needs
- During my travel, my personal values remain unaltered when interacting with people of other cultures
- I will engage in local customs and traditional practices on my travels only if they make me feel good about myself
- I do not travel to countries with cultures that I find offensive to my personal beliefs
- My interpretation of culture during my travels is more meaningful to me than the one offered by a tour operator
- During my travels, my interactions with traditional peoples are more appropriate than those promoted by a tour operator

Education

- I only learn during my travels when I choose to do so
- Travel to different countries should be about personal fulfillment, not education
- My travel experiences do not need to involve any form of learning to be successful
- What I learn myself when I travel is more meaningful than what I learn from a tour operator
- What tour operators tell tourists about a destination is not always appropriate

Conservation

- My travel choices are influenced by the extent to which a destination practices conservation
- I value the quality of my travel experiences much more than the conservation efforts
- Whatever I personally believe about protecting the natural places I visit, their conservation is the responsibility of the government and the tourism industry
- During my travels, I deliberately seek out experiences that challenge my conservation beliefs and customs
- My approach to conservation is usually superior to that put forth by a tour operator

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4.3 RESULTS OF ANALYSES SHAPING THE FINAL *ECOTOURIST ETHICS SCALE*

Fifteen different undergraduate classes were entered in Phase 1 with a total class enrolment of 1,869 students potentially comprising the survey population. A total of 1,213 usable questionnaires were returned for a response rate of 64.9% based on the 1,869 students in total enrolled in the classes in which the survey was administered. With attendance on any given day typically between 75 and 80% of the numbers enrolled, the response rate was arguably as high as 87%. Among those who responded, there were 820 females (68.0%) and 386 males (32.0%) with an average age of 20.2 years (SD=2.80), with almost half either 19 or 20 years of age (45.2%). Most of the participants were in a program of study with a social science orientation (59.8%). With the 66 items included in the questionnaire and over 1,200 survey participants, there were approximately 18 respondents per scale item, far exceeding the minimum of five recommended

by DeVellis (2003) and Netemeyer, Bearden and Sharma (2003) to ensure reliability in the subsequent analyses.

The initial step in the empirical analysis involved an examination of the response patterns to the 66 items, which showed all of them to be effectively discriminating with relatively normalized distributions. All of the items had variances close to 1.0, which reflects an expected and desirable amount of variation in response and none were severely skewed, which ensured that each item had allowed for both agreement and disagreement (i.e., none of the distributions of responses were concentrated at one end of the agreement scale).

Next, the inter-item correlations within each of the 12 domains were examined to assess consistency of response with high correlations expected among items presumed to measure the same construct. This step revealed certain items that appeared to be somewhat independent of other items within the domain by virtue of having non-significant correlations ($p>.05$), thereby flagging them as potentially weak conceptual fits. An example of an item that was weak in this regard was one representing the Existentialist perspective of culture, “During my travel, my personal values remain unaltered when interacting with people of other cultures”. When inter-item correlations were examined for all of the items comprising each of the four 4 ecotourism components (e.g., all 18 of the items within the “nature” component), the same items with weak connections to the component again appeared, suggesting that they were not only potentially poor fits to the domain, but were also not good fits for the broader ecotourism component. When the correlations for all of the items comprising each of the three ethics theories were examined (e.g., all 23 items reflecting Teleology), items comprising a Deontological dimension were the most conceptually consistent with all items positively and significantly related. The items reflecting an Existentialist dimension generated the comparatively weakest results with the largest number of non-significant inter-item correlations both overall and within each domain. Another example of an item that was weak in this regard was, “My concern about polluting the natural environment changes when I visit other countries”. While none of these initial analyses were decisive in determining the composition of the final ecotourist ethics scale, they were instructive in providing insights into the nature of the emerging conceptual structure of the scale.

Subsequent reliability analyses of the items within each of the 12 domains, as well as for the items comprising the ethics theories and the ecotourism components, were conducted and further served to reveal which items possessed the greatest internal consistency. Similar to the

findings for the inter-item correlations, those items that failed to show good fit within each domain were identified, and upon closer scrutiny, it became apparent why – *conceptually* – they could be excluded. For example, an item that was dropped for the reason above was one representative of the Deontological perspective of culture, "All countries and traditional communities should follow universal travel regulations". Items, such as this one, were included in phase 1 survey initially, but after flagging it because of weak empirical results, I considered and realised why it might be problematic.

When reliability analyses were undertaken on each of the four components of ecotourism, the internal consistency of the items in measuring, for example conservation, were underwhelming, frequently resulting in coefficients below 0.60, which are only marginally acceptable (Nunnally & Bernstein, 1994). However, these results revealed where the strength of the scale in measuring its underlying constructs actually lay. Consistent with the intent to create a scale focused on *ethics*, when reliability analyses were conducted on those items within each of the ethics theories of Teleology, Deontology, and Existentialism, the results were much more promising. Upon reflection, it became increasingly clear that the ultimate scale would be sensitive to the *ethical stance* of respondents irrespective of the component of ecotourism on which that stance was focused. In other words, if someone adhered to a Deontological perspective of nature-based travel, that viewpoint was consistently applied across aspects within all major components of ecotourism. Hence, distinguishing between components of ecotourism became less important in the retention of scale items than maintaining the integrity of each of the theoretical perspectives grounded in ethics. The empirical evidence reinforced the conceptual basis for Teleology's focus on benefits to self, others, and the environment, Deontology's focus on personal responsibility and obligation in following rules or guidelines, and finally, Existentialism's focus on ethical comparisons between oneself and the operator.

The final steps in the refinement of the scale blended a consideration of the empirical evidence, which had revealed an optimal structure, and more importantly, the conceptual fit of the items to the ethics theories. I continued to move between considerations of the validity of the items and the empirical analyses of them to refine my scale, just like a sculptor uses larger and then much smaller tools to carve an image from a block of stone. The culmination of this iterative and cyclical process resulted in a final version of the *Ecotourist Ethics Scale* (EES) consisting of 24 items (see Table 4.3).

Table 4.3

Item Refinement of the Final *EES* for Inclusion in Phase 2

Domain (Ethics – Component)	Number of Statements	
	Phase 1 Survey	Phase 2 Survey
Teleology – Nature	6	4
Teleology – Culture	6	1
Teleology – Education	5	3
Teleology – Conservation	6	2
Deontology – Nature	6	2
Deontology – Culture	5	1
Deontology – Education	5	1
Deontology – Conservation	5	4
Existentialism – Nature	6	2
Existentialism – Culture	6	2
Existentialism – Education	5	1
Existentialism – Conservation	5	1
TOTAL	**66**	**24**

As a final check on the structure of the scale to ensure its integrity and internal consistency, several analyses were repeated on the 24 items emerging from the previous steps in the process. Inter-item correlations for each of the three ethics theories revealed all positive and significant relationships ($p<.001$). Similarly, reliability analyses of the overall EES and within the three ethics theories revealed high internal consistency (see Table 4.4). The results showed promise as each of the three constituent ethics dimensions generated acceptable levels of reliability, and as did the overall, shortened scale (EES, $\alpha=.850$). Again, these results illustrated that the independent components of ecotourism were not as important as maintaining a consistent ethical stance overall. Furthermore, although initial evidence suggested that Existentialism ($\alpha=.682$) may be the least internally consistent of the ethical perspectives based on the empirical evidence, a careful examination of its items on conceptual grounds revealed that the dimension's strength comes from respondent's comparisons of self against tour operators, rather than judgements against one's own ethical standards. Notwithstanding this insight, Deontology

(α=.753) and Teleology (α=.750) still appear to be the predominant ethics theories most consistently understood by people and reflected in the items comprising the final scale.

Table 4.4

Items Comprising Final *EES* from Phase 1

DOMAIN **Component of Ecotourism** Items	**Mean**[a]	**SD**	**Cronbach's Alpha**
DEONTOLOGY	**5.03**	**.69**	**.753**
Nature:			
It is important to follow environmental laws and regulations at travel destinations, regardless of one's personal beliefs	5.73	1.06	
It is my personal duty to strictly adhere to all environmental regulations at my travel destination	5.02	1.05	
Culture:			
I believe in following local cultural customs while traveling in a different country	5.05	1.09	
Education:			
I feel obliged to learn about the people and places I visit	4.77	1.24	
Conservation:			
Travelers should choose destinations that practice conservation in their natural environments	4.56	1.18	
Helping to conserve a destination's natural environment is every visitor's responsibility	5.09	1.17	
I feel obliged to respect and follow the environmental guidelines and regulations of the places I visit	5.28	1.02	
I follow all environmental regulations of visited conservation areas, without questioning them	4.77	1.22	
TELEOLOGY	**4.75**	**.58**	**.750**
Nature:			
My encounters with nature during my travel have positive consequences for the environment	4.36	.97	
I value the natural component of my travel for its ability to invoke in me feelings of compassion for all forms of life	4.88	1.08	
I make travel choices that are good for the natural environment	4.25	1.04	
I value the natural component of travel for the many benefits it provides to humans	4.91	.91	
Culture:			
When travelers interact with local communities, it facilitates mutual awareness and understanding	4.93	.88	

Education:			
To make travel a positive experience, travelers should learn as much as possible about the places and people they visit....	5.23	1.15	
Both travelers and local peoples should engage in mutual learning to better understand one another.....	5.05	1.03	
Sharing knowledge with local peoples during my travel reduces inequality, discrimination, and poverty	4.68	1.14	
Conservation:			
Supporting conservation through my travel makes me a better citizen.....	4.88	.97	
I consider what impacts my activities will have on conservation at my destination when making trip decisions ..	4.31	1.19	
EXISTENTIALISM	**4.44**	**.67**	**.682**
Nature:			
My interactions with nature during my travels are more meaningful than activities organised by a tour operator.....	4.58	1.17	
The way I conduct myself in the natural settings is more appropriate than travel operators	4.20	.90	
Culture:			
My interpretation of culture during my travels is more meaningful to me than the one offered by a tour operator.....	4.67	1.14	
During my travels, my interactions with traditional peoples are more appropriate than those promoted by a tour operator	4.43	.94	
Education:			
What I learn myself when I travel is more meaningful than what I learn from a tour operator	4.77	1.27	
Conservation:			
My approach to conservation is usually superior to that put forth by a tour operator	4.00	.95	
Overall for Three Domains	**4.77**	**.51**	**.850**

[a] Based on a 7-point, Likert scale where 1="very strongly disagree" and 7="very strongly agree"

As noted, the findings suggest that ethics based on Deontology and Teleology define the prevalent ethical stances held by these individuals. Consequently, a consideration of rules or principles and of the consequences of one's actions is the basis upon which participant beliefs and subsequent behaviours are drawn. The initial reliability analyses of each ethical perspective for all ecotourism components suggest a consistency in beliefs and values that cut across all aspects of ecotourism and do not discriminate on the basis of those components. Potentially, therefore, the blending of Deontology and Teleology may be more appropriate in the context of

ecotourism than Existentialism, although Existentialism does play an important role for establishing a comparative stance to the practices of others, notably tour operators. This insight was in part a result of examining the correlations among the three ethics theories. Majority of correlations within Existentialism were *comparatively* weaker, especially judgments against one's own ethical standards as opposed to comparisons of self with the tour operator. For example, a weak item ($r=.002$, $p>0.5$) representative of the Existentialist perspective of nature was, "I visit natural environments in my travels to satisfy my spiritual needs". However, Existentialism is an important dimension because it provides an important balance to the overall measure of ethics while its *independence* actually adds to the measure (see Fennell, Plummer & Marschke, 2008 for the value of a triangulated approach).

CHAPTER 5
PHASE 2 RESULTS: DEEPER INSIGHTS REVEALED BY THE *ECOTOURIST ETHICS SCALE* AND RELATED CONSTRUCTS

5.1 INTRODUCTION

This chapter describes the results of the second phase of my study, which implements and tests the newly-developed EES, and extending its use to other related constructs in hopes of revealing deeper insights about ecotourist ethics and behaviour. First, I describe the sample characteristics, followed by response distributions of the 24 items of the EES and further empirical testing at the level of ethics theories, where they have demonstrated strong relationships in phase one. In particular, I comment on the inter-item correlations and item-to-total correlations where I examine the internal consistency (i.e., reliability) of items within each ethics theory and then the entire EES measure. Additionally, I report here on the relationship between the EES and various established and reliable psychological measures (i.e., predispositions, ethics, values, and motivations) to establish the concurrent validity of the EES. Upon determining the reliability of the EES, I describe the demographic and trip characteristics of my sample and examine them in relation to aspects of the EES. Of particular interest is the extent to which differences exist between people in their ethical stance based on their frequency and duration of nature-based travel and their participation in nature-related activities; in other words, do people who engage in activities typically associated with ecotourism also possess an ethical stance consistent with the definition and principles underlying ecotourism?

5.2 PHASE 2 SAMPLE CHARACTERISTICS

Thirty undergraduate classes at a major university in south western Ontario with a total enrolment of over 2,600 students were accessed during class time and all students in attendance were invited to participate in the phase 2 survey. Approximately 1,745 students were in attendance and a total of 1,544 usable questionnaires were returned, representing a 88.5% response rate. Some of the returned questionnaires were discarded if they were missing large portions of data or had clearly been filled out inappropriately. This ensured that the data provided by the 1,544 respondents included in this stage of the study could be examined with full confidence in the results.

Table 5.1

Demographic Characteristics of Sample (n=1,544)

Characteristic Attribute	n	Pct.
Age		
17 to 19 years of age	482	31.7
20 years of age	406	26.7
21 to 22 years of age	413	27.2
23 and older	219	14.4
Gender		
Female	656	43.1
Male	867	56.9
Current Financial Situation		
“Barely enough to make ends meet”	128	8.5
“Enough to get by”	438	29.1
“Little left over after all obligations are met”	368	24.4
“Quite comfortable”	488	32.4
“All I need and more”	85	5.6
Region of Origin		
Western Developed	911	61.0
Eastern Developed	273	18.3
Eastern Developing	183	12.2
Southern Developing	34	2.3
Third World	93	6.2
Permanent Province of Residence		
British Columbia	40	2.9
Prairies	39	2.9
Ontario	1,259	92.4
Quebec	9	0.7
Atlantic	13	1.0
Territories	2	0.1
Permanent City of Residence		
Rural Areas (below 1,000)	34	2.5
Urban Areas (1,000 to 99,999)	265	19.7
Metropolitan (100,000+)	1,011	75.0
Not Listed	38	2.8
Areas of Study		
Arts/Humanities	466	30.2
Social Sciences	125	8.1
Natural Sciences	247	16.0
Technical Sciences	706	45.7

Note: Not all attributes add up to 1,544 due to non-response

Overall, the sample consisted of majority of males (56.9%) and over half of the participants were between 17 and 20 years of age (58.4%). Most of the participants were in a program of study with a technical science orientation (45.7%) followed by the social science orientation (30.2%). Respondents generally perceived their financial situation as good with 32.4% who were "quite comfortable" and only 8.5% who had "barely enough to make ends meet", even though all were undergraduate students. Not surprisingly, the majority of students reported their origin as a western developed country (61.0%), with Ontario (92.4%) and metropolitan areas with a population of 100,000 and above (75.0%) as their permanent province and city of residence (see Table 5.1).

Perhaps most surprising of this student sample, majority of respondents (80.7%) has visited some type of natural area in the past (see Table 5.2). This was unexpected according to my own biases because these students are predominantly in the technical sciences area of study, and generally, undergraduate students tend to be busy with school, have part-time jobs, limited financial and time resources, and be more interested in social activities close to their place of residence. Among those who *do* visit natural areas, visitation is almost even across all frequency categories. The most obvious observation is that over 80% of the visitors stay a week or less, with most staying a couple of days, while very few stay longer (12.5%).

To organise respondents into groupings based on their intensity of visitation to natural areas, I have devised an indicator of the *intensity of visitation* by combining the measures of frequency and duration of visits to natural areas. Essentially, the indicator groups responses to the two questions by combining high, medium, and low measures of the frequency of visitation with the duration of the respondent's visits to natural areas to create four groups of visitors: those who visit frequently and stay long (6%), those who visit with medium frequency and duration (27.8%), those who visit infrequently and stay briefly (20.9%), and finally, those who are rare-visitors (45.3%). Most interesting, the group that is highest in both frequency and duration of visits to natural areas is the smallest in size. Finally, the majority of respondents (47.1%) visits natural areas in small groups of three to four, similar to the typical profile of hard-path ecotourists (Fennell, 1999). While no one visits alone, and only 7.4% does so in couples, an even smaller percentage (5.8%) of respondents visits as part of a large group or tour comprised of anywhere from 11 to 100 people (see Table 5.2).

Table 5.2

Travel Characteristics of Sample (n=1,544)

Characteristic Attribute	n	Pct.
Visitation to Natural Areas		
Yes	1,239	80.7
No	296	19.3
Frequency of Visits to Natural Areas		
Once in a lifetime to every 10 years	275	22.2
Every 2 to 4 years	319	25.8
Every year	285	23.1
Couple times per year or more	357	28.9
Duration of Visits in Natural Areas		
For a few hours	257	26.9
For an entire day	254	26.5
For a couple of days or a weekend	326	34.1
For up to a week or more	120	12.5
Intensity of Visitation to Natural Areas [a]		
Frequent and Lengthy	39	6.0
Mid-Frequent and Mid-Lengthy	182	27.8
Infrequent and Brief	137	20.9
Rare Visitors	296	45.3
Visitor Party Size		
Couples	90	7.4
Small Group (3 to 4)	570	47.1
Medium Group (5 to 10)	481	39.7
Large Group and Tours (11 to 100)	70	5.8

Note: Not all attributes add up to 1,544 due to non-response
[a] Visitation intensity combines measures of the frequency and duration of people's visits to natural areas

Another aspect of people's behaviour that is linked to nature-based travel is the types of outdoor recreation activities in which one chooses to participate. From among the 13 activities that the respondents indicated participating, the highest percentage of respondents was found in the lowest categories of participation – those who "never" participate in such activities or who do so "sometimes" (shown in bold in Table 5.3). In particular, activities which are more closely

associated with ecotourism, such as photography, wildlife viewing, nature study/exploration, and birdwatching also show this pattern, with 70.5% respondents who never participate in birdwatching and 52.4% who never take part in nature study or exploration. Perhaps this pattern is not surprising when considering this is a student sample.

Table 5.3

Participation in Outdoor Recreation Activities

Participation in Outdoor Recreation Activities [a]	**Never**		**Sometimes**		**Regularly**		**Very often**	
	n	**Pct.**	**n**	**Pct.**	**n**	**Pct.**	**n**	**Pct.**
Swimming	237	15.7	**669**	**44.2**	405	26.8	201	13.3
Hiking	328	21.6	**684**	**45.1**	338	22.3	168	11.1
Camping	402	26.5	**671**	**44.3**	280	18.5	163	10.8
Adventure Activities	**864**	**57.2**	466	30.8	119	7.9	62	4.1
Photography	557	36.8	**561**	**37.1**	278	18.4	116	7.7
Wildlife viewing	432	28.5	**845**	**55.8**	166	11.0	71	4.7
Canoeing/Kayaking	631	41.7	**632**	**41.8**	179	11.8	70	4.6
Nature study/Exploration	**792**	**52.4**	518	34.3	148	9.8	54	3.6
Guided tours	**694**	**45.8**	691	45.6	106	7.0	24	1.6
Drawing/Arts	**864**	**57.2**	466	30.8	119	7.9	62	4.1
Cultural/Aboriginal activities	**1,020**	**67.8**	423	28.1	49	3.3	13	0.9
Birdwatching	**1,066**	**70.5**	358	23.7	65	4.3	24	1.6
Meditation	**1,111**	**73.7**	292	19.4	74	4.9	31	2.1

Note: Not all attributes add up to 1,544 due to non-response

[a] Activities listed in rank order based on higher overall rate of participation

5.3 RELIABILITY ANALYSES OF *ECOTOURIST ETHICS SCALE*

Initial examination of the response patterns of the 24 items of EES showed them to be effectively discriminating with relatively normalized distributions (i.e., almost all of the items had variances close to 1.0 and none were severely skewed). Based on EES analyses conducted earlier in phase 1 of my study, all examinations of the inter-item correlations in this phase were conducted at a higher level of the three ethics theories of Teleology, Deontology, and Existentialism (see Table 5.4). Inter-item correlations within each of the three ethics theories

revealed all positive and significant relationships (p<.001). Looking first at the items reflecting a Deontological stance, they appeared to be highly conceptually consistent with all items positively and significantly related. The items within the Deontological ethical stance with the strongest positive relationship was found between nature and conservation (r=.751, p<.001) and the weakest between education and conservation (r=.225, p<.001). While the relationship between nature and conservation is not surprising due to strong nature conservation efforts in our society, the weak relationship between education and conservation has much to say about these efforts. At least on the surface, education is seen as having a major role in nature conservation and in developing an ethical stance. However, it might be that in the context of Deontology, which is grounded in following rules and regulations, learning about conservation issues does not come into play simply because visitors follow the regulations without concerning themselves with reasons and background information.

Table 5.4

Relationship between Items and Dimensions of Ethics within *EES*

	Items in the Teleology Dimension of EES [a] *(10 items)*								
	Ted1	**Tna1**	**Tna2**	**Tna3**	**Tcu1**	**Ted2**	**Tco1**	**Tna4**	**Ted3**
Tna1	.413 (<.001)								
Tna2	.239 (<.001)	.413 (<.001)							
Tna3	.282 (<.001)	.347 (<.001)	.441 (<.001)						
Tcu1	.399 (<.001)	.347 (<.001)	.305 (<.001)	.291 (<.001)					
Ted2	.282 (<.001)	.367 (<.001)	.327(<.001)	.300(<.001)	.436 (<.001)				
Tco1	.321(<.001)	.402 (<.001)	.343(<.001)	.382 (<.001)	.327 (<.001)	.336 (<.001)			
Tna4	.360 (<.001)	.491 (<.001)	.393 (<.001)	.407 (<.001)	.375 (<.001)	.332 (<.001)	**.584 (<.001)**		
Ted3	.382 (<.001)	.379 (<.001)	.293 (<.001)	.262 (<.001)	.485 (<.001)	.458 (<.001)	.431 (<.001)	.439 (<.001)	
Tco2	.313 (<.001)	.440 (<.001)	.364 (<.001)	.479 (<.001)	**.258 (<.001)**	.352 (<.001)	.435 (<.001)	.466 (<.001)	.331 (<.001)

	Items in the Deontology Dimension of EES *(8 items)*						
	Dna1	**Dco1**	**Dcu1**	**Dco2**	**Dna2**	**Dco3**	**Dco4**
Dco1	.409 (<.001)						
Dcu1	.459 (<.001)	.291 (<.001)					
Dco2	.536 (<.001)	.342 (<.001)	.479 (<.001)				
Dna2	.560 (<.001)	.376 (<.001)	.454 (<.001)	.627 (<.001)			
Dco3	.603 (<.001)	.396 (<.001)	.465(<. 001)	.626(<. 001)	**.751 (<.001)**		
Dco4	.536(<. 001)	.465 (<.001)	.416(<. 001)	.454 (<.001)	.519 (<.001)	.564 (<.001)	
Ded1	.237 (<.001)	.343 (<.001)	.375 (<.001)	**.225 (<.001)**	.309 (<.001)	.333 (<.001)	.342 (<.001)

Items in the Existentialism Dimension of EES *(6 items)*					
	Eed1	**Eco1**	**Ecu1**	**Ecu2**	**Ena1**
Eco1	.426 (<.001)				
Ecu1	.500 (<.001)	.460 (<.001)			
Ecu2	.361 (<.001)	.455 (<.001)	.476 (<.001)		
Ena1	.509 (<.001)	.488 (<.001)	**.542 (<.001)**	.475 (<.001)	
Ena2	**.358 (<.001)**	.507 (<.001)	.426(<. 001)	.488(<. 001)	.499 (<.001)

Note: Pearson correlation coefficients shown with probability in parentheses

[a] EES evaluated on 7-point scale where 1 = "very strongly disagree" and 7 = "very strongly agree"

Key: T: Teleology, D: Deontology, E: Existentialism

na: nature, ed: education, co: conservation, cu: culture

Turning to those items reflecting the Teleological stance, they too were highly conceptually consistent with all items positively and significantly related (see Table 5.4). When examining the items representing the four components of ecotourism within the Teleological ethical stance, the strongest positive relationship was found again between nature and conservation (r=.584, p<.001) and the weakest between culture and conservation (r=.258,

p<.001). Compared to Deontology, items within the Teleological dimension generated inter-item correlations with less extreme ends of polarity between the strongest and weakest relationships.

Finally, items reflecting the Existentialist dimension were also conceptually consistent, like those within Deontology and Teleology, where all items were positively and significantly related (see Table 5.4). Despite the earlier concerns about the items within Existentialism following the analyses conducted in the first phase of my research, these results suggest that the dimension does stand up to scrutiny. Looking closer at the items comprising the four components of ecotourism within this ethics theory, the strongest positive relationship was found between nature and culture (r=.542, p<.001) and the weakest between nature and education (r=.358, p<.001). Compared to Deontology and Teleology, the Existentialist dimension addresses different components of ecotourism; excluding conservation which was prevalent in the strongest and weakest relationships in both ethics theories, and including both culture and education which were found in the weakest relationships in Teleology and Deontology, respectively. At least when examining one's ethical stance attached to a particular component of ecotourism, Existentialism appears to be somewhat unique from the other two dimensions.

Finally, the correlations between the composite scores on the three ethics theories revealed all positive and significant relationships (p<.001) (see Table 5.5). Consistent with my discussion above, the ethics theories of Teleology and Deontology were most strongly correlated (r=.749, p<.001), followed by Teleology and Existentialism (r=.644, p<.001), while the relationship between Existentialism and Deontology was comparatively the weakest (r=.469, p<.001), but still highly statistically significant. These results confirm the conceptual understanding of the three theories of EES; in particular, ethics based on regulations (Deontology) and consequences (Teleology) are closely related. This relationship is often evident in codes of ethics listing the consequences of breaking a particular rule. Ethics based on rules and regulations (Deontology) are somewhat less strongly related to those based on authenticity (Existentialism). This may be due to the visitors' perception of rules and regulations as impersonal, authoritative, and inauthentic. It makes more sense conceptually that ethics based on authenticity (Existentialism) are more closely related to those ingrained in consequences (Teleology). In such contexts visitors might find it easier to understand, personalize, and relate to various regulations by weighing their action or inaction to these rules solely based on the consequences.

Table 5.5

Relationship Among Dimensions of Ethics Comprising *Ecotourist Ethics Scale*

EES Dimensions		
	Teleology	**Deontology**
Deontology	.749 (<.001)	
Existentialism	.644 (<.001)	.469 (<.001)

Note: Pearson correlation coefficients shown with probability in parentheses

Consistent with the intent to create a scale focused on *ethics*, the subsequent reliability analyses revealed high internal consistency of the items within each of the ethics dimensions of Deontology, Teleology, and Existentialism and of the overall EES (see Table 5.6). The results showed similar results to phase 1 as each of the constituent ethics dimensions generated high levels of reliability and as did the overall scale (EES, α=.826). Results in phase 2 revealed high levels of reliability for Deontology (phase 2, α=.862; phase1, α=.753), Teleology (phase 2, α=.855; phase 1, α=.750), and Existentialism (phase 2, α=.838; phase 1, α=.682). Importantly, the high levels of reliability lend support to the stability of my scale across samples.

Table 5.6

Descriptive Statistics and Reliability of Ethics Dimensions Comprising *EES* in Phase 2

Dimensions Items	**Mean**[a]	**SD**	**Cronbach's alpha**
Deontology	**5.05**	**.85**	**.862**
It is important to follow environmental laws and regulations at travel destinations, regardless of one's personal beliefs	5.58	1.14	
I feel obliged to respect and follow the environmental guidelines and regulations of the places I visit	5.24	1.13	
Helping to conserve a destination's natural environment is every visitor's responsibility	5.24	1.18	
I believe in following local cultural customs while traveling in a different country	5.08	1.11	
It is my personal duty to strictly adhere to all environmental regulations at my travel destination	5.07	1.15	

I follow all environmental regulations of visited conservation areas, without questioning them	4.97	1.23	
I feel obliged to learn about the people and places I visit	4.66	1.31	
Travelers should choose destinations that practice conservation in their natural environments	4.55	1.22	
Teleology	**4.60**	**.74**	**.855**
Both travelers and local peoples should engage in mutual learning to better understand one another	4.90	1.05	
When travelers interact with local communities, it facilitates mutual awareness and understanding	4.87	1.04	
To make travel a positive experience, travelers should learn as much as possible about the places and people they visit	4.84	1.23	
Supporting conservation through my travel makes me a better citizen	4.82	1.13	
I value the natural component of travel for the many benefits it provides to humans	4.76	1.06	
Sharing knowledge with local peoples during my travel reduces inequality, discrimination, and poverty	4.48	1.22	
I value the natural component of my travel for its ability to invoke in me feelings of compassion for all forms of life	4.43	1.24	
I consider what impacts my activities will have on conservation at my destination when making trip decisions	4.31	1.18	
My encounters with nature during my travel have positive consequences for the environment	4.29	.99	
I make travel choices that are good for the natural environment	4.29	1.12	
Existentialism	**4.34**	**.83**	**.838**
What I learn myself when I travel is more meaningful than what I learn from a tour operator	4.60	1.23	
My interpretation of culture during my travels is more meaningful to me than the one offered by a tour operator	4.38	1.15	
During my travels, my interactions with traditional peoples are more appropriate than those promoted by a tour operator	4.37	1.06	
My interactions with nature during my travels are more meaningful than activities organised by a tour operator	4.35	1.13	
The way I conduct myself in the natural settings is more appropriate than travel operators	4.26	1.04	
My approach to conservation is usually superior to that put forth by a tour operator	4.08	1.06	
Overall for Three Dimensions	**4.66**	**.69**	**.826**

[a] Based on a 7-point, Likert-type scale where 1="very strongly disagree" and 7="very strongly agree"

5.4 ANALYSES OF DEMOGRAPHIC AND TRIP CHARACTERISTICS IN RELATION TO ECOTOURIST ETHICS AND PREDISPOSITION

Upon describing the sample characteristics, and most importantly, having determined the reliability of my scale, I pondered whether any of the demographic and trip characteristics of my sample might be related to aspects of ecotourist ethics and ecotourist predisposition. In addition to focusing on ethics using the new scale, I saw travelers' predisposition towards ecotourism, as measured by the Ecotourist Predisposition Scale (EPS), as a closely related concept, one which might further reveal people's hidden or subconscious inclinations towards key components of ecotourism. Consequently, I have approached the analyses by examining each noteworthy characteristic of my sample in a systematic fashion, first within each of the three ethics and four ecotourism dimensions of the EES, followed by the overall EES, and similarly within the three dimensions of EPS followed by the overall Ecotourist Predisposition Scale. The sample characteristics examined include: gender, party size, visitors versus non-visitors, frequency and duration of visits (separately and combined), participation in various outdoor recreation activities, and participation in typical ecotourism-oriented activities.

5.4.1 RELATIONSHIP OF GENDER

Gender can be seen as the most basic determinant of differences when it comes to people's ethics and predispositions. The literature on ethics as well as environmentalism is full of such examples (e.g., Adams, 1993; Birkeland, 1993; Czech, Devers & Krausman, 2001; Deruiter & Donnelly, 2002). To examine whether gender plays a role here, that is, whether there is a significant difference between men and women on their travel perspectives within the three ethics dimensions (Teleology, Deontology, and Existentialism) of the EES, I have conducted independent samples t-tests (see Table 5.7). The t-tests demonstrated significant differences between men and women on their travel perspectives within both Teleology ($t=-7.578$, $p<.001$) and Deontology dimensions of the EES ($t=-7.922$, $p<.001$), but not within the Existentialism dimension ($t=-1.308$, $p=.191$). Women agreed more strongly on average than men on all aspects within all three ethics dimensions of the EES. In particular, women agreed more strongly with Deontological ethics statements on average ($M=5.25$, $SD=.80$) than the men ($M=4.90$, $SD=.86$), followed by Teleological ethics statements ($M=4.76$, $SD=.71$) compared with men ($M=4.47$, $SD=.76$).

Table 5.7

Differences among men and women on their travel perspectives within the dimensions of the *Ecotourist Ethics Scale* (EES) and the *Ecotourist Predisposition Scale* (EPS)

Scale Dimensions [a]	Gender							
	Males			Females				
	n	Mean	SD	n	Mean	SD	t	p
EES – Ethics								
Teleology	832	4.47	.76	642	4.76	.71	-7.578	<.001
Deontology	841	4.90	.86	646	5.25	.80	-7.922	<.001
Existentialism	843	4.31	.83	645	4.37	.83	-1.308	.191
EES – Ecotourism								
Nature	850	4.52	.74	651	4.77	.69	-6.704	<.001
Culture	843	4.59	.82	648	4.78	.79	-4.673	<.001
Education	851	4.61	.85	650	4.81	.80	-4.801	<.001
Conservation	849	4.61	.83	650	4.92	.76	-7.324	<.001
EES Overall	**832**	**4.56**	**.70**	**640**	**4.79**	**.67**	**-6.392**	**<.001**
EPS								
Nature	865	4.32	1.13	656	4.62	1.09	-5.129	<.001
Education	865	3.94	1.10	656	4.30	1.07	-6.379	<.001
Ethics	864	5.45	.93	655	5.78	.89	-6.850	<.001
EPS Overall	**864**	**4.57**	**.85**	**655**	**4.90**	**.84**	**-7.347**	**<.001**

[a] EES and EPS evaluated on 7-point scale where
1 = “very strongly disagree” and 7 = “very strongly agree”

Next, I examined whether there is a significant difference between men and women on their travel perspectives within the four ecotourism components (i.e., nature, culture, education, and conservation) of the EES. Similar to test results within the three ethics dimensions, all tests revealed significant differences between men and women on their travel perspectives within all four ecotourism dimensions of the EES (see Table 5.7), and in all of the tests, women agreed more strongly with these perspectives than did the men. The tests suggest that women agree more strongly with Conservation travel statements on average (M=4.92, SD=.762) than the men (M=4.61, SD=.83), followed by Education (M=4.81, SD=.80), Culture (M=4.78, SD=.79), and Nature (M=4.77, SD=.69), although just slightly. It is somewhat surprising to see the dimensions

of Conservation and Nature on the opposite ends of the spectrum, if only because they are conceptually related. Looking at the overall EES, the t-test revealed another significant difference between men and women on their travel perspectives within the scale (t=-6.392, p<.001). Like at the lower levels of the scale's dimensions, the test suggests women agree more strongly with the EES travel statements on average (M=4.79, SD=.67) than the men (M=4.56, SD=.70).

A similar series of t-tests were conducted within the three dimensions (i.e., nature, education, and ethics) of the Ecotourist Predisposition Scale to determine whether there is a significant difference between men and women on their travel perspectives. Following the pattern of the EES, all tests revealed significant differences between men and women on their travel perspectives within the three dimensions of EPS, with women agreeing more strongly with these statements than the men (see Table 5.7). In particular, the tests suggest that women agree more strongly with Ethics travel statements on average (M=5.78, SD=.85) than the men (M=5.45, SD=.93), followed by Nature (M=4.62, SD=1.09), and Education (M=4.30, SD=1.07). The order of agreement strength with statements representing these dimensions seems more in line with the conceptual link between ethics and the natural aspect of travel. Looking at the overall EPS, the test revealed a significant difference between men and women on their travel perspectives within the scale (t=-7.374, p<.001). The test suggests that women agree more strongly with the EPS travel statements on average (M=4.90, SD=.84) than the men (M=4.57, SD=.86).

Overall, all tests revealed significant differences between men and women on all dimensions of EES and EPS, except for the Existentialism dimension of the EES. Again, this may be due to much lesser understanding of this ethical stance by people whose sociological upbringing is ingrained in a culture of socially-acceptable and expected behaviour as opposed to being authentic to oneself above being concerned with others. Perhaps not surprisingly, women agreed more strongly than men with travel statements within all dimensions of EES and EPS, which may further strengthen the ecofeminist philosophy. In summary, travel statements within the Deontology dimension of EES and Ethics dimension of EPS received most agreement by women of this sample. The highest variation in responses for both men and women was found within the Nature and Education dimensions of EPS, but lower within the Ethics dimension.

5.4.2 RELATIONSHIP OF TRAVEL PARTY SIZE AMONG VISITORS TO NATURAL AREAS

Another factor I considered may be related to people's ethics and predispositions towards travel was their travel party size when they visited natural areas. According to the ecotourism literature, most hard-path ecotourists travel in small groups whereas the generic traveler might be found in large tour groups of 20 and above (Fennell, 1999, 2002). Consequently, I distinguished between four sizes of travel groups from couples to small groups of 3 to 4 people, to medium groups of 5 to 10 people, and finally, large groups or tours of 11 to 100 people. My thinking was guided by the soft- to hard-path ecotourist continuum where a more ethical approach would be more strongly supported by those who travel in smaller groups.

To this end, I was interested to find out whether there is a significant difference between participants who traveled to natural areas in groups of different sizes (i.e., couples, small groups, medium groups, and large groups) in their perspectives within the three ethics dimensions. Tests indicated no significant difference between the participants' four groups of travel party size on their travel perspectives within any of the three ethics dimensions of EES (see Table 5.8). When these groups were compared on their perspectives of ecotourism dimensions (i.e., Nature, Culture, Education, and Conservation) of the EES, no significant differences were found except for the Conservation dimension of EES (F=2.641, p=.048) albeit marginally so (see Table 5.9).

Table 5.8

Differences among participants of various travel party size on their travel perspectives within the ethics dimensions of *Ecotourist Ethics Scale* (EES)

	Ecotourist Ethics Scale[a]								
	Teleology			Deontology			Existentialism		
Travel Party Size	n	Mean	SD	n	Mean	SD	n	Mean	SD
Couples	89	4.78	.79	89	5.30	.93	88	4.47	.82
Small Group (3 to 4)	548	4.61	.76	554	5.12	.85	556	4.35	.86
Medium Group (5 to 10)	461	4.65	.73	467	5.07	.84	469	4.39	.81
Large Group & Tours (11 to 100)	68	4.56	.70	69	5.00	.78	69	4.29	.75
F		1.477			2.201			.798	
p		.219			.086			.495	

[a] EES evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"

Looking at the Ecotourist Predisposition Scale, tests revealed a significant difference between the four groups of travel party size on the participants' travel perspectives within the Nature (F=4.330, p=.005) and Education (F=3.292, p=.020) dimensions (see Table 5.10). There was no significant difference (F=2.135, p=.094) within the Ethics dimension of EPS. Responses on travel perspectives within Nature by people who typically travel in couples were significantly different (p=.049) from those who typically travel in small groups of 3 to 4, those who travel in medium groups of 5 to 10 (p=.018), and those who travel in large groups or tours of 11 to 100 (p=.014). Responses on travel perspectives within Education by people who typically travel in couples were significantly different (p=.047) from those who typically travel in medium groups of 5 to 10.

In summary, the ANOVA tests generated significant differences between participants who traveled in groups of different sizes in their travel perspectives only within the Conservation ecotourism dimension of EES and the Nature and Education dimensions of EPS. People who travel in smaller groups or in couples may be more supportive of conservation than those who are part of larger tour groups and who might be unaware of their impacts. In line with my initial hypothesis, it is couples (the smallest travel party size) who agreed most strongly with Nature travel statements of the EPS, followed by travel statements in the Education dimension of EPS. It is surprising not to find the Ethics dimension of EPS represented by the participants' travel statements, having anticipated that people who travel in couples or small groups would be more supportive of travel statements addressing ethics. However, results demonstrate that people in all travel groups regardless of their size strongly support ethics in their views on travel, and all of the mean scores are in fact higher (from M=5.58 to M=5.88) than even those in the ethics dimension of Deontology in EES (from M=5.00 to M=5.30).

Table 5.9

Differences among participants of various travel party size on their travel perspectives within the ecotourism dimensions of *Ecotourist Ethics Scale* (EES)

	Ecotourist Ethics Scale[a]											
	Nature			Culture			Education			Conservation		
Travel Party Size	n	Mean	SD	n	Mean	SD	n	Mean	SD	n	Mean	SD
Couples	90	4.85	.76	89	4.80	.86	90	4.78	.86	90	5.01	.91
Small Group (3 to 4)	560	4.67	.73	556	4.70	.82	560	4.69	.85	560	4.79	.79
Medium Group (5 to 10)	474	4.68	.72	470	4.70	.80	473	4.74	.85	473	4.79	.81
Large Group & Tours (11 to 100)	70	4.59	.63	70	4.65	.70	70	4.65	.74	70	4.67	.79
F		2.079			.544			.562			2.641	
p		.101			.652			.640			.048	

[a] EES evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"

Table 5.10

Differences among participants of various travel party size on their travel perspectives within the dimensions of *Ecotourist Predisposition Scale* (EPS)

	Ecotourist Predisposition Scale[a]								
	Nature			Education			Ethics		
Travel Party Size	n	Mean	SD	n	Mean	SD	n	Mean	SD
Couples	90	4.91[a]	1.14	90	4.41[a]	1.18	90	5.88	.99
Small Group (3 to 4)	569	4.56[b]	1.10	569	4.17[ab]	1.09	569	5.63	.89
Medium Group (5 to 10)	480	4.51[b]	1.05	480	4.05[b]	1.12	479	5.64	.91
Large Group & Tours (11 to 100)	70	4.34[b]	1.19	70	4.00[ab]	1.10	70	5.58	.91
F		4.330			3.292			2.135	
p		.005			.020			.094	

[a] EPS evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"
Note: Superscripts indicate groups that are significantly different based on Scheffé post hoc test ($p<.05$)

5.4.3 RELATIONSHIP OF VISITATION TO NATURAL AREAS

My next question led me to investigate the influence of visitation to natural areas; that is, the difference between visitors and non-visitors, on people's ecotourism predispositions and ethics. In much of the ecotourism literature, ecotourist profiles are based on those who are already participating in ecotourism experiences at these natural locations, namely the visitors. However, it would be very interesting to see whether non-visitors would hold similar views on aspects of nature travel and ethics, and whether they would be equally predisposed towards ecotourism. I really questioned the assumption that only visitors to specific ecotourism destinations were the hard-path travelers portrayed by the literature, and wanted to expose to some degree this predominant trend when examining students.

As a result, I set out to determine whether there is a significant difference between visitors and non-visitors on the three ethics dimensions and four ecotourism dimensions of the Ecotourist Ethics Scale, as well as the three dimensions of the Ecotourist Predisposition Scale. At the first level of ethics dimensions of EES, the tests demonstrated significant difference between visitors and non-visitors on their travel perspectives within Teleology ($t=3.649$, $p<.001$),

Deontology (t=3.918, p<.001), and Existentialism (t=2.785, p=.005) (see Table 5.11). In all cases, the tests suggested that visitors agree more strongly with travel statements within Teleology (M=4.63, SD=.749), Deontology (M=5.10, SD=.845), and Existentialism (M=4.37, SD=.832) than non-visitors. These results suggest that those who visit natural areas do, indeed, hold stronger ethical stances with respect to nature and ecotourism.

Table 5.11

Differences among visitors and non-visitors on their travel perspectives within the dimensions of EES and EPS

Scale Dimensions [a]	*Visitors*			*Non-Visitors*				
	n	M	SD	n	M	SD	t	p
EES Ethics Dimensions:								
Teleology	1,193	4.63	.75	281	4.45	.73	3.649	<.001
Deontology	1,207	5.10	.84	285	4.88	.85	3.918	<.001
Existentialism	1,210	4.37	.83	284	4.22	.81	2.785	.005
EES Ecotourism Dimensions:								
Nature	1,222	4.68	.72	288	4.45	.71	4.878	<.001
Culture	1,213	4.70	.81	285	4.58	.80	2.134	.033
Education	1,221	4.71	.84	289	4.65	.81	1.097	.273
Conservation	1,221	4.79	.81	287	4.55	.82	4.655	<.001
EES Overall	**1,192**	**4.70**	**.69**	**280**	**4.51**	**.70**	**4.061**	**<.001**
EPS Dimensions:								
Nature	1,237	4.55	1.10	296	4.05	1.12	6.994	<.001
Education	1,237	4.13	1.11	296	3.96	1.06	2.370	.018
Ethics	1,236	5.64	.91	295	5.37	.97	4.551	<.001
EPS Overall	**1,236**	**4.77**	**.86**	**295**	**4.46**	**.85**	**5.696**	**<.001**

[a] EES and EPS evaluated on 7-point scales where 1="very strongly disagree" and 7="very strongly agree"

The tests revealed similar results when comparisons were made at the level of ecotourism components of the EES. There was a significant difference between visitors and non-visitors on their travel perspectives within the components of Nature ($t=4.878$, $p<.001$), Culture ($t=2.134$, $p=.033$), and Conservation ($t=4.655$, $p<.001$), but not on Education ($t=1.097$, $p=.273$). Similar to the ethics dimensions of EES, visitors generally agree more strongly with travel statements representative of all four dimensions of ecotourism than non-visitors (see Table 5.11). Not surprisingly, analyses for the overall EES revealed the same pattern – there was a significant difference between visitors and non-visitors ($t=4.061$, $p<.001$) with visitors reporting a stronger ethical stance with respect to ecotourism overall on average ($M=4.70$, $SD=.692$) when compared to non-visitors ($M=4.51$, $SD=.696$).

Subsequent examination of visitors and non-visitors within the EPS revealed very similar results. Significant differences between visitors and non-visitors on their travel perspectives were found for all three EPS dimensions of Nature ($t=6.994$, $p<.001$), Education ($t=2.370$, $p=.018$), and Ethics ($t=4.551$, $p<.001$). As in the previous cases, visitors' agreement with travel statements within Nature ($M=4.55$, $SD=1.099$), Education ($M=4.13$, $SD=1.113$), and Ethics ($M=4.64$, $SD=.908$) was stronger than non-visitors'. There was also a significant difference between visitors and non-visitors on their travel perspectives within the overall EPS ($t=5.696$, $p<.001$), with visitors agreeing more strongly with these statements ($M=4.77$, $SD=.856$) than non-visitors ($M=4.46$, $SD=.853$).

In summary, all tests revealed significant differences between visitors and non-visitors on their travel perspectives within all dimensions of EES and EPS, and for the overall scores on the scales. The results provide rather stark evidence that those people who have ever visited natural areas hold stronger ethical stances towards ecotourism and are more strongly predisposed towards aspects of ecotourism than those people who have not visited a natural area. While these differences appear to support the idea that visitors to natural areas are indeed "ecotourists" as many researchers have assumed in their sampling strategies, the results do not reveal how strong the ecotourist ethic is among visitors and whether all visitors can be considered ecotourists. Certainly, differences in ethical stance might very well, and likely do, exist among those who visit natural areas. Hence, if visitation is in fact related to holding certain ethical views and ecotourism predispositions, then I was interested to see whether frequency or duration of visits to natural areas, or both, may be related as well.

5.4.4 RELATIONSHIP OF FREQUENCY OF VISITS TO NATURAL AREAS

Based on the ecotourism literature, more hard-path ecotourists are expected to visit natural areas of interest more frequently. Consequently, frequency of visitation to nature areas (i.e., once every 5 years or less often, every 2 to 4 years, every year, couple times per year or more) was examined to see if it is related to the students' perspectives on the EES dimensions of ethics and ecotourism, and the three dimensions of EPS. The results demonstrated significant differences between the four levels of frequency for all three ethics dimensions of the EES (see Table 5.12) – for the Teleological ($F=7.265$, $p<.001$), Deontological ($F=14.189$, $p<.001$), and Existentialist ($F=6.555$, $p<.001$) ethics dimensions. It appears that those participants who agree more strongly with the ethical stances reflected within Teleology, Deontology, and Existentialism also visit natural areas a couple of times per year or more, which is the group visiting most frequently. Those who visit natural areas most often agreed more strongly with the Deontological ethical stance ($M=5.31$, $SD=.855$), followed by Teleology ($M=4.79$, $SD=.738$) and Existentialism ($M=4.52$, $SD=.840$).

Table 5.12

Differences among people according to their frequency of participation in nature travel on their travel perspectives within the ethics dimensions of *Ecotourist Ethics Scale* (EES)

Frequency of Participation in Nature Travel	**Ecotourist Ethics Scale[a]**								
	Teleology			Deontology			Existentialism		
	n	Mean	SD	n	Mean	SD	n	Mean	SD
Once every 5 years or less	261	4.53[a]	.77	265	4.88[a]	.85	265	4.34[ab]	.85
Every 2 to 4 years	304	4.60[a]	.70	308	5.08[b]	.80	311	4.33[a]	.82
Every year	275	4.59[a]	.78	277	5.06[ab]	.80	277	4.25[a]	.80
Couple of times per year or more	350	4.79[b]	.74	354	5.31[c]	.85	354	4.52[b]	.84
F		7.265			14.189			6.555	
p		<.001			<.001			<.001	

[a] EES evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"
Note: Superscripts indicate groups that are significantly different based on Scheffé post hoc test ($p<.05$)

The results demonstrated a similar pattern for the four EES components of ecotourism (see Table 5.13). Based on their frequency of visitation to natural areas, the four groups of people differed in their ethical stances with respect to the Nature ($F=11.100$, $p<.001$), Culture ($F=3.484$, $p=.015$), Education ($F=6.785$, $p<.001$), and Conservation ($F=12.846$, $p<.001$) ecotourism components of the EES. Generally, those participants who agree more strongly with the statements concerning Nature, Culture, Education, and Conservation also tend to visit natural areas a couple of times per year or more. These more frequent visitors tended to agree more strongly with the statements concerning the Conservation ($M=5.00$, $SD=.825$), followed by Education ($M=4.88$, $SD=.845$), Nature ($M=4.85$, $SD=.700$), and Culture ($M=4.81$, $SD=.821$) ecotourism components of the EES.

Finally, looking at the three dimensions of the EPS, significant differences were revealed among groups of people based on their frequency of visitation to natural areas on their travel perspectives concerning the Nature ($F=26.486$, $p<.001$), Education ($F=9.747$, $p<.001$), and Ethics ($F=20.519$, $p<.001$) dimensions (see Table 5.14). Similar to the results for the EES, those participants who agreed more strongly with travel statements within these three dimensions also tended to visit natural areas a couple of times per year or more. These frequent visitors agreed most strongly with travel statements representing the Ethics dimension of the EPS ($M=5.93$, $SD=.818$), followed by Nature ($M=4.92$, $SD=1.039$), and Education ($M=4.36$, $SD=1.105$).

On the whole, all tests revealed significant differences among the four groups of people based on their frequency of visiting natural areas and their perspectives on all aspects of the EES and the EPS. In almost all cases, those who visited natural areas a couple of times per year or more tended to agree more strongly with statements representing all dimensions of the EES and EPS, but in particular, with a Deontological stance and the Conservation component of the EES, and with the Ethics dimension of the EPS.

Table 5.13

Differences among people according to their frequency of participation in nature travel on their travel perspectives within the ecotourism dimensions of *Ecotourist Ethics Scale* (EES)

	Ecotourist Ethics Scale[a]											
Frequency of Participation	Nature			Culture			Education			Conservation		
in Nature Travel	n	Mean	SD	n	Mean	SD	n	Mean	SD	n	Mean	SD
Once every 5 years or less	269	4.54[a]	.72	265	4.66[ab]	.85	269	4.62[a]	.86	269	4.62[a]	.79
Every 2 to 4 years	313	4.66[a]	.71	311	4.68[ab]	.78	313	4.65[a]	.81	313	4.76[a]	.74
Every year	282	4.62[a]	.74	279	4.62[a]	.79	281	4.64[a]	.83	281	4.75[a]	.80
Couple times per year or more	355	4.85[b]	.70	355	4.81[b]	.82	355	4.88[b]	.84	355	5.00[b]	.82
F		11.100			3.484			6.785			12.846	
p		<.001			.015			<.001			<.001	

[a] EES evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"
Note: Superscripts indicate groups that are significantly different based on Scheffé post hoc test (p<.05)

Table 5.14

Differences among people according to their frequency of participation in nature travel on their travel perspectives within the dimensions of *Ecotourist Predisposition Scale* (EPS)

Frequency of Participation in Nature Travel	Ecotourist Predisposition Scale[a]								
	Nature			Education			Ethics		
	n	Mean	SD	n	Mean	SD	n	Mean	SD
Once every 5 years or less	275	4.17[a]	1.09	275	3.90[a]	1.16	275	5.39[a]	.93
Every 2 to 4 years	318	4.46[b]	1.00	318	4.07[a]	1.05	318	5.57[ab]	.89
Every year	284	4.56[b]	1.15	284	4.13[ab]	1.08	284	5.62[b]	.92
Couple times per year or more	357	4.92[c]	1.04	357	4.36[b]	1.10	356	5.93[c]	.82
F		26.486			9.747			20.519	
p		<.001			<.001			<.001	

[a] EPS evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"
Note: Superscripts indicate groups that are significantly different based on Scheffé post hoc test (p<.05)

5.4.5 RELATIONSHIP OF PARTICIPANTS' DURATION OF VISITS

Closely tied to the frequency of visitation to natural areas is the length of time or duration of the stay at a natural area. Similar to frequency, numerous studies in ecotourism portray the hard-path ecotourist as someone who not only frequents natural areas often, but who remains in these areas for longer periods of time. The question, then, was whether there was a significant difference between people according to the duration of their visits of natural areas (i.e., for a few hours, for an entire day, for a couple days or a weekend, or for up to a week or more) in their ethical stances with respect to the EES dimensions of ethics and ecotourism, and the three dimensions of EPS (see Table 5.15). The results revealed no significant differences among the four groups of people's duration of stay on their perspectives within Teleology (F=.356, p=.785), Deontology (F=.676, p=.567), or Existentialism (F=.220, p=.882). Similarly, no significant differences were found for the EES ecotourism components of Nature (F=.861, p=.461), Culture (F=.880, p=.451), Education (F=1.226, p=.299), or Conservation (F=1.764, p=.152) (see Table 5.16). Nor were any differences revealed based on people's duration of stay at natural areas for

the three dimensions of the EPS on their perspectives within Nature (F=1.139, p=.332), Education (F=.942, p=.420), or Ethics (F=1.472, p=.221) (see Table 5.17).

Table 5.15

Differences among people according to their duration of participation in nature travel on their travel perspectives within the ethics dimensions of *Ecotourist Ethics Scale* (EES)

	Ecotourist Ethics Scale[a]								
Duration of Participation	Teleology			Deontology			Existentialism		
in Nature Travel	n	Mean	SD	n	Mean	SD	n	Mean	SD
Few hours	246	4.60	.77	248	5.04	.88	249	4.36	.81
Entire day	246	4.60	.73	247	5.08	.86	249	4.39	.80
Couple days or a weekend	312	4.65	.76	319	5.13	.80	319	4.41	.83
Up to a week or more	112	4.65	.73	115	5.15	.93	115	4.39	.85
F		.357			.676			.220	
p		.785			.567			.882	

[a] EES evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"

These results did appear to suggest that those students who reported more frequent visits to natural areas generally had significantly higher levels of agreement with statements representing various ethics and predispositions towards ecotourism. However, these results did not support the general expectation that visitors to natural areas who had longer durations of visits, as typically portrayed in the literature (Fennell, 1999, 2002), would necessarily exhibit attributes associated with ecotourists. I found it puzzling why differences in frequency of visits to natural areas, and not their duration, would play a role in people's ethics and predispositions towards ecotourism. In other words, one might have expected that people who visit these areas more often would also more strongly agree with perspectives reflective of various ethical stances and ecotourism predispositions, and those who remain in these areas for longer periods of time would also agree with these perspectives. However, regardless of how long visitors stayed in these areas appears to be surprisingly unrelated to how strongly they support these various perspectives on ecotourism. I would have thought the pattern would be similar for duration as it was for frequency of visitation.

Table 5.16

Differences among people according to their duration of participation in nature travel on their travel perspectives within the ecotourism dimensions of *Ecotourist Ethics Scale* (EES)

Duration of Participation in Nature Travel	**Ecotourist Ethics Scale[a]**											
	Nature			Culture			Education			Conservation		
	n	Mean	SD	n	Mean	SD	n	Mean	SD	n	Mean	SD
Few hours	253	4.64	.72	250	4.74	.81	252	4.67	.84	252	4.71	.79
Entire day	251	4.66	.71	250	4.65	.81	251	4.73	.87	251	4.78	.80
Couple days or a weekend	321	4.69	.72	319	4.73	.81	321	4.77	.85	321	4.83	.77
Up to a week or more	117	4.77	.76	115	4.64	.85	117	4.62	.83	117	4.90	.88
F		.861			.880			1.226			1.764	
p		.461			.451			.299			.152	

[a] EES evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"

Table 5.17

Differences among people according to their duration of participation in nature travel on their travel perspectives within the dimensions of *Ecotourist Predisposition Scale* (EPS)

	Ecotourist Predisposition Scale[a]								
Duration of Participation	Nature			Education			Ethics		
in Nature Travel	n	Mean	SD	n	Mean	SD	n	Mean	SD
Few hours	257	4.49	1.02	257	4.14	1.08	257	5.60	.90
Entire day	254	4.60	1.06	254	4.22	1.05	254	5.64	.96
Couple days or a weekend	324	4.51	1.10	324	4.07	1.10	324	5.67	.83
Up to a week or more	120	4.68	1.19	120	4.12	1.17	119	5.81	.93
F		1.139			.942			1.472	
p		.332			.420			.221	

[a] EPS evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"

5.4.6 RELATIONSHIP OF PARTICIPANTS' FREQUENCY AND DURATION OF VISITS

To further investigate what seemed like a puzzling finding, I speculated whether frequency and duration of visitation to natural areas, when considered together, was related to the participants' travel perspectives of the EES dimensions of ethics and ecotourism, the three dimensions of EPS, and the overall EES and EPS. In other words, I was curious to see if there was an interaction effect between frequency and duration that would more clearly reveal the relationship these two variables had with people's predispositions and ethics.

At the level of ethics dimensions of the EES, the results were overwhelmingly uniform. Only the main effect of frequency appeared to be operating within Teleology ($F=4.413$, $p=.004$), Deontology ($F=10.949$, $p<.001$), and Existentialism ($F=3.835$, $p=.010$). Duration was not significantly related to participants' travel perspectives within any of the EES ethics dimensions and no interaction effects were evident. Thus, frequency of visits to natural areas operates independently in its influence on participants' perspectives within the EES dimensions of Teleology, Deontology, and Existentialism. Based on descriptive statistics, respondents who typically visit natural areas a couple of times per year or more and stay for few hours (SD=.828)

or for a couple of days or a weekend (SD=.736) agree most strongly with Teleological perspectives (M=4.81). Those who typically visit natural areas a couple of times per year or more and stay for up to a week or more (SD=.965); or in other words, those who travel often and stay long, agree most strongly with a Deontological perspective (M=5.36). Finally, those who typically visit natural areas a couple of times per year or more and stay for few hours (SD=.880), or in other words those who travel often and do not stay long, agree most strongly with Existentialist ethical stance (M=4.65). The unifying trend between the three dimensions of ethics is the high frequency of visits to these natural areas of couple times per year or more.

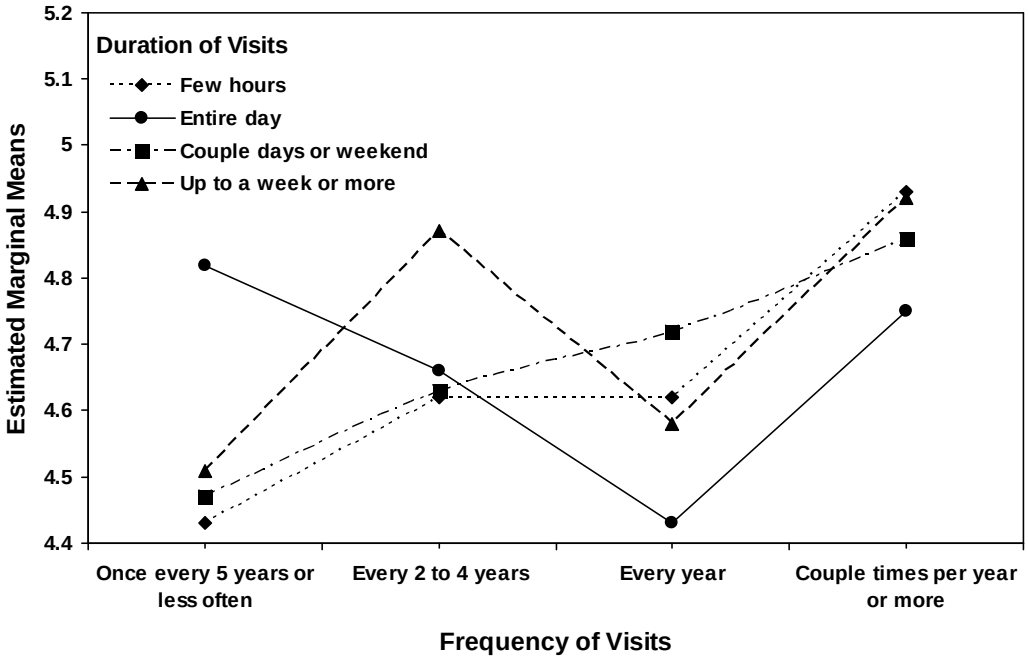
At the level of ecotourism dimensions of EES, a very similar trend was observed except for the Nature and Culture dimensions, which had significant interaction effects. Only the main effect of frequency appeared to be operating within the Nature dimension of the EES ($F=7.819$, $p<.001$), but duration was not significantly related to participants' perspectives ($F=.241$, $p=.867$). However, there was a significant interaction effect for the two factors ($F=2.269$, $p=.016$). Frequency and duration of visits to natural areas operate in their joint influence on participants' perspectives within the Nature dimension of EES. Based on the descriptive statistics, respondents who typically visit natural areas a couple of times per year or more and stay for few hours (SD=.736), or in other words, those who travel often and do not stay long, agree most strongly with Nature travel perspectives (M=4.93).

Frequency of visits to natural areas shows the greatest difference between people who stay there for an entire day and visit only once every 5 years or less, but the gap lessens with higher frequency of visits (see Figure 5.1). Compared to the other three groups of duration, these participants agree most strongly with statements in the Nature dimension of EES. Within the next highest frequency of visits (i.e., every 2 to 4 years) the level of agreement drops significantly for those who remain in these areas for the entire day, while it increases for the other three groups of duration. Additionally, those who visit these areas for few hours or a couple of days or weekend seem to share the lowest level of agreement with these Nature statements. As the frequency of visits increase to every year, the level of agreement continues to drop dramatically for those who stay an entire day and up to a week or more, while it continues to steadily and gradually increase for those who stay only few hours and a couple of days or a weekend. The highest frequency of visits (i.e., couple times per year or more) is most prevalent among all groups of duration. Regardless of their length of stay, all respondents who visit natural

areas a couple of times per year or more seem to be in high agreement with statements representative of the Nature component of the EES. In particular, those who stay for a few hours and those who stay for up to a week or more share the highest level of agreement with statements within Nature.

Figure 5.1

Relationship of frequency and duration of visits to natural areas with the Nature dimension of the EES

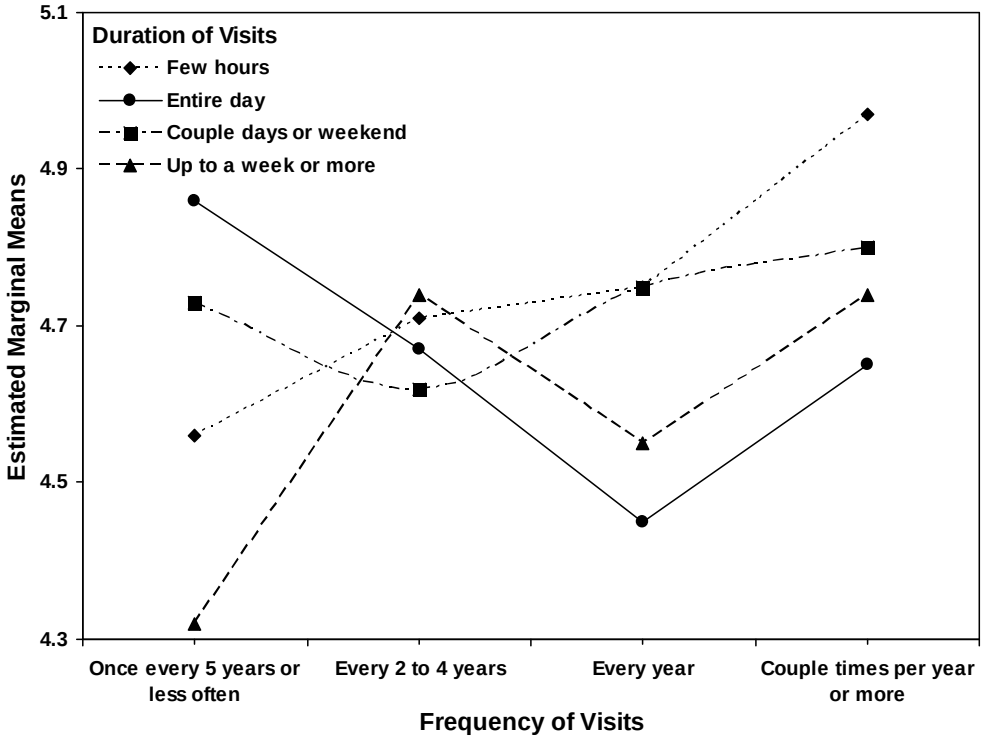


With respect to the Culture component of the EES, there was neither a main effect of frequency (F=1.931, p=.123) or of duration (F=1.268, p=.284) appearing to operate. However, there was a significant interaction effect (F=1.890, p=.050) (see Figure 5.2). Based on the descriptive statistics, respondents who typically visited natural areas a couple of times per year or more and stayed for a few hours (SD=.845), or in other words, those who traveled often and stayed a short amount of time, agreed most strongly with Culture perspectives (M=4.97). Frequency of visits to natural areas showed the greatest difference between people who stay there for an entire day and visit only once every 5 years or less and those who stay for up to a week or more, but the gap lessens with higher frequency of visits. Those who stay for an entire day seem to agree most strongly with statements concerning Culture, contrary to those who stay

for up to a week or more. The next level of frequency (i.e., every 2 to 4 years) brings people closer in agreement irrespective of the duration of their visits. The level of agreement drops significantly for those who remain in these areas for the entire day, while it increases most for those who stay for up to a week or more. As the frequency of visits increase to every year, the level of agreement continues to drop dramatically for those who stay an entire day and up to a week or more, while it continues to steadily and gradually increase for those who stay only few hours and a couple of days or a weekend, and who also seem to share the same level of high agreement. The highest frequency of visits (i.e., a couple of times per year or more) is most prevalent among all groups of duration. Regardless of their length of stay, all respondents who visit natural areas a couple of times per year or more seem to agree the most with statements representative of the Culture dimension of the EES.

Figure 5.2

Relationship of frequency and duration of visits to natural areas with the Culture dimension of the EES



In regards to the remaining EES ecotourism components, only the main effect of frequency of visitation appears to be operating within Education (F=3.844, p=.009) and Conservation (F=8.505, p<.001). Duration was not significantly related to participants' perspectives concerning Education (F=1.495, p=.214) or Conservation (F=.941, p=.420), and no interaction effects were evident. As such, frequency of visits to natural areas operates independently in its influence on participants' perspectives within the Education and Conservation components of the EES. It appears that respondents who visit the natural areas frequently (i.e., a couple of times per year or more) agree most strongly with perspectives representative of these components. Finally, at the highest level of the overall EES, again only the main effect of frequency of visitation appeared to be operating (F=6.706, p<.001). Duration was not significantly related to participants' perspectives within the EES (F=.235, p=.872) and no interaction effect was evident (F=1.846, p=.057). As in the previous analyses, respondents who typically visit natural areas a couple of times per year or more and stay for a few hours, or in other words, those who travel often but stay a short time, agree most strongly with the various EES perspectives (M=4.93).

Very similar patterns were observed for the three dimensions of EPS, where all subgroups based on the frequency and duration of visitation showed main effects for frequency concerning perspectives on all three dimensions of Nature (F=18.887, p<.001), Education (F=5.939, p=.001), and Ethics (F=10.279, p<.001). Duration was not significantly related to participants' perspectives within any of these dimensions and no interaction effects were evident. In all cases, respondents who typically visit the natural areas a couple of times per year or more agree most strongly with EPS perspectives in Ethics (M=6.02), followed by Nature (M=4.91), and Education (M=4.47). For the overall EPS, only the main effect of frequency of visitation again appeared to be operating (F=17.335, p<.001). Duration was not significantly related to participants' overall perspectives on the EPS (F=.430, p=.731) and no interaction effect was evident (F=1.535, p=.131). Again, respondents who typically visited natural areas a couple of times per year or more agreed most strongly with EPS travel perspectives (M=5.26).

In summary, these analyses revealed that across all dimensions of the EES and the EPS, and both scales overall, the frequency of visitation is much more strongly related to the participants' perspectives than the duration of their visitation. Those who participated in nature travel most often (i.e., a couple of times per year or more) showed the highest level of agreement

with statements concerning all of the dimensions of the EES and EPS, while their duration of visits played little to no role. In fact, respondents with the highest frequency and lowest duration of visits were most prevalent across all dimensions of EES and EPS! The important finding revealed by these tests is that frequency of visitation, and not duration, might matter most in people's travel ethics and predispositions towards ecotourism.

5.4.7 RELATIONSHIP OF VISITORS' PARTICIPATION IN VARIOUS OUTDOOR RECREATION ACTIVITIES

At my next point of investigation, I considered whether people's participation in outdoor recreation activities might be related to their ethics and predispositions towards ecotourism. While several of the activities to which the students responded were oriented around sports, adventure, culture, arts, and relaxation, all of them can take place in natural environments and some are clearly more strongly linked to ecotourism than others. My expectation was that people who often participate in typical ecotourism activities such as wildlife viewing, birdwatching, and nature study/exploration, also would have the highest level of agreement with statements concerning the dimensions of the EES and the EPS.

Looking first at the EES dimensions, the analyses revealed an overwhelmingly uniform pattern across all 13 outdoor recreation activities being considered. In all cases except one, there was a significant difference between all three levels of people's frequency of participation with respect to their perspectives within Teleology, Deontology, and Existentialism (see Table 5.18). Those who agreed more strongly with the statements representing the three ethics dimensions also participated more often in all 13 outdoor recreation activities. In particular, respondents who often participated in the 13 activities agreed most strongly with travel statements representative of the Deontological ethical stance (all means above 5.00). In all of the analyses, only the frequency of participation in *swimming* was not significantly related to perspectives within the Existentialism ($F=.006$, $p=.994$) dimension of the EES. As with the other activities, however, people who participated more often in swimming also agreed more strongly with the perspectives associated with Teleology and Deontology.

Table 5.18

Differences among people according to their participation in various outdoor recreation activities on their travel perspectives within the ethics dimensions of *Ecotourist Ethics Scale* (EES)

	Ecotourist Ethics Scale[a]								
Outdoor Rec. Activity	Teleology			Deontology			Existentialism		
Participation	n	Mean	SD	n	Mean	SD	n	Mean	SD
Wildlife Viewing									
Never	415	4.36[a]	.77	420	4.84[a]	.87	420	4.16[a]	.84
Sometimes	809	4.62[b]	.70	821	5.05[b]	.79	823	4.35[b]	.78
Often	230	4.92[c]	.73	231	5.41[c]	.89	231	4.62[c]	.89
F		46.537			34.400			23.401	
p		<.001			<.001			<.001	
Cultural/Aboriginal Activities									
Never	974	4.49[a]	.74	991	4.97[a]	.86	992	4.25[a]	.82
Sometimes	414	4.80[b]	.67	414	5.19[b]	.77	415	4.52[b]	.79
Often	59	4.92[b]	.97	60	5.38[b]	1.03	60	4.70[b]	.94
F		32.726			14.512			21.530	
p		<.001			<.001			<.001	
Canoeing/Kayaking									
Never	603	4.52[a]	.77	611	4.92[a]	.86	613	4.27[a]	.80
Sometimes	606	4.60[a]	.69	614	5.10[b]	.81	613	4.33[a]	.82
Often	243	4.77[b]	.78	245	5.27[c]	.86	246	4.54[b]	.88
F		9.655			17.181			9.645	
p		<.001			<.001			<.001	
Hiking									
Never	313	4.44[a]	.78	317	4.79[a]	.86	317	4.26[a]	.83
Sometimes	655	4.53[a]	.72	664	5.00[b]	.82	665	4.27[a]	.79
Often	490	4.78[b]	.74	495	5.29[c]	.82	496	4.49[b]	.86
F		25.121			37.230			12.471	
p		<.001			<.001			<.001	
Camping									
Never	388	4.47[a]	.75	392	4.89[a]	.86	393	4.25[a]	.76
Sometimes	638	4.57[a]	.72	648	5.04[b]	.83	649	4.34[ab]	.83
Often	430	4.76[b]	.76	434	5.21[c]	.85	435	4.42[b]	.87
F		16.378			15.233			4.701	
p		<.001			<.001			.009	
Birdwatching									
Never	1,017	4.49[a]	.74	1,032	4.98[a]	.84	1,034	4.26[a]	.82
Sometimes	348	4.79[b]	.69	351	5.19[b]	.83	351	4.51[b]	.79
Often	88	5.01[c]	.81	88	5.31[b]	.92	88	4.63[b]	.95
F		36.993			13.104			17.561	
p		<.001			<.001			<.001	

Meditation									
Never	1,064	4.51[a]	.72	1,078	5.01[a]	.82	1,080	4.26[a]	.81
Sometimes	280	4.80[b]	.79	284	5.13[ab]	.91	284	4.55[b]	.86
Often	105	4.95[b]	.76	105	5.31[b]	.92	105	4.64[b]	.86
F		30.622			7.727			21.820	
p		<.001			<.001			<.001	
Swimming									
Never	232	4.49[a]	.76	233	4.90[a]	.89	233	4.34	.78
Sometimes	640	4.57[ab]	.72	646	5.01[a]	.82	648	4.34	.82
Often	581	4.67[b]	.77	592	5.15[b]	.86	592	4.34	.86
F		5.483			8.221			.006	
p		.004			<.001			.994	
Drawing/Arts									
Never	829	4.52[a]	.76	839	5.00	.87	841	4.27[a]	.85
Sometimes	447	4.68[b]	.72	453	5.11	.83	453	4.39[b]	.80
Often	176	4.73[b]	.72	178	5.12	.82	178	4.54[b]	.80
F		10.920			3.210			9.302	
p		<.001			.041			<.001	
Adventure Activities									
Never	449	4.43[a]	.83	453	4.90[a]	.92	453	4.20[a]	.83
Sometimes	662	4.62[b]	.65	670	5.06[b]	.78	672	4.35[b]	.76
Often	337	4.76[c]	.77	343	5.22[c]	.86	343	4.52[c]	.92
F		19.934			13.693			15.011	
p		<.001			<.001			<.001	
Photography									
Never	532	4.38[a]	.75	537	4.87[a]	.89	538	4.14[a]	.83
Sometimes	536	4.61[b]	.71	546	5.07[b]	.80	548	4.38[b]	.77
Often	384	4.88[c]	.69	387	5.29[c]	.80	386	4.56[c]	.86
F		53.658			28.693			31.148	
p		<.001			<.001			<.001	
Nature Study/Exploration									
Never	757	4.42[a]	.73	768	4.87[a]	.85	768	4.19[a]	.81
Sometimes	495	4.68[b]	.66	502	5.15[b]	.76	504	4.43[b]	.76
Often	200	5.04[c]	.79	200	5.48[c]	.87	200	4.71[c]	.96
F		64.087			48.968			38.231	
p		<.001			<.001			<.001	
Guided Tours									
Never	667	4.50[a]	.77	675	4.99[a]	.90	677	4.32[a]	.86
Sometimes	662	4.64[b]	.69	671	5.08[ab]	.77	671	4.31[a]	.80
Often	127	4.90[c]	.82	128	5.25[b]	.94	128	4.61[b]	.85
F		17.478			5.866			7.625	
p		<.001			.003			.001	

[a] EES evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"

Note: Superscripts indicate groups that are significantly different based on Scheffé post hoc test (p<.05)

Turning to the ecotourism components of the EES, the analyses demonstrated very similar results as above. In all cases except two, significant differences were found between the levels of people's frequency of participation in outdoor recreation activities on their perspectives within Nature, Culture, Education, and Conservation (see Table 5.19). It seems that those respondents who participated more often in these outdoor recreation activities agreed more strongly with statements representing the four ecotourism components. Only two non-significant relationships were found: for people's frequency of participation in *swimming* and their travel perspectives within the Culture (F=1.511, p=.221) and Education (F=.690, p=.502) components of the EES. The common finding in the analyses of both the ethics dimensions and the ecotourism components of the EES was that participation in swimming was unrelated to the respondents perspectives on these aspects of ecotourist ethics. Regardless of people whether never engaged in swimming, engaged sometimes, or often, they held similarly lower levels of agreement with Existentialist statements (M=4.34), and comparatively stronger agreement within perspectives of Culture (M=4.60 to M=4.71) and Education (M=4.65 to M=4.72). Upon reflection, outdoor swimming is an activity that is not within the exclusive domain of ecotourism since it could be undertaken as a sport, for relaxation, adventure, or exploration.

Finally, results based on the three dimensions of the Ecotourist Predisposition Scale (EPS) reveal similar patterns between people's frequencies of participation in the 13 outdoor recreation activities (see Table 5.20). In all cases except one, significant differences were found between the three levels of participation in all 13 outdoor recreation activities reported by the respondents with respect to their perspectives on the dimensions of Nature, Education, and Ethics. It appears that those individuals who agreed more strongly with statements representing the three dimensions of the EPS also participated more often in the outdoor recreation activities. Only one non-significant relationship was found for frequency of participation in *guided tours* on their travel perspectives within the Ethics (F=1.553, p=.212) dimension of the EPS. Even though participation in guided tours was not related to their perspective on Ethics, the respondents were similarly strong in their perspectives on this dimensions of the EPS (M=5.54 to M=5.63). It is possible that participation in guided tours, regardless of the frequency, might most strongly influence people's ethical values since they likely see and experience these values demonstrated in practice by the guides while on their tours.

Table 5.19

Differences among people according to their participation in various outdoor recreation activities on their travel perspectives within the ecotourism dimensions of *Ecotourist Ethics Scale* (EES)

Outdoor Rec. Activity	**Ecotourist Ethics Scale[a]**											
	Nature			Culture			Education			Conservation		
Participation	n	Mean	SD	n	Mean	SD	n	Mean	SD	n	Mean	SD
Wildlife Viewing												
Never.....	423	4.37[a]	.72	420	4.56[a]	.83	423	4.53[a]	.87	423	4.49[a]	.83
Sometimes.....	831	4.66[b]	.68	826	4.67[a]	.77	831	4.71[b]	.81	830	4.76[b]	.74
Often	235	5.01[c]	.73	231	4.90[b]	.84	235	4.92[c]	.84	234	5.16[c]	.84
F		65.779			13.002			16.470			55.079	
p		<.001			<.001			<.001			<.001	
Cultural/Aboriginal Activities												
Never.....	1004	4.54[a]	.72	993	4.58[a]	.80	1003	4.59[a]	.83	1003	4.66[a]	.82
Sometimes.....	417	4.82[b]	.67	416	4.85[b]	.75	418	4.89[b]	.78	416	4.89[b]	.74
Often	60	4.98[b]	.88	60	5.04[b]	.92	60	4.93[b]	.98	60	5.10[b]	1.00
F		30.875			22.984			22.170			18.536	
p		<.001			<.001			<.001			<.001	
Canoeing/Kayaking												
Never.....	620	4.55[a]	.74	614	4.60[a]	.80	621	4.63[a]	.86	619	4.62[a]	.83
Sometimes.....	619	4.63[a]	.68	615	4.70[ab]	.79	618	4.70[ab]	.80	618	4.77[b]	.75
Often	248	4.86[b]	.76	246	4.81[b]	.85	248	4.84[b]	.88	248	5.00[c]	.85
F		16.506			6.169			5.495			20.369	
p		<.001			.002			.004			<.001	
Hiking												
Never.....	323	4.46[a]	.74	318	4.56[a]	.78	322	4.55[a]	.86	321	4.53[a]	.85
Sometimes.....	670	4.55[a]	.69	666	4.64[a]	.80	671	4.66[a]	.81	670	4.67[b]	.77
Often	500	4.85[b]	.71	497	4.80[b]	.83	500	4.84[b]	.85	500	4.99[c]	.79
F		38.711			10.178			13.091			38.507	
p		<.001			<.001			<.001			<.001	

Table 5.22 (continued)

Outdoor Rec. Activity	Ecotourist Ethics Scale[a]											
	Nature			Culture			Education			Conservation		
Participation	n	Mean	SD	n	Mean	SD	n	Mean	SD	n	Mean	SD
Camping												
Never.....	396	4.51[a]	.72	393	4.56[a]	.79	396	4.56[a]	.82	395	4.58[a]	.81
Sometimes.....	656	4.60[a]	.71	652	4.70[b]	.81	657	4.71[b]	.83	656	4.71[b]	.78
Often	439	4.79[b]	.73	434	4.73[b]	.82	438	4.80[b]	.85	438	4.93[c]	.82
F		16.464			5.509			8.603			20.776	
p		<.001			.004			<.001			<.001	
Birdwatching												
Never.....	1043	4.53[a]	.71	1036	4.61[a]	.81	1044	4.62[a]	.84	1042	4.65[a]	.81
Sometimes.....	356	4.83[b]	.68	352	4.82[b]	.77	356	4.83[b]	.80	356	4.92[b]	.75
Often	89	5.00[b]	.83	88	4.89[b]	.86	88	5.01[b]	.82	88	5.10[b]	.93
F		36.418			12.621			15.215			23.598	
p		<.001			<.001			<.001			<.001	
Meditation												
Never.....	1089	4.56[a]	.69	1080	4.60[a]	.77	1089	4.60[a]	.82	1088	4.69[a]	.79
Sometimes.....	289	4.79[b]	.80	286	4.85[b]	.90	289	4.92[b]	.84	288	4.86[b]	.87
Often	105	4.95[b]	.76	105	4.96[b]	.87	105	5.00[b]	.85	105	5.05[b]	.84
F		22.801			17.341			24.913			13.495	
p		<.001			<.001			<.001			<.001	
Swimming												
Never.....	235	4.53[a]	.74	233	4.60	.81	235	4.65	.86	235	4.62[a]	.83
Sometimes.....	655	4.60[ab]	.71	648	4.67	.78	656	4.68	.81	654	4.70[a]	.78
Often	598	4.70[b]	.73	595	4.71	.84	597	4.72	.86	597	4.84[b]	.83
F		5.267			1.511			.690			7.890	
p		.005			.221			.502			<.001	
Drawing/Arts												
Never.....	847	4.56[a]	.74	840	4.60[a]	.81	848	4.61[a]	.86	846	4.70	.83
Sometimes.....	460	4.71[b]	.69	457	4.75[b]	.78	460	4.77[b]	.80	460	4.80	.79
Often	179	4.75[b]	.72	178	4.84[b]	.82	178	4.88[b]	.80	178	4.81	.79
F		8.541			8.682			10.327			3.252	
p		<.001			<.001			<.001			.039	

Table 5.22 (continued)

Outdoor Rec. Activity Participation	Ecotourist Ethics Scale[a]											
	Nature			Culture			Education			Conservation		
	n	Mean	SD	n	Mean	SD	n	Mean	SD	n	Mean	SD
Adventure Activities												
Never.....	458	4.45[a]	.79	453	4.55[a]	.82	458	4.57[a]	.89	457	4.59[a]	.91
Sometimes.....	677	4.66[b]	.64	674	4.70[b]	.74	677	4.69[a]	.76	676	4.74[b]	.71
Often	348	4.81[c]	.75	344	4.79[b]	.89	348	4.86[b]	.89	348	4.93[c]	.83
F		24.943			9.952			11.827			17.578	
p		<.001			<.001			<.001			<.001	
Photography												
Never.....	544	4.43[a]	.73	538	4.49[a]	.82	545	4.50[a]	.89	543	4.55[a]	.84
Sometimes.....	553	4.64[b]	.68	550	4.71[b]	.76	553	4.74[b]	.76	553	4.75[b]	.76
Often	390	4.90[c]	.69	387	4.89[c]	.80	389	4.91[c]	.80	389	5.01[c]	.78
F		51.709			29.602			28.801			38.826	
p		<.001			<.001			<.001			<.001	
Nature Study/Exploration												
Never.....	776	4.45[a]	.72	768	4.55[a]	.81	776	4.54[a]	.84	774	4.56[a]	.80
Sometimes.....	509	4.74[b]	.63	506	4.75[b]	.74	509	4.81[b]	.76	509	4.82[b]	.72
Often	202	5.08[c]	.75	201	4.99[c]	.85	202	5.02[c]	.89	202	5.25[c]	.86
F		74.832			27.694			35.280			67.202	
p		<.001			<.001			<.001			<.001	
Guided Tours												
Never.....	681	4.57[a]	.76	676	4.62[a]	.83	682	4.62[a]	.88	681	4.67[a]	.86
Sometimes.....	681	4.64[a]	.66	675	4.68[a]	.76	680	4.73[ab]	.78	679	4.77[a]	.74
Often	129	4.90[b]	.82	128	4.95[b]	.88	129	4.92[b]	.87	129	4.98[b]	.92
F		11.620			9.356			7.948			8.454	
p		<.001			<.001			<.001			<.001	

[a] EES evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"

Note: Superscripts indicate groups that are significantly different based on Scheffé post hoc test (p<.05)

Overall, my initial expectation to see people who often participate in typical ecotourism activities also having most agreement with travel statements within the dimensions of EES and EPS was partially supported by the above results. People who more often participated in these outdoor recreation activities did in fact agree more strongly with the majority of statements within the dimensions of EES and EPS; however, their participation in typical ecotourism activities did not necessarily generate higher agreement with these statements.

Table 5.20

Differences among people according to their participation in various outdoor recreation activities on their travel perspectives on dimensions of *Ecotourist Predisposition Scale* (EPS)

	Ecotourist Predisposition Scale[a]								
Activity	**Nature**			**Education**			**Ethics**		
Participation	n	Mean	SD	n	Mean	SD	n	Mean	SD
Wildlife Viewing									
Never	431	3.88[a]	1.08	431	3.74[a]	1.10	431	5.39[a]	.97
Sometimes	844	4.53[b]	1.02	844	4.14[b]	1.02	843	5.58[b]	.88
Often	237	5.15[c]	1.05	237	4.57[c]	1.21	236	5.96[c]	.90
F		122.546			47.701			29.594	
p		<.001			<.001			<.001	
Cultural/Aboriginal Activities									
Never	1018	4.27[a]	1.11	1018	3.91[a]	1.09	1017	5.51[a]	.95
Sometimes	423	4.80[b]	1.01	423	4.47[b]	1.02	422	5.75[b]	.82
Often	62	4.81[b]	1.32	62	4.55[b]	1.16	62	5.84[b]	1.17
F		37.880			45.706			12.530	
p		<.001			<.001			<.001	
Canoeing/Kayaking									
Never	630	4.28[a]	1.13	630	4.02[a]	1.11	630	5.46[a]	.97
Sometimes	631	4.44[b]	1.09	631	4.09[a]	1.09	629	5.60[b]	.90
Often	249	4.87[c]	1.07	249	4.29[b]	1.15	249	5.88[c]	.84
F		25.595			5.465			18.078	
p		<.001			.004			<.001	
Hiking									
Never	328	4.03[a]	1.19	328	3.81[a]	1.16	328	5.29[a]	.98
Sometimes	682	4.35[b]	1.03	682	4.06[b]	1.02	681	5.55[b]	.89
Often	506	4.84[c]	1.06	506	4.32[c]	1.14	505	5.84[c]	.87
F		61.457			21.542			38.632	
p		<.001			<.001			<.001	

Camping									
Never	402	4.15[a]	1.18	402	3.93[a]	1.07	402	5.39[a]	.98
Sometimes	670	4.45[b]	1.02	670	4.12[b]	1.11	669	5.57[b]	.91
Often	442	4.71[c]	1.15	442	4.20[b]	1.13	441	5.79[c]	.87
F		27.368			6.593			19.600	
p		<.001			.001			<.001	
Birdwatching									
Never	1064	4.24[a]	1.09	1064	3.91[a]	1.09	1063	5.51[a]	.93
Sometimes	358	4.84[b]	1.03	358	4.42[b]	1.02	358	5.72[b]	.93
Often	89	5.26[c]	1.09	89	4.88[c]	1.08	88	5.91[b]	.83
F		68.535			55.953			12.519	
p		<.001			<.001			<.001	
Meditation									
Never	1109	4.31[a]	1.09	1109	3.97[a]	1.11	1108	5.54[a]	.91
Sometimes	292	4.81[b]	1.09	292	4.39[b]	.99	291	5.67[ab]	.95
Often	105	4.93[b]	1.20	105	4.60[b]	1.14	105	5.89[b]	.95
F		35.483			29.378			8.065	
p		<.001			<.001			<.001	
Swimming									
Never	237	4.25[a]	1.11	237	3.96[a]	1.08	237	5.44[a]	1.00
Sometimes	668	4.38[a]	1.12	668	4.07[ab]	1.05	668	5.55[a]	.88
Often	605	4.60[b]	1.11	605	4.18[b]	1.17	603	5.69[b]	.94
F		10.167			3.833			7.802	
p		<.001			.022			<.001	
Drawing/Arts									
Never	863	4.34[a]	1.14	863	3.96[a]	1.11	863	5.53[a]	.93
Sometimes	465	4.54[b]	1.06	465	4.21[b]	1.05	463	5.64[ab]	.92
Often	181	4.69[b]	1.15	181	4.45[c]	1.14	181	5.72[b]	.91
F		9.714			18.617			4.362	
p		<.001			<.001			.013	
Adventure Activities									
Never	465	4.09[a]	1.16	465	3.84[a]	1.10	465	5.38[a]	1.01
Sometimes	691	4.51[b]	1.00	691	4.16[b]	1.01	690	5.62[b]	.86
Often	350	4.79[c]	1.13	350	4.28[b]	1.23	349	5.81[c]	.90
F		44.025			18.649			22.275	
p		<.001			<.001			<.001	
Photography									
Never	556	4.07[a]	1.14	556	3.74[a]	1.10	556	5.38[a]	.99
Sometimes	560	4.53[b]	1.05	560	4.17[b]	1.02	559	5.64[b]	.85
Often	394	4.86[c]	1.02	394	4.48[c]	1.09	393	5.80[c]	.89
F		64.611			57.988			25.581	
p		<.001			<.001			<.001	

Nature Study/Exploration									
Never	791	4.12[a]	1.10	791	3.80[a]	1.06	791	5.42[a]	.94
Sometimes	517	4.64[b]	.97	517	4.29[b]	1.02	516	5.69[b]	.84
Often	202	5.20[c]	1.10	202	4.76[c]	1.14	201	5.96[c]	.93
F		97.568			80.971			32.893	
p		<.001			<.001			<.001	
Guided Tours									
Never	693	4.26[a]	1.12	693	3.85[a]	1.12	691	5.54	.98
Sometimes	690	4.55[b]	1.08	690	4.25[b]	1.05	690	5.63	.86
Often	130	4.88[c]	1.15	130	4.53[c]	1.06	130	5.62	1.00
F		22.132			34.777			1.553	
p		<.001			<.001			.212	

[a] EPS evaluated on 7-point scale where 1="very strongly disagree" and 7="very strongly agree"
Note: Superscripts indicate groups that are significantly different based on Scheffé post hoc test (p<.05)

5.4.8 RELATIONSHIP OF VISITORS' PARTICIPATION IN TYPICAL ECOTOURISM ACTIVITIES

As my last step of investigation, I was curious to further explore the possible influence of typical ecotourism activities, such as *wildlife viewing* and *nature study/exploration*, on people's ethics and predispositions towards ecotourism. In particular, I was interested to see whether these activities might have influence in their combination, perhaps interacting together to strengthen their influence. Initially, I have approached three outdoor recreation activities (wildlife viewing, birdwatching, and nature study/exploration) that appeared closely associated with ecotourism, based on the literature. However, due to the low numbers in each sub-group, birdwatching was discarded from the analyses. Additionally, the subgroups within each variable were below 20, ranging between 11 and 12; however, I decided to report the results because of their predominant trends that span across all dimensions and both scales. To that end, I have conducted 3x3 Factorial ANOVA tests to determine whether wildlife viewing or nature study/exploration, or both, have an influence on participants' travel perspectives within the ethics and ecotourism dimensions of EES, and the three dimensions of EPS, as well as both scales overall.

At the level of ethics dimensions of EES, the tests revealed uniform results across Teleology, Deontology and Existentialism. Both main effects of wildlife viewing and nature study/exploration appear to be operating within these three ethics dimensions of EES, but no interaction effect between these two factors was evident in Teleology (F=.182, p=.948),

Deontology (F=.377, p=.825), or Existentialism (F=.342, p=.850). Consequently, participation in wildlife viewing and nature study/exploration activities both operate independently in their influence on participants' travel perspectives within the three ethics dimensions of EES. Very similar results were evident across the four ecotourism dimensions of EES, except for the Culture and Education dimensions. Again, both main effects of wildlife viewing and nature study/exploration were operating within the Nature and Conservation dimensions, whereas only the main effect of nature study/exploration was operating within the Culture and Education dimensions of EES. Based on these results, participation in nature study/exploration was most important as it operates independently in its influence on participants' travel perspectives within all ecotourism dimensions of EES. No interaction effect between these two factors was evident within Nature (F=.313, p=.869), Culture (F=.590, p=.670), Education (F=.189, p=.944), or Conservation (F=.301, p=.878). Looking at the overall Ecotourist Ethics Scale, both main effects of wildlife viewing (F=8.061, p<.001) and nature study/exploration (F=16.329, p<.001) appeared to be operating. No interaction effect was evident (F=.155, p=.961) between these two factors, thus participation in wildlife viewing and nature study/exploration activities both operate independently in their influence on participants' travel perspectives within the EES.

Again, same trends were evident when examining the three dimensions of the Ecotourist Predisposition Scale. Across all three dimensions, both main effects of wildlife viewing and nature study/exploration were operating, and no interaction effect between these two factors was evident within Nature (F=.428, p=.789), Education (F=.766, p=.547), or Ethics (F=.907, p=.459). Consequently, participation in both activities operates independently in their influence on respondents' travel perspectives. Also within the overall EPS, both main effects of wildlife viewing (F=20.593, p<.001) and nature study/exploration (F=25.068, p<.001) appear to be operating, and no interaction effect between these two factors was evident (F=.233, p=.920).

Interestingly, I have observed several trends across all dimensions and both EES and EPS. Participants in all of my tests above agreed most strongly (means close to and above 5.00) with travel perspectives within the Deontology dimension of EES and Ethics dimension of EPS, which further supports the universality and strength of ethics, and the dominance of the Deontological ethical stance. In other words, majority of respondents who participated in these outdoor recreation activities, demonstrated the strongest agreement with travel statements that addressed their predisposition to ethics, but particularly ethics ingrained in rules and regulations.

Additionally, participants showed the highest variation of responses across all tests within the Ecotourist Predisposition Scale, with the Ethics dimension consistently showing lower variation of responses than the other dimensions of Nature and Education. These results might indicate that ethics are more stable factors than predispositions, particularly in the context of nature tourism or ecotourism. Similarly, among the 13 outdoor recreation activities the highest variation in responses was within the EPS with lower variations in its Ethics dimension. Across both EES and EPS, "cultural/aboriginal activities" showed highest variation in responses among those who participated often, and one highest variation (SD=1.32) in the Nature dimension of EPS. Within the ethics (Existentialism and Deontology) and ecotourism (Culture, Education, and Conservation) dimensions of EES, only "swimming" and "drawing/arts" generated responses that were not significantly different from each other, based on the Scheffé post hoc test (<.05). Within the Ethics dimension of EPS, only "guided tours" activity generated responses without significant differences between those who participated often or sometimes, or never took part. It is interesting that both Deontology and Ethics dimensions show the highest agreement of participants with the corresponding travel statements, yet at least among the outdoor recreation activities, they show no significant differences between those who never participate in "drawing/arts" and "guided tours", and those who do so sometimes or often.

In summary, the predominant trend in these analyses was that participation in both outdoor recreation activities (wildlife viewing and nature study/exploration) had an influence on participants' travel perspectives within all dimensions of EPS, and all dimensions of EES except for Culture and Education where only "nature study/exploration" played a role. However, my initial guess that these typical ecotourism activities might be interacting together to strengthen their influence on people's ethics and predispositions was not supported by these results as there were no interaction effects in any of the dimensions or overall scales.

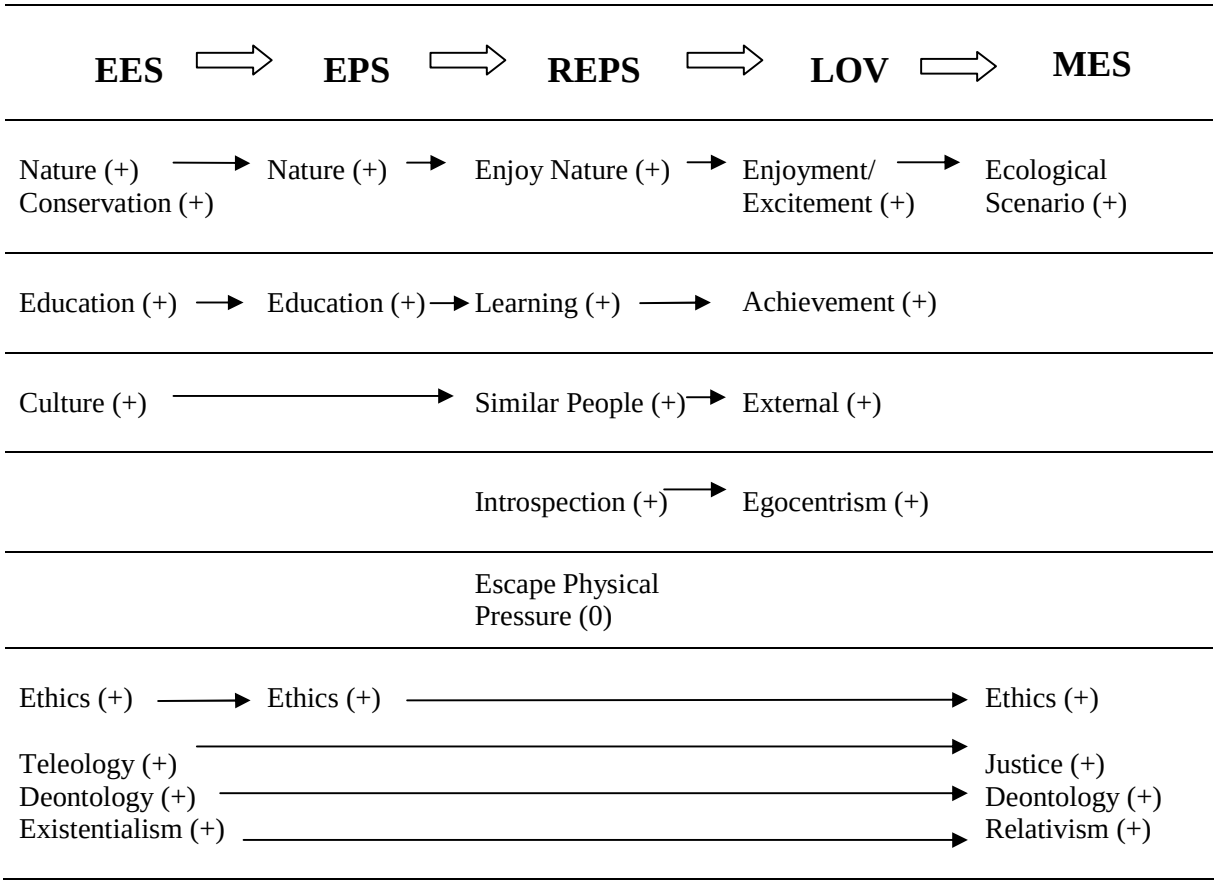
5.5 RELATIONSHIP OF THE *EES* WITH OTHER CONSTRUCTS

In order to confirm the concurrent and construct validity of my Ecotourist Ethics Scale, I have compared it with four established and reliable psychological measures (i.e., predispositions in Ecotourist Predisposition Scale, ethics in Multidimensional Ethics Scale, values in List of Values scale, and motivations in Recreation Experience Preference Scales) that are conceptually related to the EES. I used a theoretical model to reflect the possible relationships among the

dimensions of all scales and used it as a guiding framework. Figure 5.3 represents well the hypothesized relationships among these five measures and their particular dimensions.

Figure 5.3

Hypothesized relationships among the five scale measures and their particular dimensions



Besides examining the relationship among the overall five scales, I was interested to uncover more detail at the level of their dimensions and learn about possible relationships. Consequently, I verified the following dimensions across most of these scale measures: Nature, Education, Culture, and Ethics. I named two unrelated dimensions of REPS (Introspection) and LOV (Egocentrism) as "personal", and I did not use one dimension of REPS (Escape physical pressure) as it did not correspond with others. Most importantly, I was interested in the ethics dimensions shared by the EES, EPS and MES. In addition to examining the relationship between the overall ethics dimensions of these three scales, I looked closer at the Teleology, Deontology,

and Existentialism ethics dimensions of EES corresponding with those of Justice, Deontology, and Relativism in the Multidimensional Ethics Scale. To that end, I have carried out a series of Pearson correlation tests to determine the nature of the above relationships. However, my first step in this process began with confirming the internal consistency (i.e., reliability) of these scale measures.

5.5.1 ESTABLISHING RELIABILITY OF THE 5 SCALE MEASURES

Prior to examining the relationships of my chosen scale instruments, I have assessed each set of items within their corresponding dimensions and the overall five scales (EES, EPS, REPS, LOV, and MES) for their internal consistency (i.e., reliability) by calculating Cronbach's coefficient alpha (α). Looking at my Ecotourist Ethics Scale, reliability analyses revealed high internal consistency of the items within each of the ethics dimensions of Deontology, Teleology, and Existentialism, and of the overall scale. See Table 5.6 for the descriptive statistics and reliability of ethics dimensions comprising the EES in phase 2. Deontology generated highest levels of reliability (α=.862), followed by Teleology (α=.855) and Existentialism (α=.838). Although reliability levels were slightly lower for the overall EES (α=.826) than for each ethics dimension, they were still very high. Subsequent reliability analyses of a closely related measure, the Ecotourist Predisposition Scale, also revealed high internal consistency of items within each of its Ethics, Nature, and Education dimensions, and of the overall scale. See Table 5.21 below for the descriptive statistics and reliability of dimensions comprising the EPS. Very appropriate to the design of this scale, Nature dimension (α=.901), and not Ethics, generated highest levels of reliability, followed by Education (α=.877), and Ethics (α=.858). Again, reliability levels were lower for the overall EPS (α=.757) than for each dimension and with more difference than the EES, although the reliability level was still well above the minimum acceptable criterion of 0.70 (Nunnally & Bernstein, 1994).

Likewise, my examination of the Recreation Experience Preference Scales revealed high internal consistency and reliability of items within each of its dimensions and of the overall scale. See Table 5.22 below for the descriptive statistics and reliability of dimensions comprising REPS. Perhaps not surprisingly when you consider one's motivations and reasons for visiting natural areas, Introspection (α=.919) generated highest levels of reliability. Consequently,

aspects of self-discovery and spirituality play an integral part in this process. Since the Introspection dimension of REPS is conceptually linked with the Existentialism dimension of EES (or Existentialism in general) and representative of thinking authentically, it is somewhat surprising that Existentialism generated the lowest level of reliability in EES while Introspection generated highest level in REPS. The difference might lie in the focus on self-discovery and spirituality versus comparisons of self with a tour operator. This dimension was followed by Escaping Physical Pressure (α=.874), and Enjoying Nature (α=.862) which is still very high. Once more, reliability levels were lower for the overall REPS (α=.800) than for each of its dimensions with levels still well above the minimum acceptable criterion.

Additional reliability analyses of the List of Values Scale also revealed high internal consistency of items within each of its dimensions and of the overall scale. See Table 5.23 below for the descriptive statistics and reliability of dimensions comprising the LOV. Unfortunately, only one dimension of LOV had big enough pool of statements to conduct reliability analysis. Its External dimension (α=.728), which focuses on respect, security, and belonging, generated high levels of reliability, followed by the overall LOV scale (α=.865). Although not able to rely on reliability analysis, the scale's Egocentrism dimension concerned with self-respect and relationships showed people's strongest support for these statements (M=5.99). The Egocentrism dimension of LOV scale is also conceptually linked with the Introspection dimension of REPS (α=.919) and both are representative of Existentialist thinking with emphasis on authenticity of motivations, preferences, and values. However, while people's support for statements in the Egocentrism dimension of LOV scale is highest (M=5.99), their agreement with statements in the Introspection dimension of REPS is lowest (M=3.59). Contrary to the formerly discussed EES, EPS, and REPS, reliability levels were higher for the overall LOV scale than for the one dimension available for analysis. It is therefore safe to conclude that any of the remaining three dimensions must have a higher level of reliability than the External dimension to raise it from α=.728 to α=.865 for the overall LOV scale. Consequently, it might likely be the Egocentrism dimension whose related concepts generated high levels of reliability in REPS. Additionally, judging from the conceptual content of the statements, the External dimension may be directly opposite to the Egocentrism and its internal focus.

Table 5.21

Descriptive statistics and reliability of dimensions comprising *Ecotourist Predisposition Scale (EPS)*

Dimensions Items	**Mean**[a]	**Std. Dev.**	**Cronbach's alpha**
Ethics	**5.54**	**.93**	**.858**
The natural environment should be treated with respect	5.91	1.11	
I always show much respect to the local people I meet on my travels	5.55	1.08	
I always try to behave ethically on my travels when I meet people of different cultures	5.54	1.17	
Fragile natural areas should be protected even if it means I cannot visit them	5.48	1.28	
I always try to behave in an ethical way when I travel to natural areas	5.46	1.16	
Nature	**4.45**	**1.12**	**.901**
I think nature is an essential component of any travel experience	4.87	1.27	
I want to experience the serenity of a wilderness setting in the places I visit	4.60	1.25	
Being in the natural environment is essential to any travel experience	4.53	1.36	
Experiencing the natural environment is an important part of all my travels	4.46	1.37	
Nature is the main attraction in all my travels	3.79	1.36	
Education	**4.09**	**1.10**	**.877**
I have a passion for learning when I travel	4.47	1.37	
I travel to new and different places to learn about their natural history	4.10	1.34	
My travels are often centred around learning	4.08	1.30	
I save my money to travel to places that interest me for their natural history	3.97	1.37	
I select my travel destination based on what I can learn from visiting it	3.86	1.34	
Overall for Three Dimensions	**4.71**	**.86**	**.757**

[a] Based on a 7-point, Likert-type scale where 1="very strongly disagree" and 7="very strongly agree"

Table 5.22

Descriptive statistics and reliability of dimensions comprising Recreation Experience Preference Scales

Dimensions Items	**Mean**[a]	**Std. Dev.**	**Cronbach's alpha**
Enjoy Nature	**5.05**	**1.03**	**.862**
To view the scenic beauty	5.54	1.20	
To view the scenery	5.32	1.20	
To enjoy the smells and sounds of nature	4.96	1.32	
To be where things are natural	4.79	1.34	
To be close to nature	4.63	1.34	
Learning	**4.68**	**.98**	**.849**
To explore the area	5.20	1.21	
To experience new and different things	5.19	1.14	
To discover something new	4.81	1.26	
To gain a better appreciation of nature	4.62	1.34	
To learn more about nature	4.25	1.39	
To study nature	4.03	1.44	
Similar People	**4.68**	**1.11**	**N/A**
To be with others who enjoy the same things I do	4.99	1.15	
To be with people having similar values	4.38	1.37	
Escape Physical Pressure	**4.24**	**1.02**	**.874**
To experience the peace and calm	5.14	1.19	
To be where it is quiet	4.88	1.25	
To experience tranquility	4.48	1.33	
To get away from other people	4.11	1.56	
To be on my own	3.97	1.48	
To experience solitude	3.89	1.42	
To have more privacy than I have back home	3.84	1.43	
To feel isolated	3.64	1.57	
Introspection	**3.59**	**1.24**	**.919**
To learn about myself	3.90	1.38	
To think about my personal values	3.84	1.42	
To think about who I am	3.80	1.47	
To grow and develop spiritually	3.42	1.52	
To develop personal spiritual values	3.40	1.50	
To reflect on my religious or other spiritual values	3.18	1.53	
Overall for Five Dimensions	**4.45**	**.80**	**.800**

[a] Based on a 7-point, Likert-type scale where 1="very strongly disagree" and 7="very strongly agree"

Table 5.23

Descriptive statistics and reliability of dimensions comprising List of Values Scale

Dimensions Items	**Mean**[a]	**Std. Dev.**	**Cronbach's alpha**
Egocentrism	**5.99**	**.94**	**N/A**
Self-respect	6.09	1.04	
Warm relationships with others	5.89	1.11	
Achievement	**5.90**	**.92**	**N/A**
Self-fulfillment	5.95	1.02	
Accomplishment	5.85	1.07	
Enjoyment/Excitement	**5.85**	**.89**	**N/A**
Fun and enjoyment in life	6.10	.94	
Excitement	5.59	1.01	
External	**5.57**	**.93**	**.728**
Being well-respected	5.71	1.13	
Security	5.63	1.14	
Sense of belonging	5.36	1.20	
Overall for Four Dimensions	**5.83**	**.77**	**.865**

[a] Based on a 7-point, Likert-type scale where 1="very strongly disagree" and 7="very strongly agree"

Finally, my examination of the Multidimensional Ethics Scale revealed high internal consistency and reliability of items within each of its dimensions and of the overall scale. See Table 5.24 below for the descriptive statistics and reliability of dimensions comprising MES. Similar to the EES, the Deontological scales (α=.760) of MES generated highest levels of reliability, followed by Relativist scales (α=.751), while Justice scales had too few items to be used in reliability analysis. Again, this dominant ethical stance might be most understood by respondents and most socially applicable. Reliability levels of the overall MES (α=.752) were lower than its Deontological scales and slightly higher than its Relativist scales, unlike the other four scales, although all levels were still well above the minimum acceptable criterion.

Table 5.24

Descriptive statistics and reliability of dimensions comprising Multidimensional Ethics Scale

Dimensions Items	**Mean**[a]	**Std. Dev.**	**Cronbach's alpha**
Deontological Scales	**4.30**	**1.24**	**.760**
Morally right / Not morally right	4.39	1.43	
Violates unspoken promise / Does not violate unspoken promise	4.30	1.55	
Violates unwritten contract / Does not violate unwritten contract	4.21	1.56	
Justice Scales	**3.90**	**1.41**	**N/A**
Just / Unjust	3.97	1.44	
Fair / Unfair	3.83	1.50	
Relativist Scales	**3.75**	**1.20**	**.751**
Traditionally acceptable / traditionally unacceptable	3.82	1.51	
Culturally acceptable / Culturally unacceptable	3.75	1.49	
Acceptable to my family / Unacceptable to my family	3.66	1.40	
Overall for Three Dimensions	**3.98**	**1.05**	**.752**

[a] Based on evaluations using a 7-point bipolar format

5.5.2 ESTABLISHING RELATIONSHIPS AMONG THE 5 SCALE MEASURES

At the first step in my investigation of the nature of possible relationships among the chosen scale measures, I carried out a series of Pearson correlation tests according to the main four related dimensions discussed earlier in my theoretical model (Figure 5.3). Accordingly, I examined separately the dimensions of Nature, Education, Culture, Ethics, and Personal dimensions of REPS and LOV which did not belong anywhere else. See Table 5.25 below for the relationship between similar dimensions of the five related scale measures. The tests confirmed my theoretical model by demonstrating statistically significant and positive relationships between all similar dimensions of the five scales, or in other words, all similar dimensions were related and supportive of each other across the scales. The strongest positive relationship was found between the Ethics dimensions of EES and EPS ($r=.637$, $p<.001$), followed by a relationship between the Nature dimensions of EES and EPS ($r=.622$, $p<.001$), and the Education

dimensions of EES and EPS (r=.583, p<.001). Overall, the tests revealed strongest positive relationships between the two scales of EES and EPS, regardless of their constituent dimensions.

Table 5.25

Relationship between similar dimensions of the five related scale measures

	Related Scale Measures & Dimensions				
Nature Dimensions	**EES[a] Na**	**EES[a] Co**	**EPS[a]**	**REPS[a]**	**LOV[b]**
EES Conservation	.853 (<.001)				
EPS Nature.....	.622 (<.001)	.553 (<.001)			
REPS Enjoy Nature.....	.509 (<.001)	.474 (<.001)	.579 (<.001)		
LOV Enjoyment/Excitement	.211 (<.001)	.195 (<.001)	.182 (<.001)	.201 (<.001)	
Education Dimensions	**EES Ed**	**EPS**	**REPS**	**LOV**	
EPS Education	.583 (<.001)				
REPS Learning.....	.421 (<.001)	.524 (<.001)			
LOV Achievement.....	.229 (<.001)	.181 (<.001)	.178 (<.001)		
Culture Dimensions	**EES Cu**	**REPS**	**LOV**		
REPS Similar People	.232 (<.001)				
LOV External.....	.234 (<.001)	.206 (<.001)			
Personal Dimensions	**REPS**	**LOV**			
LOV Egocentrism	.095 (<.001)				
Ethics Dimensions	**EES Eth**	**EPS**	**MES[c]**		
EPS Ethics.....	.637 (<.001)				
MES Ethics	.300 (<.001)	.292 (<.001)			

Note: Pearson correlation shown above with probability in parentheses

[a] EES, EPS, and REPS measured on a 7-point scale where 1 = "very strongly disagree" and 7 = "very strongly agree"

[b] LOV evaluated on a 7-point scale where 1 = "extremely unimportant" and 7 = "extremely important"

[c] MES evaluated on several 7-point bipolar scales

In addition to these two scales, the strongest positive relationship was found between the Nature dimensions of EPS and REPS (r=.579, p<.001) and between EES and REPS (r=.509, p<.001), followed by a relationship between the Education dimensions of EPS and REPS (r=.524, p<.001) and between EES and REPS (r=.421, p<.001), and the Ethics dimensions of EES and MES (r=.300, p<.001). Again, both EES and EPS seem to be related to similar aspects of the REPS and also to a smaller degree to ethics of the MES.

It is encouraging to see strongest relationships between the Ethics and Nature dimensions of EES and EPS, respectively as both scales rely on these dominant conceptual constructs that are representative of the ecotourism philosophy. Less encouraging and somewhat surprising was the weak relationship between the Ethics dimensions of EES and MES (r=.300, p<.001), however; the inconsistencies may be due to the scenario format of the Multidimensional Ethics Scale addressing any number of factors that participants were responding to, without exactly isolating the ethics. The Education dimensions were also strongly related between EES, EPS, and REPS, suggesting that ethics, predispositions and motivations are more strongly related than values, at least when it comes to education. I found it somewhat surprising that the weakest relationships were found between the Culture dimensions of EES, REPS, and LOV, especially since it is one of the central components of ecotourism as is frequently reported in the literature. Finally, my choice of placing together the Personal dimensions of REPS and LOV was supported by the results which demonstrated these concepts are in fact significantly related (r=.095, p<.001), although the relationship is very weak.

5.5.3 CLOSER LOOK AT *EES* ETHICS DIMENSIONS

Subsequent steps in my investigation of relationships focused entirely on the EES Ethics dimensions of Teleology, Deontology, and Existentialism. I was interested in their relationships with other dimensions (i.e., Nature, Education, Culture, and Ethics), as well as with the Ethics dimensions of MES, and overall with the four related scale measures. Looking at the first level between the ethics dimensions of EES and the remaining dimensions of other scales, the series of Pearson correlation tests demonstrated all positive significant relationships between these constructs. See Table 5.26 for detailed results. Again, the strongest relationships with Teleology, Deontology and Existentialism were found most obviously between the EES dimensions of Ethics, Nature, Education, and Culture, in that order which resembles results at the previous

stage. More importantly, the Ecotourist Ethics Scale related most strongly with the Teleological stance across most of its dimensions, except for the Culture dimension which had the strongest relationship with Existentialism (r=.778, p<.001). Surprisingly, even the overall Ethics dimension of EES was most strongly related with Teleology (r=.916, p<.001), whereas most previous tests demonstrated an overwhelming support for Deontology by participants of this sample. However, the dominance of Deontology expressed in people's *agreement* with these travel statements might be still relevant, whereas the focus here lies on Teleology as the most *related* ethics construct among the three dimensions.

Table 5.26

Relationship between EES ethics dimensions and all dimensions of the four related scale measures

	EES Ethics Dimensions		
Nature Dimensions	**Teleology**	**Deontology**	**Existentialism**
EES[a] Nature.....	.901 (<.001)	.801 (<.001)	.735 (<.001)
EES[a] Conservation	.826 (<.001)	.905 (<.001)	.591 (<.001)
EPS[a] Nature.....	.621 (<.001)	.472 (<.001)	.462 (<.001)
REPS[a] Enjoy Nature.....	.521 (<.001)	.449 (<.001)	.304 (<.001)
LOV[b] Enjoyment/Excitement	.197 (<.001)	.216 (<.001)	.128 (<.001)
Education Dimensions	**Teleology**	**Deontology**	**Existentialism**
EES Education	.839 (<.001)	.660 (<.001)	.668 (<.001)
EPS Education.....	.591 (<.001)	.440 (<.001)	.409 (<.001)
REPS Learning.....	.521 (<.001)	.418 (<.001)	.294 (<.001)
LOV Achievement	.246 (<.001)	.248 (<.001)	.147 (<.001)
Culture Dimensions	**Teleology**	**Deontology**	**Existentialism**
EES Culture.....	.715 (<.001)	.666 (<.001)	.778 (<.001)
REPS Similar People.....	.380 (<.001)	.297 (<.001)	.209 (<.001)
LOV External.....	.330 (<.001)	.312 (<.001)	.145 (<.001)

Ethics Dimensions	**Teleology**	**Deontology**	**Existentialism**
EES Ethics.....	.916	.860	.817
	(<.001)	(<.001)	(<.001)
EPS Ethics.....	.572	.712	.364
	(<.001)	(<.001)	(<.001)
MES[c] Ethics	.268	.287	.221
	(<.001)	(<.001)	(<.001)
Personal Dimensions	**Teleology**	**Deontology**	**Existentialism**
REPS Introspection	.409	.215	.301
	(<.001)	(<.001)	(<.001)
LOV Egocentrism	.306	.303	.119
	(<.001)	(<.001)	(<.001)
Other	**Teleology**	**Deontology**	**Existentialism**
REPS Escape Physical Pressure...	.317	.240	.270
	(<.001)	(<.001)	(<.001)

Note: Pearson correlations shown above with probability in parentheses
[a] EES, EPS, and REPS evaluated on a 7-point scale where 1 = "very strongly disagree" and 7 = "very strongly agree"
[b] LOV evaluated on a 7-point scale where 1 = "extremely unimportant" and 7 = "extremely important"
[c] MES evaluated on a 7-point bipolar scale

In comparison, the Ecotourist Predisposition Scale followed suit and related most strongly with Teleology across most of its dimensions except for Ethics which had the strongest relationship with Deontology (r=.712, p<.001). The Recreation Experience Preference Scales construct was also related most strongly with the Teleology dimension of EES across all of its dimensions, but most with its Nature and Education dimensions (both r=.521, p<.001). The List of Values scale was most strongly related with both Teleology and Deontology across all of its dimensions, but most with its Culture dimension and Teleology (r=.330, p<.001). Finally, the Multidimensional Ethics Scale generated the weakest relationships overall, but was most strongly related with the Deontology dimension of EES (r=.287, p<.001).

Looking separately at the three EES ethics dimensions across all scales and other dimensions, Teleology generated most and strongest relationships overall (n=12), followed by Deontology (n=5), and Existentialism (n=2). Again, these results demonstrate the flexibility and wide applicability of this ethical stance to other concepts related to ecotourism. It seems that compared with rules and authenticity, the concept of consequences is most easily applicable to ethics, predispositions, motivations, and values associated with ecotourism, and perhaps much beyond this field of study and a type of travel.

At the next stage of my inquiry, I examined the relationship between ethics dimensions of the two related scales, which focus particularly on ethics; the Ecotourist Ethics Scale and the Multidimensional Ethics Scale. A series of Pearson correlation tests revealed all significant positive, albeit weak, relationships between the EES dimensions of Teleology, Deontology, and Existentialism, and the MES dimensions of Justice, Deontology, and Relativism. See Table 5.27 below for details on results. While the EES and MES are constructed very differently, I have treated the MES Justice scales as *conceptually* similar to the Teleology and Deontology dimensions based on the Normative Ethics, which act to *justify* the status of morality, and the Relativism scales conceptually alike with the Existentialism dimension based on the authenticity of ethics, predispositions, motivations, and values *relative* to self.

Not surprisingly, Deontology scales of MES were most strongly related with the Deontology dimension of EES ($r=.260$, $p<.001$), but also with Teleology ($r=.247$, $p<.001$) and Existentialism ($r=.196$, $p<.001$). Additionally, the Deontology dimension of EES was most strongly related with MES scales of Justice ($r=.235$, $p<.001$) and Relativism ($r=.210$, $p<.001$). The dominance of Deontology in all relationships between the ethics dimensions of EES and MES adds further support to all former findings. When looking separately at the ethics dimensions of MES, the strongest relationship was that between Relativism and Justice ($r=.590$, $p<.001$), which provides additional support for my initial decision to include Existentialism in my Ecotourist Ethics Scale, as these two concepts of authenticity and rules/consequences are strongly related. Similarly, when examining only the EES ethics dimensions, much more is revealed at this stage than in all previous analyses. Whereas Pearson correlation tests at the previous stage (Table 5.26) revealed the strongest relationship between the overall EES ethics dimension and Teleology ($r=.916$, $p<.001$), a closer look at this stage reveals this strongest relationship among the three ethics dimensions of EES is in fact between Teleology and Deontology ($r=.749$, $p<.001$)! Consequently, my puzzling dilemma has been resolved by getting closer to the particulars of and slight differences between these ethics dimensions. Again, the Teleology dimension of EES demonstrated most applicability in relating to other ethical stances, whereas Deontology is least related to Existentialism ($r=.469$, $p<.001$); and similarly the Relativist scales in MES are least related to its Deontology scales ($r=.364$, $p<.001$).

Table 5.27

Relationship between dimensions of the two related ethics scales

Ethics Dimensions	**MES Justice**	**MES Deontology**	**MES Relativism**
EES[a] Ethics Dimensions			
EES Teleology	.217 (<.001)	.247 (<.001)	.198 (<.001)
EES Deontology.....	.235 (<.001)	.260 (<.001)	.210 (<.001)
EES Existentialism.....	.187 (<.001)	.196 (<.001)	.156 (<.001)
MES[b] Ethics Dimensions	**MES Justice**	**MES Deontology**	
MES Deontology	.550 (<.001)		
MES Relativism.....	.590 (<.001)	.364 (<.001)	
EES Ethics Dimensions	**EES Teleology**	**EES Deontology**	
EES Deontology.....	.749 (<.001)		
EES Existentialism.....	.644 (<.001)	.469 (<.001)	

Note: Pearson correlations shown above with probability in parentheses

[a] EES evaluated on a 7-point scale where 1 = "very strongly disagree" and 7 = "very strongly agree"

[b] MES evaluated on a 7-point bipolar scale

Finally, at the level of overall scale measures, the tests demonstrated all significant positive differences between the ethics dimensions of EES and the four related scale measures. See Table 5.28 for detailed results. Supportive of earlier results, Teleology demonstrated its wide applicability yet again and was most strongly related with all scales, starting with EPS (r=.725, p<.001), and followed by REPS (r=.571, p<.001), LOV (r=.322, p<.001), and MES (r=.271, p<.001). Deontology was the second most related ethics dimension, followed by Existentialism. Again, the List of Values scale and the Multidimensional Ethics Scale generated the weakest relationships with the ethics dimensions of EES. Both of these scales can be interpreted in very different ways since the MES format addresses many factors all at once, while the LOV scale lists complex personal values often with only one word, therefore it is unknown which aspects are really addressed by the respondents. Additionally, only MES generated the strongest

relationship between its overall measure and that of EES, whereas among the remaining scales the relationships with Teleology and Deontology were much stronger than with the overall EES.

Table 5.28

Relationship between EES ethics dimensions and overall scale measures with other overall construct measures

	Related Scale Measures			
EES[a] Ethics Dimensions	**EPS[a]**	**REPS[a]**	**LOV[b]**	**MES[c]**
Teleology	.725	.571	.322	.271
	(<.001)	(<.001)	(<.001)	(<.001)
Deontology.....	.646	.425	.320	.289
	(<.001)	(<.001)	(<.001)	(<.001)
Existentialism.....	.506	.369	.159	.220
	(<.001)	(<.001)	(<.001)	(<.001)
Overall EES	**.721**	**.526**	**.311**	**.299**
	(<.001)	(<.001)	(<.001)	(<.001)

Note: Pearson correlations shown above with probability in parentheses

[a] EES, EPS, and REPS evaluated on a 7-point scale where 1 = "very strongly disagree" and 7 = "very strongly agree"

[b] LOV evaluated on a 7-point scale where 1 = "extremely unimportant" and 7 = "extremely important"

[c] MES evaluated on a 7-point bipolar scale

CHAPTER 6
REFLECTIONS FROM FIELD TESTING PHASE

6.1 RESEARCH QUESTIONS REVISITED

In this section of my dissertation I revisit and address my research questions/objectives from Chapter 1, bringing in and tying together the final results of my data analyses from both phases. The initial questions addressed aspects of ethics theories and their conceptual relationship to ecotourism, before I considered specific strategies for developing and field-testing my scale.

(a) What are the dominant theories in ethics?

According to my review of the literature, the dominant theories of ethics are Deontology, Teleology, and Existentialism, in no particular order. These theories are expressed in various conceptual frameworks associated with travel and ethical decision-making (Fennell, 2000b; Fennell & Malloy, 1995; Haidt, 2001; Malloy, Ross & Zakus, 2000; Theerapappisit, 2003), in general tourism literature (McDonald & Beck-Dudley, 1994; Hudson & Miller, 2005), in human resources management (Schumann, 2001), in business context (Trevino, 1986; Quinn, 1997), and overall in the context of professional and global ethics (Colero, 2005). According to my data analyses, the dominant ethics theories are Deontology followed by Teleology, and to a lesser degree Existentialism which is unrelated to the former two approaches. This trend is evident in both phases. The results from phase 2 are much more important because the questionnaire employed the revised scale which was shortened from 66 to 24 items that were more conceptually consistent within each dimension.

With this in mind, correlation analyses from phase 2 revealed Deontology was the most conceptually consistent dimension of ethics ($r=.751$, $p<.001$) between items representing the Nature and Conservation dimensions of ecotourism. Likewise, Hudson and Miller (2005) state Deontology is used most consistently to solve *environmental issues*. Teleology ($r=.584$, $p<.001$) and Existentialism ($r=.542$, $p<.001$) are less conceptually consistent than Deontology, however; Deontology and Teleology are most strongly related conceptually ($r=.749$, $p<.001$). Similar results were revealed by reliability analyses with Deontology in the lead ($\alpha=.862$), followed by Teleology ($\alpha=.855$), and Existentialism ($\alpha=.838$). Furthermore, results from analyses of the demographic and trip characteristics of participants confirm Deontology to be most dominant

among the three ethics dimensions (Means close to or above 5.00), followed by Teleology (Means close to 5.00) and Existentialism (Means slightly above 4.00).

(b) Which theory or theories are best suited for a consideration of ethical beliefs, values and behaviour in the context of ecotourism?

Similar to the previous question, in the context of ecotourism the best suited theories of ethics based on the literature in tourism, ecotourism, and business ethics are still Deontology, Teleology and Existentialism. According to data analyses overall, the order of strength or dominance of these three theories remains the same. Deontology is the most conceptually related dimension, generates most reliable responses and highest agreement among participants, followed by Teleology and Existentialism. Both Deontology and Teleology are most strongly correlated ($r=.749$, $p<.001$), followed by Teleology and Existentialism ($r=.644$, $p<.001$), while Deontology and Existentialism are only weakly correlated ($r=.469$, $p<.001$).

(c) What are the recurring themes underlying these theories?

The recurring themes of the three ethics theories were based on my literature review which was incorporated into the guiding definitions of Deontology, Teleology and Existentialism, which in turn helped in the development of my conceptual framework, *Matrix of Ethics Theories Concerning Major Components of Ecotourism* (Table 2.3) which was instrumental in developing my scale. Essentially, Teleology was concerned with good and bad behaviour on the basis of *consequences* of one's actions; Deontology was concerned with right and wrong behaviour on the basis of *rules* or *principles* such as justice or honesty; and Existentialism was concerned with the *authenticity* or *sincerity* of one's behaviour on the basis of being true to oneself and/or the society at large. These themes were later confirmed by results from data analyses in both phases. In addition to Deontology being concerned with rules and regulations and Teleology concerned with consequences, both of these ethical stances were seen as socially desirable and acceptable, whereas Existentialism concerned with authentic behaviour, was often perceived as selfish, thus socially undesirable and unacceptable, unless it was compared with tour operator.

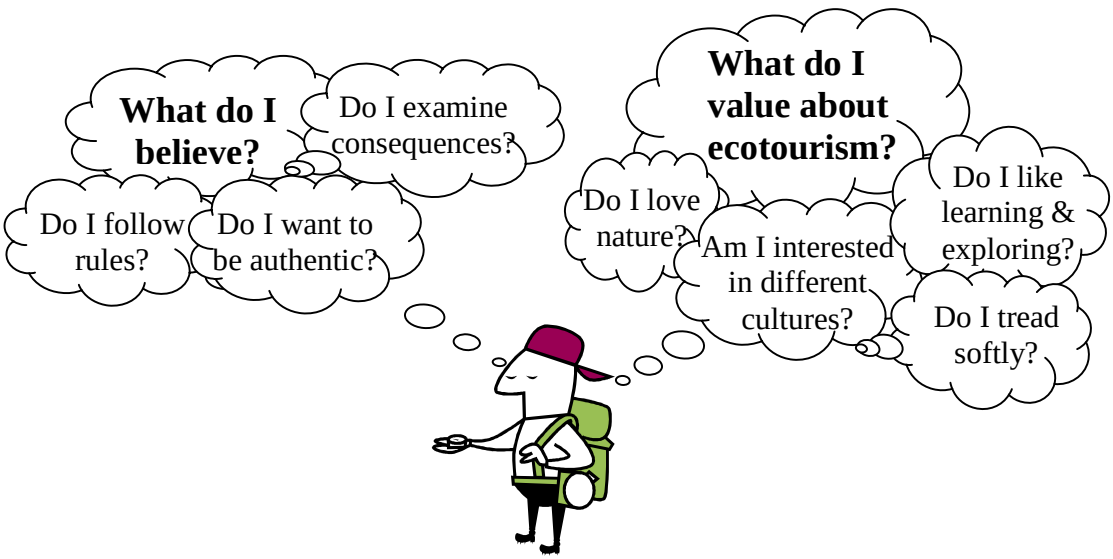
(d) How are the themes conceptually linked so as to define a framework of ethics relevant specifically to ecotourism?

The conceptual consistency between items within Deontology was maintained by focusing on personal responsibility and obligation in following rules or guidelines. Within Teleology, conceptual consistency was based on benefits to self, others, and the environment.

Conceptual consistency within Existentialism was reached by selecting only those items that made comparisons between oneself and a tour operator. Furthermore, the themes of consequences (Teleology) of behaviour along with rules and principles (Deontology) are conceptually linked in their *social desirability*, and can successfully guide ecotourism as the two dominant ethics theories by focusing on these themes, such as in ecotourism development, visitor management, or staff training. Specific to ecotourism, the themes of consequences (Teleology), rules/principles (Deontology), and authenticity (Existentialism) were conceptually linked to the recurring themes in ecotourism, thus combining the literature of ethics and ecotourism. Table 2.3 of the *Matrix of Ethics Theories Concerning Major Components of Ecotourism* displays the intersection between the dominant components of ecotourism (Nature, Culture, Education, and Conservation) and the dominant theories of ethics (Deontology, Teleology, and Existentialism). Figure 6.1 below further portrays the representation of the interplay between ethics and ecotourism at the level of personal ethics of the traveler.

Figure 6.1

Representation of the interplay between various ethics and components of ecotourism at the level of personal ethics of the traveler



6.1.1 MEETING RESEARCH OBJECTIVES OF PHASE 1

Following the critical review of the literature and the process of devising a conceptual framework of ecotourist ethics, the primary objective of the first phase of my research was to develop a multi-dimensional scale to measure ecotourist ethics – the Ecotourist Ethics Scale (EES) – and to establish its validity and reliability.

(a) To develop a scale comprised of those principal domains emerging from the conceptual framework of ecotourist ethics, which reflects ethical beliefs, values, and behaviours of travelers.

Accordingly, the Ecotourist Ethics Scale (EES) was developed at the end of phase one. Table 4.1 displays the statement refinement process of the final EES for inclusion in phase 2. See Appendix 1.D for final scale items to be employed in phase 2. Its final version consisted of 24 items: 10 in Teleology, 8 in Deontology, and 6 in Existentialism, or in the ecotourism dimensions: 8 items in Nature, 4 in Culture, 5 in Education, and 7 in Conservation. All items in each ethics/ecotourism domain were generated with guidance from my conceptual framework (Table 2.3), and based on the conceptual definitions of each dimension of ethics and ecotourism. Additionally, all items were worded in the context of participants' level of agreement or disagreement with travel statements representing their ethical beliefs, values, and behaviours related to various aspects of ecotourism, such as nature, culture, education, and conservation.

(b) To establish and verify the validity and reliability of the scale overall and its constituent domains.

Throughout the entire process of developing and refining my Ecotourist Ethics Scale (from the initial 306 items to the final 24 items), I have followed a cyclical process of face validity ingrained in my conceptually-driven understanding of the items and the three ethics dimensions within which they are housed, in addition to empirical assessments of inter-item correlations and reliability analyses. Consequently, I have followed these steps, respectively: 1) review of literature in ethics and ecotourism; 2) development of a conceptual framework (Table 2.3); 3) development of guiding conceptual definitions separately for the three ethics dimensions and four ecotourism dimensions of my EES; and 4) multiple item reviews and revisions, including input from the "expert panel". Additionally, based on data analyses of the final 24 items of the EES, inter-item correlations within each of the ethics and ecotourism dimensions revealed all significant ($p<.001$) and positive relationships, demonstrating a conceptual consistency between items in each of the 7 dimensions. However, my first examination of

response patterns to the 66 original items in inter-item correlations within each of the 12 domains and the 4 dimensions of ecotourism revealed certain items to be independent of others ($p>.05$). Tests at the level of ethics revealed most conceptual consistency with items significantly and positively related. Similarly, reliability analyses of the 12 domains and the 4 dimensions of ecotourism among the original 66 items showed weak results overall. Consistent with the intent to create a scale focused on ethics, my subsequent analyses considered items within each of the ethics dimensions with much stronger results. Reliability analyses of the overall EES ($\alpha=.850$) and within the three ethics dimensions (Deontology $\alpha=.753$, Teleology $\alpha=.750$, Existentialism $\alpha=.682$) revealed high internal consistency of the 24 final items.

6.1.2 DELIVERING RESEARCH SUPPORT FROM PHASE 2

Cont'd (b) To establish and verify the validity and reliability of the scale overall and its constituent domains.

In addition to the validity and reliability of the final EES developed in phase 1, which essentially reduced the scale from 66 to 24 items, more testing was necessary to also establish the validity and reliability of the shortened EES based on participants' responses. Consequently, validity was maintained during this phase by referring to the conceptual framework, to my guiding conceptual definitions of each dimension, and to the conceptual themes of the three ethics dimensions (i.e., consequences, rules/principles as socially desirable versus authenticity being socially undesirable since perceived as selfish, unless comparing oneself with tour operator) discovered through analyses conducted at the first phase. Inter-item correlations were conducted at the higher level of ethics dimensions (Deontology, Teleology, and Existentialism), and all revealed significant and positive relationships ($p<.001$). Deontology was again most conceptually consistent dimension ($r=.751$, $p<.001$), followed by Teleology ($r=.584$, $p<.001$) and Existentialism ($r=.542$, $p<.001$). Again, Deontology and Teleology were most related conceptually ($r=.749$, $p<.001$), followed by Teleology and Existentialism ($r=.644$, $p<.001$) and finally Deontology and Existentialism ($r=.469$, $p<.001$). Reliability analyses also revealed high internal consistency of the items within each of the ethics dimensions (Deontology $\alpha=.862$, Teleology $\alpha=.855$, Existentialism $\alpha=.838$) and the overall EES ($\alpha=.826$).

(a) Determine the extent to which people's demographic and trip characteristics are related to or have influence on the main dimensions of ethics and ecotourism (EES), and predispositions towards ecotourism (EPS).

With the development and validation of the EES, the second and final objective was to examine the extent to which participants' demographic and trip characteristics are related to or have influence on other aspects of ecotourism traditionally associated with nature travelers, such as their ethics and predispositions. Consequently, I have incorporated number of demographic and trip characteristics of my sample into analyses focusing on their relationship with the main dimensions of ethics and ecotourism of my newly-developed scale, and also dimensions of the EPS seeing that ethics and predispositions are closely tied conceptually. All tests on the influence of participants' gender revealed significant differences between men and women on all dimensions of EES and EPS, except one non-significant difference within the Existentialist dimension of EES. Women agreed more strongly and with less variation than men with travel statements within all dimensions of EES and EPS, particularly within the Deontology dimension of EES and Ethics dimension of EPS. My findings are consistent with conclusions drawn by Hudson and Miller (2005) who point to the influence of nationality and gender in ethical dilemmas; for instance, that females are more sensitive in their ethical intention to scenarios involving environmental dilemmas.

Subsequent tests on the influence of participants' travel party size generated significant differences between participants from various group sizes on their travel perspectives only within the Conservation dimension of EES and the Nature and Education dimensions of EPS. It was couples (the smallest group) who agreed most strongly with travel statements within these dimensions. All travel groups, without an exception and regardless of their size, most strongly supported ethics in their views on travel (Ethics in EPS from M=5.58 to M=5.88; Deontology in EES from M=5.00 to M=5.30). All tests on the influence of participants' visitation or non-visitation to natural areas revealed significant differences between visitors and non-visitors on their travel perspectives within dimensions of EES and EPS, and within each of the scales, overall. Visitors agreed more strongly with travel statements representing all dimensions of EES and EPS, and overall each of these two scales. The majority of students actually do visit natural areas and moreover they do subscribe to the ethical ethos of ecotourism. Related to visitation, tests on the influence of participants' frequency of visits revealed significant differences between the four groups of people's frequency of participation in nature travel on their travel perspectives

within all dimensions of the EES and EPS. Those who visited natural areas most often (couple times per year or more often), agreed more strongly with statements representing all dimensions of EES and EPS, but most strongly with Deontology and Conservation dimensions of EES, and Ethics dimensions of EPS. Again, these results are consistent with Hudson and Miller (2005) who suggest Deontology is used most consistently to resolve environmental issues. In contrast to the frequency, tests on the influence of participants' duration of visits revealed no significant differences between their duration of participation in nature travel on their travel perspectives within any of the dimensions of EES or EPS. Regardless of people's duration of stay in these areas, descriptive statistics demonstrated high levels of agreement with travel statements across all dimensions of EES and EPS, therefore this variable was not important. When considering the influence of both the frequency and duration of visits, the tests revealed that across all dimensions of EES and EPS, and both scales, overall, the frequency of visits has much more influence on participants' travel perspectives than the duration. Those who participated in nature travel most often (couple times per year or more) showed the highest level of agreement with travel statements representative of all dimensions of EES and EPS, while their duration of visits played no role.

Remaining tests considered the influence of visitors' participation in various outdoor recreation activities. Not surprisingly, people who often participated in the 13 outdoor recreation activities did agree most strongly with the majority of travel statements in EES and EPS; however, their participation in the *typical* ecotourism activities did not generate higher agreement with these statements. Subsequent tests on the influence of visitors' participation in these typical ecotourism activities revealed that participation in both "wildlife viewing" and "nature study/exploration" had influence on participants' travel perspectives within all dimensions of EPS and all dimensions of EES except for Culture and Education where only "nature study/exploration" played a role. However, these two activities did not interact with each other to have an effect on any of the dimensions or overall scales.

Overall trends from all analyses revealed that participants' demographic and trip characteristics really do have an influence on dimensions of EES and EPS, in particular on their ethics. Participants in all tests agreed most strongly ($M>5.00$) with travel perspectives within the Deontology dimension of EES and Ethics dimension of EPS, further demonstrating the strength and influence of ethics ingrained in rules and guidelines. The demographic variable of gender did

have an influence on travel statements within EES and EPS, as did the trip variables of party size, visitation, frequency, and participation in outdoor recreation activities. Respondents showed the highest variation of responses across all tests within the EPS; the Ethics dimension consistently showing lower variation of responses than its other dimensions of Nature and Education. What this finding reveals is that ethics tend to be more stable than predispositions, or at least predispositions towards travel perspectives ingrained in ethics.

(b) Explore the extent to which domains of ecotourist ethics are related to who people are as travelers; that is, where they fall on the soft- to hard-path ecotourist continuum.

The visitor profile of my sample – their demographic and trip characteristics – did resemble the hard-path ecotourists portrayed in the literature. Accordingly, although my sample consisted of students, most of them were financially comfortable (32.4%), and all were in a post-secondary education pursuing their BA degrees (100%). The majority of them visited natural areas (80.7%) a couple times per year or more often (28.9%) and traveled in small groups of 3 to 4 (47.1%). Visitors of my sample agreed most strongly with travel statements ingrained in ethics, whereas most frequent visitors agreed strongly with all travel perspectives. On the other hand, there were other demographic and trip characteristics of my sample which did not resemble the typical hard-path ecotourist profile. Most students in my sample were very young, between 17 and 20 years of age (58.4%). Additionally, most were "non-visitors" when considering both frequency and duration of visits (45.3%) or the lowest frequent and lengthy group (6%), most stayed only for a couple of days or a weekend (34.1%) and seldom participated in the 13 outdoor recreation activities. Additionally, their participation in the typical ecotourism activities did not generate higher agreement with travel statements. Although my sample consisted entirely of undergraduate students and as such it does not reflect the typical ecotourist based on the literature, majority of my student respondents do fall on the hard-path end of the ecotourism continuum based on some of their demographic and trip characteristics, and their psychographics, but most importantly based on their high agreement with ethical stances on nature travel.

(c) Determine whether hard-path ecotourism perspectives are reflected in higher scores on theories of ethics than are soft-path ecotourism perspectives.

Results of analyses on the EPS were most significant in answering the above question since the scale is particularly helpful in sorting through the hard- to soft-path ecotourism

continuum, that is, in helping to establish the degree to which travelers qualify as ecotourists, and in identifying which dimensions are most influential in shaping their orientation. Accordingly, the sample demonstrated highest agreement with travel statements within the Ethics (M=5.54, SD=.93) and Nature (M=4.45, SD=1.12) dimensions of the Ecotourist Predisposition Scale. Although the highest variation of responses was found within this scale, it was lowest within its Ethics dimension. Additionally, participants agreed most strongly with travel statements within the Enjoyment of Nature dimension of Recreation Experience Preference Scales (M=5.05, SD=1.03), Deontology scales of the Multidimensional Ethics Scale (M=4.30, SD=1.24), and Deontology (M=5.05, SD=.85) and Teleology (M=4.60, SD=.74) dimensions of the Ecotourist Ethics Scale. Both Deontology (α=.862) and Teleology (α=.855) dimensions of EES also revealed highest reliability among their items. The above results with strong focus on the ethics and nature dimensions of EPS, EES, MES, and REPS demonstrate my sample should in fact be considered hard-path. To answer the research question, we may need to consider first how we define hard-path and soft-path ecotourists. Therefore, if my student sample was considered soft-path based on its demographic profile, then the answer is no; people who hold hard-path ecotourism perspectives do not score higher on theories of ethics because my sample demonstrates otherwise. On other hand, if my sample was considered hard-path based on all results of their demographic and trip characteristics, and their *psychographic profile*, then the answer is yes; people who hold hard-path ecotourism perspectives do indeed score higher on theories of ethics consistently across different measures. Personally, I subscribe to the latter perspective since my sample is not at all typical, and yet it strongly portrays the value of deeply-held ethics and hidden predispositions.

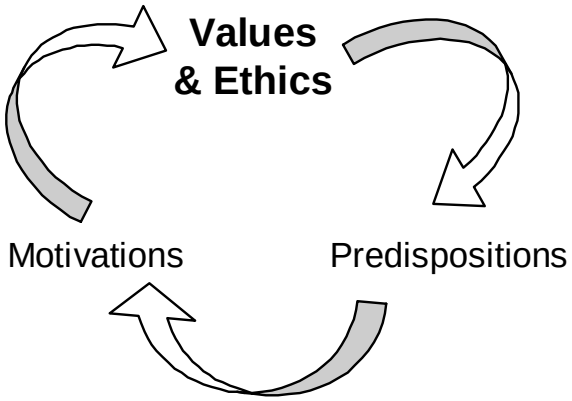
(d) Explore the extent to which domains of ecotourist ethics are related to other fundamental aspects of ecotourism, such as people's predispositions towards nature-travel, the values which guide traveler behaviour, the motivational bases for leisure travel, and the ethics involved in travelers' decisions and behaviours.

My last research question addressed the relationship between ecotourist ethics and other aspects of ecotourism traditionally associated with nature travelers, such as their predispositions, motivations, and values. Figure 6.2 portrays the relationship between these concepts, although the direction of arrows is only conceptual and not statistically investigated or confirmed. Values and personal ethics are grouped together because they are most influential in determining ethical behaviour of visitors. This is because values hold a moral dimension with a strong emotional

component (Fishbein & Ajzen, 1975; Blamey & Braithwaite, 1997; Pizam & Calantone, 1987; Reisinger & Turner, 2003; Rokeach, 1973). The influence on behaviour, according to Fishbein and Ajzen (1975), works through intervening variables of beliefs, attitudes, intentions, and subjective norms. However, based on the results of my analyses, visitors' predispositions and motivations also play a significant role in influencing travel behaviour. In terms of statistical analysis, all related scale measures and dimensions were significantly and positively correlated, following my framework of hypothesized relationships in Figure 5.3. Consequently, the strongest positive relationships were found between ethics (EES) and predispositions (EPS) ($r=.721$, $p<.001$), followed by ethics (EES) and motivations (REPS) ($r=.526$, $p<.001$), and ethics (EES) and values (LOV) ($r=.311$, $p<.001$). The weakest relationship with the LOV scale may be due to problems with interpretation of the complex personal values each of which is phrased in only one word.

Figure 6.2

Relationship between values, ethics, predispositions, and motivations



In terms of the ethics dimensions of EES, Teleology generated the most (n=12) and strongest positive relationships overall across all scales and their dimensions; it was the most compatible and flexible ethics dimension. See Table 6.1 below. It was most closely related with Nature dimensions of EPS ($r=.621$, $p<.001$) and REPS ($r=.521$, $p<.001$), and also with its overall EES Ethics dimension ($r=.916$, $p<.001$). According to Hudson and Miller (2005), Teleology is used most agreeably to solve *social dilemmas* and ethics may certainly qualify since social problems often involve a consideration of ethics. Deontology generated the five strongest

positive relationships overall, and it was most closely correlated with Ethics dimension of EPS (r=.712, p<.001) and Nature dimensions of REPS (r=.449, p<.001) and EES (r=.905, p<.001). Again, the strong relationship between Deontology and Nature dimension of EES and REPS reflects findings by Hudson and Miller (2005) who state Deontology is used most consistently to resolve environmental issues. Finally, Existentialism generated only two semi-strong relationships with Nature dimensions of EPS (r=.462, p<.001) and REPS (r=.304, p<.001), and its overall EES Ethics dimension (r=.817, p<.001). This dimension generated the weakest correlations overall, likely due to its unique moral outlook. The common trend, however, is the overwhelming focus on ethics and nature (4 out of 5 scales/dimensions) evident across all three dimensions of Teleology, Deontology, and Existentialism (Table 6.1).

Table 6.1

Strongest correlations between EES dimensions of ethics and other scales

EES Ethics Dimensions					
Teleology		Deontology		Existentialism	
EPS Nature	r=.621, p<.001	EPS Ethics	r=.712, p<.001	EPS Nature	r=.462, p<.001
REPS Nature	r=.521, p<.001	REPS Nature	r=.449, p<.001	REPS Nature	r=.304, p<.001
LOV Culture	r=.330, p<.001	LOV Culture	r=.312, p<.001	MES Ethics	r=.221, p<.001
MES Ethics	r=.268, p<.001	MES Ethics	r=.287, p<.001	LOV Educat.	r=.147, p<.001
EES Ethics	r=.916, p<.001	EES Nature	r=.905, p<.001	EES Ethics	r=.817, p<.001

In terms of the ecotourism dimensions of EES, the strongest positive relationships were found in Nature between EES and EPS (r=.622, p<.001), followed by Education also between EES and EPS (r=.583, p<.001), Conservation between EES and EPS (r=.553, p<.001), and Culture between EES and LOV (r=.234, p<.001). The strong relationship between EES and EPS is not surprising, nor the dominance of Nature, although I was somewhat surprised by Education and not Conservation taking a second position. Contrary to the importance of culture component in the ecotourism literature and in ecotourism operation on-ground, it generated the weakest correlations overall in comparisons with the remaining three dimensions of ecotourism (Nature, Education, and Conservation).

6.2 LESSONS LEARNED

In this section of my dissertation I consider the overall meaning of my findings, comparing them with recent studies in the ecotourism literature, and considering the top priorities and implications, such as the influences on visitors' behaviour – whether attitudes, values, or ethics, or some combination. In summarising most valid lessons, I focus on the three approaches of ecotourist ethics (Deontology, Teleology, and Existentialism) and other related aspects of personality that may influence visitors' behaviour, the link between nature and ethics, the demographic and trip characteristics and their influence on aspects of the soft- to hard-path ecotourist continuum, and other constructs and concepts related to ecotourist ethics, such as motivations and predispositions.

The need to focus on the traveler and on ethics to understand visitor behaviour is gradually considered in the ecotourism literature. My own research aimed to gain a deeper understanding of travelers to natural areas in ways that were not conceptualised by previous studies, that is, by including the general student population not on-location, and incorporating constructs of their ethics and hidden predispositions towards ecotourism. At the most basic level, Fennell (2006) places great emphasis on who we are as a species (and on our behaviour) in the context of tourism ethics, supplementing the area of environmental ethics with integration of knowledge bases from more established disciplines of biology, anthropology, psychology, and business. Hunter (1995) and Björk (2000) echoe this view believing that ecotourism sustainability can only be achieved by focusing on tourists and their behaviour. Similarly, Ajzen (2001) states the largest number of studies was carried out on the topic of attitude-behaviour relationship in which attitudes are generally recognised for predicting social behaviour.

Overall, the role and strength of attitudes, values, and ethics to influence behaviour – and other constructs, such as motivations and predispositions – is increasingly recognised as central in any context, and tourism is certainly not exempt. In both the *Theory of Reasoned Action* and the *Theory of Planned Behaviour*, Ajzen and Fishbein (Ajzen, 1991, 2001; Ajzen & Fishbein, 1980; Ajzen & Fishbein, 2000) suggest attitudes are the most direct predictor of behaviours, and like values and ethics, they hold an evaluative and emotive component. Values may hold a central function in relation to both attitudes and behaviour. According to the expectancy-value model, the "evaluative meaning arises spontaneously … as we form beliefs about the object … and a person's overall attitude toward an object is determined by the *subjective values* [emphasis

added] of the object's attributes in interaction with the strength of the associations." (Ajzen, 2001: 30). In other words, once general values are activated, they are believed to influence a person's evaluation of specific objects and events. As an example of Fishbein and Ajzen's (1975) model of the theory of reasoned action, Halpenny (2006) used place attachment, conceptualised as attitude, which proved to be a good predictor of pro-environmental behavioural intentions, especially those place-specific.

Study by Hansla *et al.* (2008) also incorporates additional concepts of environmental concern and awareness of consequences in distinguishing egoistic (self), social-altruistic (others), and biospheric (biosphere) value orientations. Their results provide empirical support for these three value orientations and their positive relationship with the awareness-of-consequences beliefs and environmental concerns, and their corresponding value types of power, benevolence, and universalism. As a practical example of societal values, Rollins *et al.* (2009) provide a case study of Pinery Provincial Park, which demonstrates how changes in society's attitudes and values towards recreation and the environment influenced priorities of park management and planning policy in response to these value shifts. At the individual level, Bushell *et al.* (2007) address the personal values of visitors to parks and the benefits gained by their participation. The authors present a 'virtuous circle' which is driven by visitors' positive attitudes towards parks (natural and cultural resources), their desire to gain benefits, and their appreciation of and satisfaction from the visit and from gained benefits, which further strengthens their positive attitudes. Furthermore, Reinius and Fredman (2007) demonstrate in their study on protected areas and their function as attractions that the label of a National Park, more than any other, has a strong influence on the tourists' behaviour in determining whether to visit the park. The name of the natural site affects the visitors' perceptions and associations, influencing their decision to visit. Tourists' motivations in this study were to experience nature, peacefulness and silence, and to hike and backpack; whereas they were most familiar with the National Park label compared to newer labels of world heritage site and biosphere reserve (Reinius & Fredman, 2007).

Yet, the abovementioned studies lack a consideration of ethics in the behaviour-based discussion. Among examples of the attitude-behaviour link in the context of environmental ethics, Prislin and Oullette (1996) found highly embedded attitudes towards environmental preservation were strongly related to behavioural intentions, whereas Schultz and Oskamp (1996) established a relationship between environmental concern and recycling behaviour. Sears

(1997) also points to the symbolic aspects of attitudes, such as ideology and values, which carry much greater weight in the public arena as opposed to the relatively small impact of personal interest. Numerous other studies have also demonstrated the direct influence of values on pro-environmental attitudes (Norlund & Garvill, 2002, 2003; Oreg & Gerro, 2006; Steg, Dreijerink & Abrahamse, 2005). Notwithstanding the consideration of all ecotourism stakeholders, Stronza and Gordillo (2008) point to the important function of attitudes held by the local communities engaged in ecotourism, which in turn influence the stability of their local institutions and the capacity to successfully manage the ecotourism project and conserve their natural resources.

The incorporation of ethics into studies in ecotourism is gaining momentum, in particular the dominance of Deontology, its links with Teleology, and the importance of holistic ethics approaches. Deontology was used predominantly by participants of my study who demonstrated the strongest agreement with travel statements within this ethics dimension. The Deontological notion of 'distributive justice' is of particular significance. Smith and Duffy (2003) believe provision of more sustainable alternatives by ecotourism could provide more ethical possibilities for tourism as a whole. The authors advocate for community-based ecotourism to maximise the participation of local people at every stage, otherwise applying the principle of 'distributive justice' for economically marginalised groups in the South. As a practical example, Stronza and Gordillo's (2008) study of community views from three Amazon ecotourism projects demonstrates various positive and negative changes in these participating communities, which affect the stability of local institutions and prospects for long-term conservation efforts. Rawls (1971) introduced the concept of social justice as the basic structure of society and a major concept in Deontology, which later spilled over to the areas of environmental justice and business ethics (Fennell, 2006). According to Rawls' theory, those in the most disadvantaged position, including the environment, should benefit from ecotourism development, but this requires strong institutions capable of managing complex businesses while local communities in the developing countries often lack the experience and education that is required.

Deontology and Teleology were also most conceptually related across all measures in my research, and generated strong and consistent responses overall. However, the dominance of Deontology (its focus on rules and regulations) may be the reason for unethical behaviour in otherwise ethical ecotourism locations possibly due to a lack of integration of consequences (Teleology) and personal meaning (Existentialism) into the overall experience. Consequently,

researchers begin to see the value of the triangulated approach as evidenced by the growing body of literature which favours the holistic approach to ethics (see Fennell, Plummer & Marschke, 2008). As an example of a triangulated approach to ethics, Schumann's (2001) moral principles framework for human resource management incorporates five ethics theories: utilitarianism, rights, distributive justice, ethics of care, and virtue ethics. Another example by Malloy, Ross and Zakus (2000) involves a comprehensive model of ethical decision-making based on the three theories of Deontology, Teleology, and Existentialism, which directly supports my inclusion of these ethics theories in my research. This model also considers various individual and external moderators which influence the decision process and the resulting ethical or unethical behaviour. Finally, Fennell and Malloy's (1995) model of ethical triangulation was used as a guiding framework in developing my scale, as it too advocates for the combination of Deontology, Teleology, and Existentialism in guiding all stakeholders of ecotourism in the ethical decision-making process.

Another important finding from my research is the dominance of ethics and nature dimensions of the EES as the most consistent and highest in agreement across different measures. Numerous studies in the ecotourism literature and in related areas support my observation. For instance, Dutcher *et al.*'s (2007) study demonstrated that a high level of connectivity with nature is strongly and positively related to environmental concern and environmental behaviour. Additionally, connectivity to nature accounted for 17% of variation in environmental concern and 10% variation in environmental behaviour (Dutcher *et al*.). The authors conceptualise 'connectivity with nature' based on the principle of interdependence which does not arise from the typical knowledge, but instead "from an intuitive sense of sameness with the world around (and within) us" (Dutcher *et al.*: 479). Similar to the intention behind my EPS and EES instruments, Dutcher *et al*. question the effectiveness of conservation efforts dominated by the "utilitarian appeal of human survival" (p. 490), and include an emotive component in their scale instrument in addition to the inquiries of thoughts and beliefs. In addition, Fennell (2000a) strongly believes that certain characteristics (i.e., respect for nature, intentions of participants, full consideration of animals' pain, and non-consumption) are required for activities to be considered ethical and to classify as ecotourism.

On the same notion, Mayer and McPherson-Frantz (2004) conducted five studies to assess the validity and reliability of the Connectedness to Nature Scale (CNS), which taps into

people's feelings of emotional connectedness to the natural world. The authors' final study demonstrated that connection to nature is an important predictor of ecological behaviour and subjective well-being (Mayer & McPherson-Frantz, 2004). Interestingly, although the CNS relates to other conceptually similar instruments, such as the New Environmental Paradigm, it does not relate to social desirability and as such it resembles the conceptual stance of Existentialism which is based on authenticity as opposed to some external factors. In considering the relationship between children and nature, Louv (2008) lists a plethora of studies on the benefits and predictors of physical, mental, and spiritual health, intelligence, and creativity, similar to that of Mayer and McPherson-Frantz (2004), although much more extensive. Louv (2008) was initially struck by a significant quote from a 4th grader in San Diego (one of his many participants), which was the embodiment of the human disconnect from nature, "I like to play indoors better 'cause that's where all the electrical outlets are" (p. i). On the spiritual necessity of nature for the young, Louv (2008) recalls his son's question at age four, asking, "Are God and Mother Nature married, or just good friends?" (p. 291).

Although often dismissed as insignificant, demographic and trip characteristics do have an influence on aspects of travel and on visitors' behaviour. This finding was very apparent in my research where a majority of the demographic and trip variables influenced the type of ethics and/or the main components of ecotourism. However, their meaningfulness lies in advanced statistical procedures that expose a deeper meaning. Among the numerous studies in support of my finding, Luo and Deng's (2008) study on the NEP and nature-based tourism motivation exposed the demographic and trip characteristics of age, gender, education, and types of outdoor recreation activities, all of which had a significant effect on people's attitudes and motivations related to the natural environment. Similar to my findings on women and their high agreement with statements in the ethics and nature dimensions of the EES, Uysal *et al.* (1994) also found that females had stronger opposition to the anthropocentric view of the environment compared to males. More recent study by Deng, Walker and Swinnerton (2006) demonstrates females more so than males supported biospheric values. Other demographic characteristics of age and education were also supported by a study by Van Liere and Dunlap (1980) where these variables were consistently related to the NEP. Another study by Lang and O'Leary (1997) revealed the link between age and the type of activities one chooses to engage in. Their findings indicate most of the youngest travelers (35 years on average) seek and are motivated by physical challenge in

their activities. Similarly, in Luo and Deng's (2008) study age is significantly related to the novelty/self-development subscale of the nature-based tourism motivation, where the younger travelers are more likely than the old to seek out these motivators in their travels. Previous studies by Dunlap and Heffernan (1975), Jackson (1987), and Noe, Wellman and Buhyoff (1982) found that people who seek passive or appreciative outdoor recreation activities differ in their motivations and are more environmentally concerned than the active or adventurous recreationists. For example, the motivators of non-motorised visitors in a study by Noe *et al.* (1982) included learning and discovery, escape from personal or social pressures, and introspection and scenery, whereas motivators of ATV users included action or excitement and social contact with others.

Even more promising and having predictive power, Juric *et al.* (2002) demonstrate that both demographic (i.e., age and gender) and trip characteristics (i.e., party composition and organization of travel) influenced tourists' decisions to participate in a given activity, whereas ecotourism interest played a consistent role in predicting behaviour. Similarly, the Connectedness to Nature Scale (CNS) was used repeatedly in different studies to test personality characteristics (Mayer & McPherson-Frantz, 2004). Even something as trivial as a label of the National Park (NP) has shown to influence tourists' behaviour. Reinius and Fredman's (2007) study on protected areas demonstrated that the label of a NP and the level of familiarity with this label influence visitation much more than the newer labels of protected natural areas. This is especially true among the first-time and foreign tourists who are attracted to the NP status as a must-see protected area. Reinius and Fredman (2007) see the label of protected areas having a complex effect on the tourists' behaviour depending on their mental associations and information from the media. Consequently, "through a designation, a protected area gets a label that functions as a marker, which shapes perception of the area and ultimately triggers visits to the specific place" (Reinius & Fredman, 2007:851).

Political stance was not considered in my research, although it may hold an important role. For instance, Dutcher *et al.* (2007) discovered connectivity with nature was positively related with liberal political views. Additionally, the socio-demographic characteristics of gender, income, political views, and connectivity together accounted for 22% of variation in environmental concern, while political views, education, and connectivity accounted for 20% variation in environmental behaviour (Dutcher *et al.*, 2007). Essentially, there needs to be a

balance between the demographic analysis of ecotourists who are very heterogeneous, and the classification of their social and psychographic values (Blamey & Braithwaite, 1997).

My aim to assess visitors on the soft- to hard-path ecotourism continuum is also echoed by numerous studies in the ecotourism literature. From the philosophical and practical perspectives, Fennell (2000a) makes a clear distinction between ecotourism activities that range along a continuum from soft- to hard-path versus other activities like billfish angling which incorporate non-ecotourism variables of imposed pain, intent of sport, and consumptiveness. Higham and Lück, (2007) draw from previous studies of Bryan (1997), Butler (1980), Plog (1991), and Orams (1999) to distinguish between two types of nature travelers in the context of recreational succession and displacement. First type is referred to by any of these terms: 'expert specialist', 'eco-purist', 'opinion leader', or 'allocentric'. These travelers are low in numbers, show good knowledge about the area, are motivated by genuine interest, and have minimal negative impacts (Higham & Lück, 2007). Consequently, they fall on the hard-path end of the ecotourism continuum. They are easily displaced by the second type of traveler when the site becomes too developed and too popular, at which point the values of the hard-path travelers might be sabotaged. The second less experienced type of nature traveler is referred to as 'novice generalist', 'mass tourist', 'follower', or 'psychocentric', and falls on the soft-path end of the ecotourism continuum. This process of continual succession takes place in all ecotourism destinations as various types of travelers visit these areas according to changes in their popularity (Higham & Lück, 2007).

According to Juric, Cornwell, and Mather (2002) and their Ecotourism Interest Scale (EIS), empirical results demonstrate their instrument is useful in identifying if tourists will select eco-friendly activities and thus be distinguished between soft- and hard-path ecotourists or those in low and high interest segments. In essence, my EPS and EES instruments reach deeper to uncover the travelers' predispositions and personal ethics, and as a result they help distinguish between the soft- and hard-path ecotourists based on the strength and type of their predispositions and personal ethics in the context of the main components of ecotourism. Consistent in part with my aim for this research, Luo and Deng (2008) advocate for more effective studies on identifying and segmenting ecotourists to focus on environmental attitudes and values which are more stable situational and behavioural constructs and closely related to nature-based travel motivation.

In addition to my main focus on ethics, I have also incorporated other constructs of predispositions and motivations into my research as they can create complex relationships with ethics and influence one another. As an example, Luo and Deng (2008) discovered environmental attitudes (measured by the NEP scale) and nature-based tourism motivations are closely and positively related. More specifically, the authors report that participants who are more supportive of limits to growth and more concerned about eco-crisis had a desire to be close to nature, to learn about it, and to escape cities. Additionally, 'return to nature' subscale in the nature-based tourism motivation was the most important motivator for travelers (Luo & Deng, 2008). Juric *at al.* (2002) also target motivations for traveling and interest in specific activities (e.g., eco-friendly) with the use of their Ecotourism Interest Scale. Again, these findings touch on the importance of being connected to nature discussed earlier in this section, and are consistent with other recent studies by Li and Jing (2005), Tao, Eagles and Smith (2004), and Weaver (2002b). In considering billfish angling as an ecotourism activity, Fennell's (2000a) comment addresses the differing value sets and motivations between ecotourists and hunters/anglers. In a previous study by Fennell and Weaver (1995) hunters were willing to revisit a vacation farm as ecotourists at another time, whereas ecotourists were unwilling to return as hunters. Consequently, Fennell (2000a) poses a similar question applied to anglers and ecotourists, and suggests fundamental differences in value sets and motivations between these two groups of consumptive/anthropocentric and non-consumptive/ecocentric travelers. In discussing the differences in philosophical foundations of these two activities – their intent, imposed pain, and consumptiveness – Fennell (2000a) emphasizes the element of ethics in ecotourism philosophy which "is founded upon respect for plants and animals" (p. 345).

My concept of predispositions targeted by the EPS instrument is expressed as "potential" ecotourists by Juric *et al.* (2002), therefore highlighting the notion of covert characteristics of travelers. Similar to the concept of predispositions towards ecotourism expressed in my EPS instrument, Luo and Deng (2008) speak of two segments of the ecotourism market: "'born ecotourists,' who were born to be nature lovers, and 'made ecotourists,' who are general tourists but who can be transformed to be ecotourists" (p. 394). This transformation into ecotourists can be achieved via the central role of nature-based education and hands-on experience which should positively influence people's satisfaction and enjoyment, leading to an appreciation of natural

environments, formation of positive environmental attitudes, motivation and intention to have more ecotourism experiences, and finally actual changes in behaviour (Orams, 1997).

6.3 CONCLUSIONS AND RECOMMENDATIONS

The central aim of my research was to develop a scale instrument able to assess ecotourist ethics and by doing so, deepen our understanding of ecotourists' psychographic characteristics responsible for complex interplay with and influence on ethics. A secondary goal was to examine the relationship of ecotourist ethics with other psychographic constructs such as predispositions, motivations, and values. The overall intentions of my research were to employ advanced statistical methods, advance the theory-building and philosophical debates in ecotourism ethics, and provide practical means of advancing the field by focusing on the ecotourist. Consequently, this section lists more recent support for the conceptualisation of my EES ecotourism dimensions and for using a student sample, and concludes with implications of my findings in the context of current global trends and events. Finally, the last sub-section addresses my recommendations for future use of my EES instrument, and various gaps and questions to be addressed by future studies.

In addition to the numerous literature sources presented in Table 2.2, I found more recent support for the conceptualization of my ecotourism dimensions. Among the most extensive, Donohoe and Needham (2006) reviewed two samples of 30 academic and 42 Canadian applied definitions of ecotourism to identify the main components of: nature-based, preservation/conservation, education, sustainability, distribution of benefits (e.g., distributive justice), and ethics/responsibility/awareness. Findings from their Canadian sample closely resemble my own in that the nature-based and ethics components are among the most frequent, and more so than in the academic sample. Additionally, all of the EES dimensions of ecotourism are also found among the themes identified in the research by Donohoe and Needham (2006). In another example, Björk (2007) draws on studies by Fennell (2003), Diamantis (1999), and Sirakaya *et al.* (1999) to identify, among others, the ecotourism components found in my research: nature, conservation, ethics, education, and culture. Additionally, the components of sustainable development (i.e., EES Conservation dimension) and cooperation between all actors (i.e., EES Culture and Ethics dimensions) are identified as crucial by Stronza and Gordillo (2008) and by Björk (2000) who also lists nature and culture.

The choice of the student sample in my research is paralleled by Mayer and McPherson-Frantz (2004) who used both student and community samples in their study on the Connectedness to Nature Scale. Reinius and Fredman (2007) also surveyed tourists and non-tourists in their study of protected areas, using in part a general population methodology. Ajzen's (2001) study on attitudes indirectly supports my choice of the student sample. According to the author, the strength of attitudes reaches its peak in young adulthood which nicely corresponds with the demographic profile of my sample. Similarly, there is a trend of younger ecotourists increasingly reported in the ecotourism literature. For instance, 50 % of Westwood and Boyd's (2005) sample participating in mountain scenic flights were below 44 years of age. Patterson (2007) also lists number of ecotourism studies with this trend – a study by Tourism Canada with participants between 20 and 44 years of age, study by the American Birding Association with a majority in the 40 to 49 age group, study by Visit Florida with majority of 25 to 49-year-olds, and study by Travel Industry of America with 37% of bird and wildlife viewers between the ages of 18 to 34.

The importance and implications of my findings are particularly crucial in times of ecological (i.e., climate change, biodiversity decline) and financial (i.e., stock market crash) crises that occur at a global scale. Since tourism has a unique penetrating quality, and since all activities are driven by humans, it follows that the main drivers of human behaviour – such as personal ethics and predispositions – will be under scrutiny. If visitors to natural areas are found to be unethical, then the implications are exponentially serious in the context of global warming, decline of biodiversity, and animal extinctions. Contrary to the ecotourism philosophy, we might be making available the most ecologically sensitive and most biologically diverse natural areas of the world without the sufficient protective measures. These areas need strong management, policy, and legal measures – now more than ever – to protect, regulate, and enforce them.

The *Living Planet Report 2006* (WWF *et al.*, 2008) provides an empirical evidence of the epidemic of extinctions (25% in land species, 28% in marine life, and 29% in freshwater species) and a drastic decrease of global biodiversity overall (<1/3 over 35 years), while numerous studies point to the increase of participation in ecotourism and doubling of the human world population. Already, the human footprint exceeds by close to 25% the Earth's ability to regenerate (WWF *et al.*, 2008), without jeopardising most vulnerable and biodiversity-rich hotspots demanded by ecotourists. This is particularly troubling as the decimation of species is occurring at a rate

unparalleled since the extinction of dinosaurs (10,000 times faster than recorded in the human history) (WWF *et al.*, 2008). The report lists human behaviour as the main cause of species decline, and as such, future studies should make central the understanding of all possible aspects of the human behaviour on a deeper level and with higher predictive power. Compared to eleven other countries, Canada lists 11th in ecological footprint, 1st in bio-capacity, and 2nd after Brazil in ecological reserve; whereas U.S. and China are 1st in their ecological footprints and the remaining ten countries all have ecological deficits.

Whereas my student sample demonstrated strong support for ethics and nature in their ecotourism pursuits, Luo and Deng (2008) report more problematic findings of their young participants. The authors discovered that younger visitors sought 'novelty/self-development' and were most supportive of 'humans over nature' perspective, which was associated with adventurous tourism activities. Having an anthropocentric value system of human dominance over the rest of nature may stand in likely opposition to the type of ethics and values necessary for effective conservation efforts and symbiotic tourist behaviour on site. Consequently, the combination of young visitors and National Parks may be particularly troubling in view of these findings. According to Reinius and Fredman's (2007) study on protected areas serving as attractions, the label of a National Park is particularly successful at attracting visitors by acting as a visitation marker. However, the compatibility between protected areas and visitors who are guided by anthropocentric values may be particularly stressful on both accounts. The goals of conserving the National Parks and the visitors' motivation for a positive experience may likely be compromised.

Luo and Deng (2008) emphasize that sustainability of ecotourism is dependent on travelers with high environmental concern and knowledge, and they point to the primary motivation of closeness to nature. Mayer and McPherson-Frantz (2004) introduce a similar concept of connection to nature as an important predictor of ecological behaviour, whereas Dutcher *et al.* (2007) state that connectivity with nature is a measure of environmental values. The authors believe it is crucial to re-/establish and foster connectivity with nature in all generations, but especially in children and youth (Dutcher *et al.*, 2007). On that note, several authors emphasize the role of education in influencing attitudes, opinions, and behaviour changes among tourists, but also among children via outdoor recreation programs and innovative curricula (Luo & Deng, 2008; Reinius & Fredman, 2007). Juric *et al.* (2002) also believe in

education as a solution to the problem of increasing numbers of new ecotourists who have not yet fully developed the necessary ethic. Notwithstanding the focus on visitors, community views of ecotourism and the stability of local institutions are crucial to conservation efforts (Stronza & Gordillo, 2008). The success of conservation is dependent on the level of engagement of local communities in ecotourism projects and their resulting attitudes and behaviours (Stronza & Gordillo, 2008), as is cooperation between all stakeholders (Björk, 2000).

6.3.1 EXTERNAL VALIDITY, FUTURE DIRECTIONS AND USE

Future researchers are encouraged to test the external validity and reliability of the Ecotourist Ethics Scale to confirm or strengthen its effectiveness. In addition, future use of my EES instrument may involve shorter versions, the use of the dominant ethics approach, or incorporation of other constructs that are conceptually similar. In particular, future studies may wish to exclude Existentialism from the EES and/or combine the Deontology and Teleology dimensions. This is because Existentialism was considerably different and weaker from the other two ethics approaches, which were dominant and closely related throughout all analyses. Additionally, future studies should explore ways of conceptualising Existentialism other than via comparisons with the operator (e.g., comparisons with other travelers) and without reducing the social desirability of these statements. Ajzen's (2001) statement that attitudes and subjective norms vary across behaviours and populations may serve as further encouragement to look more closely at ethics. In fact, the author states other new predictors may be added to the theories of reasoned action and planned behaviour, and this is only a matter of ingenuity and time.

Although I chose not to employ confirmatory factor analysis (CFA) in the second phase of my research to be true to the conceptual foundations of my dimensions, this test may be used in future studies to provide additional support for my EES instrument or to refine it even further. This may be particularly applicable to research studies which use the EES among other measures and questions, thus significantly shortening the length of the questionnaire and promoting higher response rate. If planning to incorporate other scales or constructs with the EES in future studies, it is advisable to choose similar format for all measures, particularly paying attention to the individual items. Reflecting on my own choices, some problems with responses to the List of Values scale (LOV) and the Multidimensional Ethics Scale (MES) might have been due to the limited one-word descriptions of otherwise complex concepts in the LOV scale, and too many

concepts presented simultaneously for evaluation without a built-in mechanism for distinction in the MES.

While much has been uncovered by the development and results from the Ecotourist Ethics Scale, my research revealed new gaps and questions to be addressed in future studies. Partially accomplished by my EES instrument and by incorporating other constructs in the second phase of my research, Luo and Deng (2008) ask for the examination of more complex relationships between the following concepts: environmental values, attitudes, motivations, participation, satisfaction, and environmentally friendly behaviours in ecotourism using advanced statistical methods. Future studies should aim to establish a causal relationship between ethics, predispositions, values, connectivity to nature – and other related concepts – as there may be a bi-directional relationship between these variables. For example, a study by Dutcher, Finley, Luloff, and Johnson (2007) examined the concepts of connectivity with nature, environmental concern, environmental behaviour, and political views, and all were significantly and positively related. Additional to the psychographic and trip characteristics of respondents in my sample, the Connectedness to Nature Scale has been used to test the effects of situational factors and personality characteristics in relation to connection to nature, thus it has tremendous potential to reveal new insights on the relationship between humans and the natural world (Mayer & McPherson-Frantz, 2004). This would be particularly effective in combination with my EPS and EES measures (all of which have similar Likert-type scale format) to further explore the effect of connectivity with nature on the interplay between travelers' predispositions, ethics, and environmental concerns and behaviours.

Parallel to the findings of my research, the majority of respondents in Dutcher *et al.*'s (2007) study did not take part in many environmental activities even though they felt connected to nature and were concerned about the environment. Findings from my research also indicate respondents did not participate much in any of the typical ecotourism activities, yet they still demonstrated the strongest agreement with travel statements within the ethics and nature dimensions of EES. In this regard, future studies may incorporate the Ecotourism Interest Scale to predict travelers' participation in various activities, which is useful in determining if tourists will select eco-friendly or ecotourism-appropriate activities (Juric, Cornwell & Mather, 2002). Dutcher *et al*. (2007) also "believe[s] that other efforts to identify environmental values or their precursors – including postmaterialism, universal values, and cultural bias – do not tap directly

into an important basis of environmental values" (p. 489) as does connectivity with nature. If connection to nature is significantly and positively related to a greater subjective well-being (Mayer & McPherson-Frantz, 2004), why not ethics associated with ecotourism?

Finally, the issue of cultural bias and ethnocentrism – while not the focus of my research – should be seriously considered in future studies. Perhaps variations of the EES can be established tailoring also to the local/aboriginal communities and ecotourism operators. Future studies should test across different socio-cultural, political, and national contexts as these variables have shown influence, but also among the local communities engaged in ecotourism projects and among the ecotourism operators to compare all stakeholders. Stronza and Gordillo (2008) state such participatory analyses have been seldom in ecotourism research. While community perspectives on ecotourist ethics can be participatory and can enrich limited ethnocentric theories, perspectives delivered from operators and tourists can allow for more comparative data. Fennell's (2006) focus on the biological and cultural basis of human nature (basic drives, intuitions, and other processes that influence behaviour) led me to consider the value of incorporating these aspects into future studies and testing for their relation to ethics and other psychographic and trip characteristics of travelers. Fennell (2006) points to the work of Przeclawski, "who suggested that in our attempts to understand tourists and tourism as a phenomenon we must first recognise that tourism is a form of *human behaviour* [my emphasis]" (p. 14). This notion is repeated by Butcher (2008) who sees ecotourism as a form of life politics. According to the author, "tourism, in any form, is neither the problem nor the solution to very much at all…[and] society's ills (however we may conceive of them) cannot be addressed through lifestyle and consumption" (p.325).

Another omitted population group, particularly in ecotourism research, is children. The significance of incorporating children in ecotourism research is manifold. First, children represent the future of our world and their ethics, values, attitudes, predispositions, and connectedness to nature may likely play a crucial role in shaping the world when they approach adulthood. Second, the concept of connectedness to nature is increasingly gaining respect for its strength to influence other aspects of personality and behaviour. Already, findings point to children being disconnected from nature (Louv, 2008) and this may have serious implications for the state of our world, for the physical and spiritual well-being of all humans, and for the status of ecotourism philosophy and practice. Finally, any attempts of excluding or dismissing any

population groups is limited, short-sighted, and unimaginative – unless warranted on case basis – and can stifle the growth and development of ecotourism philosophy.

However, there may be some optimism about the future of the natural environment when my sample of young people appears to possess a respect for rules and regulations in ecotourism and to show a predisposition for nature travel. These findings strengthen support for the role of environmental policies, laws, and regulations in the context of ecotourism, and the means of enforcement (e.g., fines). Perhaps the behaviours of travelers can indeed be more ethical with the creation of successful policies and regulations instructing visitors of what is appropriate and why. The results from my sample seem to point in that direction. From the perspective of ecotour operators and park managers, the EES could serve as a practical tool to evaluate the ethics of the clientele that their companies and sites attract. The managers can use this information to tailor marketing efforts to attract visitors with more ethical stances, to create new policies and regulations geared towards more ethical behaviours, and to develop new programmes to meet visitor needs/interests and to educate travelers. Consequently, ecotourism companies and park agencies would be able to supply more ethical ecotourism services and products, and create a demand for these products. In addition to developing new policies and monitoring their effectiveness to encourage more ethical behaviour by travelers, education can further assist in this process. The role of education can be particularly helpful in the curriculum at the elementary and high-school levels to incorporate the elements of nature and ethics and the interplay of consequences, all in the pursuit of developing the "ecotourist ethic" among the younger members of our society.

Perhaps the greatest optimism emerging from this study is that approaches to both research and practice that embrace a perspective based on ethics can enhance visitor experiences and practices, facilitate the development of appropriate and meaningful policies and procedures for pro-environmental behaviour, and lead to a deeper understanding of the core components of ecotourism. Much has been learned, and much is still to be learned – my study being one step in the direction of a research programme focused on incorporating ethics into nature travel and understanding associated visitor behaviours.

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APPENDIX 1.A
PHASE 1: THE GENERATION OF STATEMENTS & THE EXPERTS' TASK

Department Letterhead

<date>

Dear Professor <insert name>,

Statements have been generated for each of the 12 domains (i.e., cells) illustrated in the matrix on the preceding page. For example, for cell I c) "Teleological Perspectives on Education", statements were generated that reflected a *consequential* approach to the role of all types of learning, both formal and informal. Likewise, for cell II a) "Deontological Perspectives on Nature", statements were generated that reflected a *principled* approach to encounters with and in the natural environment. Similarly, for cell III b) "Existential Perspectives on Culture", statements were generated that reflected an *authentic* approach based on being true to oneself and/or one's society in regards to the cultural norms and traditions which are central to the aboriginal way of life.

Your task is to evaluate the statements within each domain for:

1. *Face validity* – Does the statement reflect the basic principle underlying the ethical perspective and focus upon the relevant component of ecotourism according to the criteria provided in the definitions listed above?; and

2. *Clarity* – Is the statement clear? Does it avoid jargon? Does it require rewording? Is it focused on one issue (i.e., is *not* double-barrelled)? Are there any spelling or grammatical errors?

In each case, cross out those statements that you feel are inappropriate or vague, suggest any modifications that you think would improve the wording/clarity of a statement, or add any new statements that you believe capture an aspect of the ecotourism component not yet captured under the philosophical perspective defined above.

Please provide your feedback ***before the end of August*** to facilitate the distribution of questionnaires by the first day of classes.

Thank you all kindly!

Agnes Nowaczek

APPENDIX 1.B
PHASE 1: INFORMATION LETTER

Department Letterhead

<date>

Dear Professor <insert name>,

Thank you for meeting with me and agreeing to allow me to come to your class on <date and time> to request your students' participation in my study. For your information, I have provided more details about my study below.

I am currently completing my PhD dissertation with Professor Bryan Smale in the Department of Recreation and Leisure Studies. In the first phase of my study, I am developing a multi-dimensional scale to assess individuals' ethical dispositions towards travel, especially to natural areas, to gain a deeper understanding of their attitudes and behaviours.

I am currently recruiting participants for my study and would appreciate the opportunity to enter your classroom and request your students' participation. Voluntary participation by students would require approximately 15 to 20 minutes of class time. I will introduce the study to students using a prewritten script and will then have copies of the questionnaire available for students to complete in class if they so choose. Blank or completed questionnaires may be deposited into a drop box at the exit to the classroom. Students who choose to participate in the study will be asked to indicate their degree of agreement or disagreement with each of a number of statements by marking a circle on a 7-point Likert-type scale that best represents how they feel. In addition, they will be asked to indicate some personal characteristics such as gender, age, and university department.

Students' participation in this study is completely voluntary. They may stop their involvement at any time or skip any questions they wish to leave unanswered. All information collected in this study will be combined with the information of other participants. Students' answers will be entirely anonymous because at no time will they be asked to write their name, student number, or any other identifying information on the survey. Once the study is complete, all data will be kept for a period of two years and will be securely stored in a locked filing cabinet. Electronic data will be kept indefinitely on a secure server.

There are no known or anticipated risks to participation in the study. This research will hopefully lead to a better understanding of the ethics associated with nature travel and ultimately serve to help protect natural areas and indigenous communities. I would like to assure you that this study has been reviewed and received ethics clearance through the Office of Research Ethics at the University of Waterloo.

If you have any questions about your class's participation in the study, I have included my contact information as well as that of my supervisor, Dr. Bryan Smale in the Department of Recreation and Leisure Studies (ext. 35664). Any further questions or concerns may also be directed to Dr. Susan Sykes in the Office of Research Ethics (ext. 36005).

Thank you again for your time and providing me with some class time to recruit participants for my study.

Sincerely,

Agnes Nowaczek

University of Waterloo
Department of Recreation and Leisure Studies

anowacze@ahsmail.uwaterloo.ca

APPENDIX 1.B
PHASE 1: FEEDBACK LETTER

Department Letterhead

<date>

Dear Professor <insert name>,

Thank you for providing class time for students to participate in my study, entitled "Traveler ethics in ecotourism: Scale development and assessment of ethics on aspects of the ecotourism continuum." As a reminder, the purpose of this study is to develop a multi-dimensional scale to assess individuals' ethical dispositions towards travel, especially to natural areas, to gain a deeper understanding of their attitudes and behaviours.

This research will hopefully lead to a better understanding of the ethics associated with nature travel and ultimately serve to help protect natural areas and indigenous communities.

Please remember that any data pertaining to individual participants will be kept strictly confidential. Once all of the data are collected and analyzed for this project, I plan on sharing this information with the research community through my dissertation as well as a journal article and/or conference presentation. If you or any of your students are interested in receiving more information regarding the results of this study, or if you have any questions or concerns, please contact me at the e-mail address listed below. If you would like a brief summary of the results, please let me know, and I will send it to you when I have completed this phase of my study. In addition, if you would like me to present a brief summary of the results to your students, I would be happy to return to your class at a later point in the semester and do so.

As with all University of Waterloo projects involving human participants, this project was reviewed by and has received ethics clearance through the Office of Research Ethics at the University of Waterloo. Should you have any comments or concerns resulting you're your participation in this study, please contact Dr. Susan Sykes in the Office of Research Ethics at 519-888-4567, ext., 36005.

Thank you again for assisting me with my research.

Sincerely,

Agnes Nowaczek

University of Waterloo
Department of Recreation and Leisure Studies

anowacze@ahsmail.uwaterloo.ca

APPENDIX 1.C
PHASE 1: QUESTIONNAIRE

An Exploration of Your Travel Preferences and Perspectives

Student Investigator: Agnes Nowaczek <anowacze@ahsmail.uwaterloo.ca>
Faculty Supervisor: Dr. Bryan Smale <smale@healthy.uwaterloo.ca>

Please note:

- Your participation is *completely voluntary,* is not part of your course requirements, and has no impact on your grade in this course.
- You may choose to leave questions unanswered if you wish, and/or can stop your participation at any time.
- The questionnaires gathered will remain *completely anonymous*. You do not have to provide identifying information on the questionnaire. The data gathered in the study will be kept confidential and securely stored for two years and then confidentially destroyed. Electronic data will be kept indefinitely on a secure server.
- There are no known or anticipated risks to your participation in the study.
- If you have any further questions about the study or wish to obtain a copy of the results, feel free to contact me, Agnes.
- If you would like a brief summary of the study results, please email me at <anowacze@ahsmail.uwaterloo.ca> and I will send it to you when I have completed the study later this fall.
- This study has been reviewed and received ethics clearance through the Office of Research Ethics (ORE) at the University of Waterloo. Any questions or concerns may be directed to Dr. Susan Sykes in the ORE at 519-888-4567, ext. 36005.

Thank you for taking the time to participate in this study!
I very much appreciate your input into our research!

An Exploration of Your Travel Preferences and Perspectives

Please indicate the extent to which you agree or disagree with each of the following statements by marking the one circle (⊗) that best describes how you feel.

"Thinking about my travel preferences…"	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very strongly agree ↓
Nature tourism is beneficial for the environment.....	O	O	O	O	O	O	O
To make travel a positive experience, travelers should learn as much as possible about the places and people they visit.....	O	O	O	O	O	O	O
Travelers should learn about their destination before arriving.....	O	O	O	O	O	O	O
Ecological systems at tourist destinations should be conserved for their own sake	O	O	O	O	O	O	O
During my travels, my main interest in the natural environment lies in its ability to satisfy my personal needs.....	O	O	O	O	O	O	O
Interactions between travelers and local peoples usually have a negative impact on these peoples.....	O	O	O	O	O	O	O
It should be legal for local communities to sell their culture in any way they choose...	O	O	O	O	O	O	O
It is important to follow environmental laws and regulations at travel destinations, regardless of one's personal beliefs	O	O	O	O	O	O	O
Travelers should choose destinations that practice conservation in their natural environments	O	O	O	O	O	O	O
What I learn myself when I travel is more meaningful than what I learn from a tour operator.....	O	O	O	O	O	O	O
I visit places with different cultural experiences to satisfy my personal needs...	O	O	O	O	O	O	O

"Thinking about my travel preferences…"	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very strongly agree ↓
Whatever I personally believe about protecting the natural places I visit, their conservation is the responsibility of the government and the tourism industry.....	O	O	O	O	O	O	O
I value the natural component of my travel for its ability to invoke in me feelings of compassion for all forms of life.....	O	O	O	O	O	O	O
Learning while traveling reduces the quality of my experience.....	O	O	O	O	O	O	O
Supporting conservation through my travel makes me a better citizen	O	O	O	O	O	O	O
My encounters with nature during my travel have positive consequences for the environment.....	O	O	O	O	O	O	O
I choose travel destinations that conform to my personal views on nature and wildlife.	O	O	O	O	O	O	O
I believe local peoples should not share their culture with visitors if their customs and traditions diminish as a result	O	O	O	O	O	O	O
I believe in following local cultural customs while traveling in a different country.....	O	O	O	O	O	O	O
Environmental rules and regulations interfere with positive travel experiences...	O	O	O	O	O	O	O
I follow all environmental regulations of visited conservation areas, without questioning them.....	O	O	O	O	O	O	O
I only learn during my travels when I choose to do so	O	O	O	O	O	O	O
I will engage in local customs and traditional practices on my travels only if they make me feel good about myself	O	O	O	O	O	O	O
I value the quality of my travel experiences much more than the conservation efforts ...	O	O	O	O	O	O	O
I make travel choices that are good for the natural environment	O	O	O	O	O	O	O

"Thinking about my travel preferences…"	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very strongly agree ↓
Both travelers and local peoples should engage in mutual learning to better understand one another.....	O	O	O	O	O	O	O
All tour operators should educate visitors about the destinations they take them to....	O	O	O	O	O	O	O
It is unacceptable to choose forms of travel that are polluting	O	O	O	O	O	O	O
I would expect to engage in the same activities involving wildlife at my travel destinations as I do at home.....	O	O	O	O	O	O	O
When travelers interact with local communities, it facilitates mutual awareness and understanding	O	O	O	O	O	O	O
Traditions practiced by people in different countries are right in principle, even if they are unacceptable to me.....	O	O	O	O	O	O	O
It is my personal duty to strictly adhere to all environmental regulations at my travel destination	O	O	O	O	O	O	O
I feel obliged to respect and follow the environmental guidelines and regulations of the places I visit	O	O	O	O	O	O	O
What tour operators tell tourists about a destination is not always appropriate	O	O	O	O	O	O	O
During my travel, my personal values remain unaltered when interacting with people of other cultures	O	O	O	O	O	O	O
When travelers adjust their behaviours to fit local customs, they show respect to the local peoples	O	O	O	O	O	O	O
My travel choices are influenced by the extent to which a destination practices conservation.....	O	O	O	O	O	O	O
Avoiding activities during my travel that might harm the environment takes away from my positive experience	O	O	O	O	O	O	O

"Thinking about my travel preferences…"	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very strongly agree ↓
It is adequate for tour agencies to teach me about the places I visit.....	O	O	O	O	O	O	O
Traveling to other countries presents an opportunity to learn that should not be wasted.....	O	O	O	O	O	O	O
Conservation efforts usually restrict the outdoors activities I want to participate in during my travel.....	O	O	O	O	O	O	O
I visit natural environments in my travels to satisfy my spiritual needs	O	O	O	O	O	O	O
Travelers who maintain the superiority of their own culture create divisions and discrimination	O	O	O	O	O	O	O
I believe local peoples should equally respect my cultural customs and traditions.....	O	O	O	O	O	O	O
The environmental regulations at some travel destinations are excessive and unnecessary.....	O	O	O	O	O	O	O
My behaviour in conservation areas of the countries I visit is guided by the rights of nature above the individual rights of humans	O	O	O	O	O	O	O
Travel to different countries should be about personal fulfillment, not education	O	O	O	O	O	O	O
During my travels, my interactions with traditional peoples are more appropriate than those promoted by a tour operator.....	O	O	O	O	O	O	O
During my travels, I deliberately seek out experiences that challenge my conservation beliefs and customs.....	O	O	O	O	O	O	O
Traveling to environmentally sensitive areas will ultimately contribute to their conservation.....	O	O	O	O	O	O	O
Selling culture as a travel attraction provides many benefits to local communities.....	O	O	O	O	O	O	O

"Thinking about my travel preferences…"	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very strongly agree ↓
Environmental policy falls short by promoting the rights of humans above those of animals	O	O	O	O	O	O	O
Traveling and learning about new and different countries should be regarded as a privilege	O	O	O	O	O	O	O
Sharing knowledge with local peoples during my travel reduces inequality, discrimination, and poverty	O	O	O	O	O	O	O
My interactions with nature during my travels are more meaningful than activities organised by a tour operator	O	O	O	O	O	O	O
I do not travel to countries with cultures that I find offensive to my personal beliefs.....	O	O	O	O	O	O	O
My travel experiences do not need to involve any form of learning to be successful.....	O	O	O	O	O	O	O
Helping to conserve a destination's natural environment is every visitor's responsibility	O	O	O	O	O	O	O
My approach to conservation is usually superior to that put forth by a tour operator.....	O	O	O	O	O	O	O
All countries and traditional communities should follow universal travel regulations..	O	O	O	O	O	O	O
I value the natural component of travel for the many benefits it provides to humans ...	O	O	O	O	O	O	O
The way I conduct myself in the natural settings is more appropriate than travel operators	O	O	O	O	O	O	O
Environmental norms provide people with guidance to behave appropriately in the natural environment at their travel destinations	O	O	O	O	O	O	O
I feel obliged to learn about the people and places I visit	O	O	O	O	O	O	O

"Thinking about my travel preferences…"	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very strongly agree ↓
My interpretation of culture during my travels is more meaningful to me than the one offered by a tour operator.....	O	O	O	O	O	O	O
I consider what impacts my activities will have on conservation at my destination when making trip decisions	O	O	O	O	O	O	O

Background

1. What is your gender? Male O Female O

2. What is your age? _____ years

3. In which department are you a student (e.g., Kinesiology, Sociology, Chemical Engineering)?

_____

Thank you for completing this survey!

APPENDIX 1.D
PHASE 1: FINAL SCALE ITEMS

TELEOLOGICAL Perspective on Travel Behaviour

I a) TELEOLOGICAL Perspective on *NATURE*

1. My encounters with nature during my travel have positive consequences for the environment
2. I value the natural component of my travel for its ability to invoke in me feelings of compassion for all forms of life
3. I make travel choices that are good for the natural environment
4. I value the natural component of travel for the many benefits it provides to humans

I b) TELEOLOGICAL Perspective on *CULTURE*

1. When travelers interact with local communities, it facilitates mutual awareness and understanding

I c) TELEOLOGICAL Perspective on *EDUCATION*

1. To make travel a positive experience, travelers should learn as much as possible about the places and people they visit
2. Both travelers and local peoples should engage in mutual learning to better understand one another
3. Sharing knowledge with local peoples during my travel reduces inequality, discrimination, and poverty

I d) TELEOLOGICAL Perspective on *CONSERVATION*

1. Supporting conservation through my travel makes me a better citizen
2. I consider what impacts my activities will have on conservation at my destination when making trip decisions

DEONTOLOGICAL Perspective on Travel Behaviour

II a) DEONTOLOGICAL Perspective on *NATURE*

1. It is important to follow environmental laws and regulations at travel destinations, regardless of one's personal beliefs
2. It is my personal duty to strictly adhere to all environmental regulations at my travel destination

II b) DEONTOLOGICAL Perspective on *CULTURE*

1. I believe in following local cultural customs while traveling in a different country

II c) DEONTOLOGICAL Perspective on *EDUCATION*

1. I feel obliged to learn about the people and places I visit

II d) DEONTOLOGICAL Perspective on *CONSERVATION*

1. Travelers should choose destinations that practice conservation in their natural environments
2. Helping to conserve a destination's natural environment is every visitor's responsibility
3. I feel obliged to respect and follow the environmental guidelines and regulations of the places I visit
4. I follow all environmental regulations of visited conservation areas, without questioning them

EXISTENTIAL Perspective on Travel Behaviour

III a) EXISTENTIAL Perspective on *NATURE*

1. My interactions with nature during my travels are more meaningful than activities organised by a tour operator
2. The way I conduct myself in the natural settings is more appropriate than travel operators

III b) EXISTENTIAL Perspective on *CULTURE*

1. My interpretation of culture during my travels is more meaningful to me than the one offered by a tour operator
2. During my travels, my interactions with traditional peoples are more appropriate than those promoted by a tour operator

III c) EXISTENTIAL Perspective on *EDUCATION*

1. What I learn myself when I travel is more meaningful than what I learn from a tour operator

III d) EXISTENTIAL Perspective on *CONSERVATION*

1. My approach to conservation is usually superior to that put forth by a tour operator

Teleology: 10 items
Deontology: 8 items
Existentialism: 6 items **TOTAL: 24 items**

APPENDIX 2.A
PHASE 2: INFORMATION LETTER

Department Letterhead

<date>

Dear Professor <insert name>,

Thank you for meeting with me and agreeing to allow me to come to your class on <date and time> to request your students' participation in my study. For your information, I have provided more details about my study below.

I am currently completing my PhD dissertation with Professor Bryan Smale in the Department of Recreation and Leisure Studies. In the first phase of my study, I have developed a multi-dimensional scale to assess individuals' ethical dispositions towards travel, and in this second phase of my study, I hope to gain a deeper understanding of people's preferences for and perspectives on travel, especially travel to natural areas.

I am currently recruiting participants for my study and would appreciate the opportunity to enter your classroom and request your students' participation. Voluntary participation by students would require approximately 15 to 20 minutes of class time. I will introduce the study to students using a prewritten script and will then have copies of the questionnaire available for students to complete in class if they so choose. Blank or completed questionnaires may be deposited into a drop box at the exit to the classroom. Students who choose to participate in the study will be asked to complete a series of questions related to their travel, including some scales where they simply indicate their degree of agreement or disagreement with each of a number of statements by marking a circle on a 7-point Likert-type scale that best represents how they feel. In addition, they will be asked to indicate some personal characteristics such as gender and age, as well as describe their travel characteristics.

Students' participation in this study is completely voluntary. They may stop their involvement at any time or skip any questions they wish to leave unanswered. All information collected in this study will be combined with the information of other participants. Students' answers will be entirely anonymous because at no time will they be asked to write their name, student number, or any other identifying information on the survey. Once the study is complete, all data will be kept for a period of two years and will be securely stored in a locked filing cabinet. Electronic data will be kept indefinitely on a secure server.

There are no known or anticipated risks to participation in the study. This research will hopefully lead to a better understanding of nature tourists and their perspectives on nature-based travel and what the tourism industry might do to better provide satisfying travel experiences that continue to protect the environments to which they travel, as well as help to protect natural areas and indigenous communities. I would like to assure you that this study has been reviewed and received ethics clearance through the Office of Research Ethics at the University of Waterloo.

If you have any questions about your class's participation in the study, I have included my contact information as well as that of my supervisor, Dr. Bryan Smale in the Department of Recreation and Leisure Studies (ext. 35664). Any further questions or concerns may also be directed to Dr. Susan Sykes in the Office of Research Ethics (ext. 36005).

Thank you again for your time and providing me with some class time to recruit participants for my study.

Sincerely,

Agnes Nowaczek
University of Waterloo
Department of Recreation and Leisure Studies
anowacze@ahsmail.uwaterloo.ca

APPENDIX 2.A
PHASE 2: FEEDBACK LETTER

Department Letterhead

<date>

Dear Professor <insert name>,

Thank you for providing class time for students to participate in my study on their preferences for and perspectives about nature travel.

As a reminder, the purpose of this study is to develop a better understanding of nature tourists and their perspectives on nature-based travel and what the tourism industry might do to better provide satisfying travel experiences that continue to protect the environments to which they travel, as well as help to protect natural areas and indigenous communities.

Please remember that any data pertaining to individual participants will be kept strictly confidential. Once all of the data are collected and analyzed for this project, I plan on sharing this information with the research community through my dissertation as well as a journal article and/or conference presentation. If you or any of your students are interested in receiving more information regarding the results of this study, or if you have any questions or concerns, please contact me at the e-mail address listed below. If you would like a brief summary of the results, please let me know, and I will send it to you when I have completed this phase of my study. In addition, if you would like me to present a brief summary of the results to your students, I would be happy to return to your class at a later point in the semester and do so.

As with all University of Waterloo projects involving human participants, this project was reviewed by and has received ethics clearance through the Office of Research Ethics at the University of Waterloo. Should you have any comments or concerns resulting you're your participation in this study, please contact Dr. Susan Sykes in the Office of Research Ethics at 519-888-4567, ext., 36005.

Thank you again for assisting me with my research.

Sincerely,

Agnes Nowaczek

University of Waterloo
Department of Recreation and Leisure Studies

anowacze@ahsmail.uwaterloo.ca

APPENDIX 2.B
PHASE 2: QUESTIONNAIRE

An Exploration of Your Preferences for and Perspectives about Nature Travel

Student Investigator: Agnes Nowaczek <anowacze@ahsmail.uwaterloo.ca>
Faculty Supervisor: Dr. Bryan Smale <smale@uwaterloo.ca>

Please note:

- Your participation is *completely voluntary*, is not part of your course requirements, and has no impact on your grade in this course.
- You may choose to leave questions unanswered if you wish, and/or can stop your participation at any time.
- The questionnaires gathered will remain *completely anonymous*. You do not have to provide identifying information on the questionnaire. The data gathered in the study will be kept confidential and securely stored for two years and then confidentially destroyed. Electronic data will be kept indefinitely on a secure server.
- There are no known or anticipated risks to your participation in the study.
- If you have any further questions about the study or wish to obtain a copy of the results, feel free to contact me, Agnes.
- If you would like a brief summary of the study results, please e-mail me at <anowacze@ahsmail.uwaterloo.ca> and I will send it to you when I have completed the study later this summer.
- This study has been reviewed and received ethics clearance through the Office of Research Ethics (ORE) at the University of Waterloo. Any questions or concerns may be directed to Dr. Susan Sykes in the ORE at 519-888-4567, ext. 36005.

Thank you in advance for taking the time to participate in this study!

Visitation to Natural Environments

1. a) Have you visited any natural areas such as National or Provincial Parks, nature reserves or protected areas, for your outdoor recreation?

❍ Yes (please go to Q1b) ❍ No (please go to Q2)

b) How *often* do you *typically* visit one of these natural areas? [Please check ***one***]

- ❍ once or twice in a lifetime
- ❍ every 5 to 10 years
- ❍ every 2 to 4 years
- ❍ every year
- ❍ couple of times per year
- ❍ several times per year

c) How *long* do you *typically* stay when you visit one of these areas? [Please check ***one***]

- ❍ for a few hours
- ❍ for an entire day
- ❍ for a couple of days or a weekend
- ❍ for up to a week
- ❍ for up to 2 weeks
- ❍ for up to a month or more

d) Including yourself, how many people are *typically* in your group visiting these natural areas?

On average: _____ people in the group

2. Listed below are a number of outdoor recreation activities in which many people participate. Please indicate *how often you participate* in each of these activities.

Activity	Never ↓	Sometimes ↓	Regularly ↓	Very often ↓
Wildlife viewing	❍	❍	❍	❍
Cultural/aboriginal activities.....	❍	❍	❍	❍
Canoeing/kayaking.....	❍	❍	❍	❍
Hiking.....	❍	❍	❍	❍
Camping	❍	❍	❍	❍
Birdwatching.....	❍	❍	❍	❍
Meditation.....	❍	❍	❍	❍
Swimming.....	❍	❍	❍	❍
Drawing/Arts	❍	❍	❍	❍
Adventure activities.....	❍	❍	❍	❍
Photography.....	❍	❍	❍	❍
Nature study/exploration	❍	❍	❍	❍
Guided tours.....	❍	❍	❍	❍

Reasons for Visiting Natural Areas

The following list describes some of the reasons people have given for visiting natural areas. Please indicate the extent to which *you agree or disagree that each of these is a reason **for you*** by marking the circle (⊗) that best describes how you feel.

Reasons for participating	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very Strongly agree ↓
To be where it is quiet	❍	❍	❍	❍	❍	❍	❍
To be with others who enjoy the same things I do	❍	❍	❍	❍	❍	❍	❍
To learn about myself	❍	❍	❍	❍	❍	❍	❍
To experience new and different things	❍	❍	❍	❍	❍	❍	❍
To feel isolated	❍	❍	❍	❍	❍	❍	❍
To experience the peace and calm	❍	❍	❍	❍	❍	❍	❍
To study nature	❍	❍	❍	❍	❍	❍	❍
To think about who I am	❍	❍	❍	❍	❍	❍	❍
To be where things are natural	❍	❍	❍	❍	❍	❍	❍
To be on my own	❍	❍	❍	❍	❍	❍	❍
To learn more about nature	❍	❍	❍	❍	❍	❍	❍
To discover something new	❍	❍	❍	❍	❍	❍	❍
To view the scenic beauty	❍	❍	❍	❍	❍	❍	❍
To explore the area	❍	❍	❍	❍	❍	❍	❍
To get away from other people	❍	❍	❍	❍	❍	❍	❍
To develop personal spiritual values	❍	❍	❍	❍	❍	❍	❍
To experience solitude	❍	❍	❍	❍	❍	❍	❍
To gain a better appreciation of nature	❍	❍	❍	❍	❍	❍	❍
To think about my personal values	❍	❍	❍	❍	❍	❍	❍
To be close to nature	❍	❍	❍	❍	❍	❍	❍
To have more privacy than I have back home	❍	❍	❍	❍	❍	❍	❍
To grow and develop spiritually	❍	❍	❍	❍	❍	❍	❍
To view the scenery	❍	❍	❍	❍	❍	❍	❍
To reflect on my religious or other spiritual values	❍	❍	❍	❍	❍	❍	❍

Reasons for participating	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very Strongly agree ↓
To experience tranquility.....	❍	❍	❍	❍	❍	❍	❍
To enjoy the smells and sounds of nature....	❍	❍	❍	❍	❍	❍	❍
To be with people having similar values	❍	❍	❍	❍	❍	❍	❍

Perspectives on Nature-Based Tourism

Below is a list of statements that describe some perspectives on several different aspects of nature-based tourism. Please indicate the extent to which *you personally agree or disagree with each of the statements* by marking the circle (⊗) that best describes how you feel.

Perspectives on nature-based tourism	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very strongly agree ↓
I think nature is an essential component of any travel experience	❍	❍	❍	❍	❍	❍	❍
My travels are often centred around learning.....	❍	❍	❍	❍	❍	❍	❍
The natural environment should be treated with respect	❍	❍	❍	❍	❍	❍	❍
Being in the natural environment is essential to any travel experience	❍	❍	❍	❍	❍	❍	❍
Experiencing the natural environment is an important part of all my travels.....	❍	❍	❍	❍	❍	❍	❍
I always show much respect to the local people I meet on my travels	❍	❍	❍	❍	❍	❍	❍
Nature is the main attraction in all my travels.....	❍	❍	❍	❍	❍	❍	❍
I select my travel destination based on what I can learn from visiting it.....	❍	❍	❍	❍	❍	❍	❍
Fragile natural areas should be protected even if it means I cannot visit them	❍	❍	❍	❍	❍	❍	❍
I want to experience the serenity of a wilderness setting in the places I visit...	❍	❍	❍	❍	❍	❍	❍
I have a passion for learning when I travel..	❍	❍	❍	❍	❍	❍	❍

Perspectives on nature-based tourism	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very strongly agree ↓
I always try to behave ethically on my travels when I meet people of different cultures.....	❍	❍	❍	❍	❍	❍	❍
I save my money to travel to places that interest me for their natural history.....	❍	❍	❍	❍	❍	❍	❍
I always try to behave in an ethical way when I travel to natural areas.....	❍	❍	❍	❍	❍	❍	❍
I travel to new and different places to learn about their natural history.....	❍	❍	❍	❍	❍	❍	❍

Evaluation of Tourism Scenario

Please read the scenario below that describes a potential tourism conflict in a nature reserve. Then indicate *your beliefs* with respect to the *action* described at the end of the scenario, by marking the circle (⊗) between *each* of the opposing views that best describes how you feel about the action taken.

A nature reserve on publicly-owned land has the dual mandate of protecting the ecosystem in the reserve and providing recreation opportunities for visitors. In recent years, the nature reserve has been experiencing an increase in visitation to its site. One of the main problems for visitors in reaching the nature reserve is a lengthy, rough road. As a result, the reserve's planners have proposed paving the road in order to provide better access to the site. In doing so, they anticipate an even greater increase in visitation to this ecosystem in the coming years. It is anticipated that the economic benefit from this increased visitation will provide more money to upgrade the quality of trails, facilities, and overall conditions for both staff and tourists, despite the fact that there are some concerns that, at present, the reserve already seems too crowded.

***Action*:** The nature reserve follows the planners' proposal to develop.

Your response to this action is that it is…

Fair	❍	❍	❍	❍	❍	❍	❍	Unfair
Just	❍	❍	❍	❍	❍	❍	❍	Unjust
Morally right	❍	❍	❍	❍	❍	❍	❍	Not morally right
Acceptable to my family	❍	❍	❍	❍	❍	❍	❍	Unacceptable to my family
Traditionally acceptable	❍	❍	❍	❍	❍	❍	❍	Traditionally unacceptable

Culturally acceptable	❍	❍	❍	❍	❍	❍	❍	Culturally unacceptable
Violates an unspoken promise	❍	❍	❍	❍	❍	❍	❍	Does not violate an unspoken promise
Violates an unwritten contract	❍	❍	❍	❍	❍	❍	❍	Does not violate an unwritten contract

An Exploration of Your Travel Perspectives

The following statements describe a variety of perspectives concerning tourism, such as nature, culture, education, and conservation. Please indicate the extent to which *you agree or disagree with each of the statements* by marking the one circle (⊗) that best describes how you feel.

Your perspectives on travel	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very strongly agree ↓
To make travel a positive experience, travelers should learn as much as possible about the places and people they visit	❍	❍	❍	❍	❍	❍	❍
It is important to follow environmental laws and regulations at travel destinations, regardless of one's personal beliefs	❍	❍	❍	❍	❍	❍	❍
Travelers should choose destinations that practice conservation in their natural environments.....	❍	❍	❍	❍	❍	❍	❍
What I learn myself when I travel is more meaningful than what I learn from a tour operator.....	❍	❍	❍	❍	❍	❍	❍
I value the natural component of my travel for its ability to invoke in me feelings of compassion for all forms of life.....	❍	❍	❍	❍	❍	❍	❍

Your perspectives on travel	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very strongly agree ↓
My approach to conservation is usually superior to that put forth by a tour operator.....	❍	❍	❍	❍	❍	❍	❍
My encounters with nature during my travel have positive consequences for the environment	❍	❍	❍	❍	❍	❍	❍
I believe in following local cultural customs while traveling in a different country.....	❍	❍	❍	❍	❍	❍	❍
I follow all environmental regulations of visited conservation areas, without questioning them.....	❍	❍	❍	❍	❍	❍	❍
I make travel choices that are good for the natural environment	❍	❍	❍	❍	❍	❍	❍
My interpretation of culture during my travels is more meaningful to me than the one offered by a tour operator.....	❍	❍	❍	❍	❍	❍	❍
When travelers interact with local communities, it facilitates mutual awareness and understanding.....	❍	❍	❍	❍	❍	❍	❍
It is my personal duty to strictly adhere to all environmental regulations at my travel destination.....	❍	❍	❍	❍	❍	❍	❍
I feel obliged to respect and follow the environmental guidelines and regulations of the places I visit	❍	❍	❍	❍	❍	❍	❍
During my travels, my interactions with traditional peoples are more appropriate than those promoted by a tour operator..	❍	❍	❍	❍	❍	❍	❍
Sharing knowledge with local peoples during my travel reduces inequality, discrimination, and poverty	❍	❍	❍	❍	❍	❍	❍
My interactions with nature during my travels are more meaningful than activities organised by a tour operator.....	❍	❍	❍	❍	❍	❍	❍
Helping to conserve a destination's natural environment is every visitor's responsibility.....	❍	❍	❍	❍	❍	❍	❍
Supporting conservation through my travel makes me a better citizen.....	❍	❍	❍	❍	❍	❍	❍

Your perspectives on travel	Very strongly disagree ↓	Strongly disagree ↓	Disagree ↓	Neutral ↓	Agree ↓	Strongly agree ↓	Very strongly agree ↓
I value the natural component of travel for the many benefits it provides to humans .	❍	❍	❍	❍	❍	❍	❍
The way I conduct myself in the natural settings is more appropriate than travel operators	❍	❍	❍	❍	❍	❍	❍
Both travelers and local peoples should engage in mutual learning to better understand one another.....	❍	❍	❍	❍	❍	❍	❍
I consider what impacts my activities will have on conservation at my destination when making trip decisions	❍	❍	❍	❍	❍	❍	❍
I feel obliged to learn about the people and places I visit.....	❍	❍	❍	❍	❍	❍	❍

Things We Value in Daily Life

Listed below are some of the personal values that people have identified as important guiding principles in their daily lives. Please indicate *how important each of these values is **to you*** by marking the circle (⊗) that best describes how you feel.

Personal Values	Extremely unimportant ↓	Not important ↓	Somewhat unimportant ↓	Neutral ↓	Somewhat important ↓	Important ↓	Extremely important ↓
Sense of belonging.....	❍	❍	❍	❍	❍	❍	❍
Excitement	❍	❍	❍	❍	❍	❍	❍
Fun and enjoyment in life	❍	❍	❍	❍	❍	❍	❍
Self-fulfillment	❍	❍	❍	❍	❍	❍	❍
Being well-respected ..	❍	❍	❍	❍	❍	❍	❍
Warm relationships with others.....	❍	❍	❍	❍	❍	❍	❍
Security.....	❍	❍	❍	❍	❍	❍	❍
Accomplishment.....	❍	❍	❍	❍	❍	❍	❍
Self-respect	❍	❍	❍	❍	❍	❍	❍

Personal Information

What is your age? _____ years

What is your gender? ❍ Male ❍ Female

Which one of the following statements best describes your *current financial situation*? [Please check ***one***]

- ❍ I have barely enough to make ends meet
- ❍ I have enough to get by
- ❍ I have a little left over after all my obligations have been met
- ❍ I am quite comfortable
- ❍ I have all that I need and more

What is your country of origin? _____

What would you say is your *permanent* place of residence (i.e., your home city/town and province)?

City/town: _____ Province: _____

Thank you again for taking part in this survey!

APPENDIX 2.C
PHASE 2: EES CODING TABLE

Acronyms & Dimensions:	***T* for Teleology**	***Na* for Nature**
	***D* for Deontology**	***Cu* for Culture**
	***E* for Existentialism**	***Ed* for Education**
		***Co* for Conservation**

Scale Statements "EES"	*Codes*
To make travel a positive experience, travelers should learn as much as possible about the places and people they visit	Ted1
It is important to follow environmental laws and regulations at travel destinations, regardless of one's personal beliefs	Dna1
Travelers should choose destinations that practice conservation in their natural environments	Dco1
What I learn myself when I travel is more meaningful than what I learn from a tour operator	Eed1
I value the natural component of my travel for its ability to invoke in me feelings of compassion for all forms of life	Tna1
My approach to conservation is usually superior to that put forth by a tour operator	Eco1
My encounters with nature during my travel have positive consequences for the environment	Tna2
I believe in following local cultural customs while traveling in a different country	Dcu1
I follow all environmental regulations of visited conservation areas, without questioning them	Dco2
I make travel choices that are good for the natural environment	Tna3
My interpretation of culture during my travels is more meaningful to me than the one offered by a tour operator	Ecu1
When travelers interact with local communities, it facilitates mutual awareness and understanding	Tcu1
It is my personal duty to strictly adhere to all environmental regulations at my travel destination	Dna2
I feel obliged to respect and follow the environmental guidelines and regulations of the places I visit	Dco3
During my travels, my interactions with traditional peoples are more appropriate than those promoted by a tour operator	Ecu2
Sharing knowledge with local peoples during my travel reduces inequality, discrimination, and poverty	Ted2

Scale Statements "EES"	*Codes*
My interactions with nature during my travels are more meaningful than activities organised by a tour operator	Ena1
Helping to conserve a destination's natural environment is every visitor's responsibility	Dco4
Supporting conservation through my travel makes me a better citizen	Tco1
I value the natural component of travel for the many benefits it provides to humans	Tna4
The way I conduct myself in the natural settings is more appropriate than travel operators	Ena2
Both travelers and local peoples should engage in mutual learning to better understand one another	Ted3
I consider what impacts my activities will have on conservation at my destination when making trip decisions	Tco2
I feel obliged to learn about the people and places I visit	Ded1