RESPONSIBLE TOURISM, RESPONSIBLE TOURISTS:

What makes a responsible tourist in New Zealand?

By

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Abstract

The impacts of tourism, both good and bad, are many and diverse. Responsible tourism has been suggested as one way of maximising the positive and minimising the negative impacts of tourism.

The tourist's contribution to responsible tourism is somewhat overlooked in the literature and they are often seen as part of the problem rather than as part of the solution. They are also frequently accused of taking a break from responsibility while on holiday. This thesis concentrates on the actions of the tourist, seeking to understand what influences or constrains responsible behaviour while on holiday; to compare some responsible behaviours on holiday with similar behaviours at home. It also explores effective communication to encourage responsible tourist behaviour.

The influences and constraints are multiple and complex and a fluid methodology was required, to be sufficiently structured to allow for comparability, while flexible enough to allow for the unexpected. A multi-phase, multi-method iterative research design was used, based on comparable case studies of two locations within New Zealand, Kaikoura and Rotorua. Kaikoura is a fairly recent, developing destination, Rotorua is a mature, established destination. The first phase of research employed in-depth interviews with industry representatives and with tourists and document analysis. The initial stage of the method allowed five actions of responsible behaviour to be identified. These represented responsible behaviours in a range of situations: environmental, cultural, social and economic.

These behaviours were then applied in a visitor survey, based on a social psychological framework using Ajzen's Theory of Planned Behaviour. The survey identified instances of responsible behaviour and the influences and constraints on this behaviour. The survey also explored effective means of communication to encourage responsible behaviour, using Kohlberg's Stages of Moral Development.

Generic definitions of responsible tourism and responsible tourists were developed and five actions representing responsible behaviour were identified which operationalised the definitions from the specific context. Influences and

constraints on these responsible behaviours were also identified. These were internal, emanating from the tourist and included culture; values and attitudes; ethics and motivations; and mindfulness and mindlessness, and external, emanating from the destination, which included marketing; visitor management; and information and communication. Awareness was considered an important aspect of responsible tourist behaviour yet few tourists were aware of context specific details. Information, therefore, is considered important in achieving responsible tourist behaviour. Information may be most effective if it appeals to good citizenship and provides a reasoned and positive argument. A three step model was developed to foster responsible tourist behaviour. The first and crucial step is for the destination to set its objectives, then, to market to the most appropriate tourists. The third step is to optimise the responsible behaviour of these tourists once they have arrived, through visitor management which encourages and facilitates responsible behaviour. The New Zealand context provides a good example of this approach.

For Isobel,
you are the future

To the good people of New Zealand,
it's been an awesome experience

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List of Abbreviations

AITO	Association of Independent Tour Operators
DoC	Department of Conservation
FIT	Fully Independent Travellers
FTE	Full Time Employment
ICRT	International Centre for Responsible Tourism
NZTB	New Zealand Tourism Board
NZTD	New Zealand Tourism Department
PATA	Pacific Asia Travel Association
RTO	Regional Tourism Office
SIT	Semi Independent Travellers
SME	Small to Medium Enterprise
TIANZ	Tourism Industry Association New Zealand
TPB	Theory of Planned Behaviour
TRA	Theory of Reasoned Action
VFR	Visiting friends or relatives
WCED	World Commission on Environment and Development
WTTC	World Travel and Tourism Council
WTO	World Tourism Organisation

1.0   Introduction

1.1   Why Responsible Tourism?

"All economic activities involve the use of resources, natural and human, many of which cannot be renewed, recycled or replaced".

(Eber 1992: 5)

Tourism is often cited as the world's biggest industry. According to the World Travel and Tourism Council (WTTC) the combined direct and indirect economic contribution of tourism generates almost 11% of global GDP and employs over 200 million people (World Travel and Tourism Council 2004). The World Tourism Organisation (UNWTO) reports that tourism transports nearly 700 million international travellers per annum (United Nations World Tourism Organisation 2005a), and that figure is set to grow. Furthermore, this figure does not include the large number of domestic tourists in individual countries, particularly developed nations. With the development and growth of the industry comes a range of diverse and far-reaching impacts, and all of these tourists will, to some extent, have an effect on the place that they visit. For example, a tourist couple in Goa stroll through the local town hand-in-hand, dressed ready for the beach in sarongs and swimsuits.   Their behaviour is culturally inappropriate and erodes the goodwill of the local community - the welcome to subsequent tourists becomes increasingly cooler and antagonistic. A group of tourists plays a round of golf in Turkey, and returns to their hotel for a luxurious shower. Both golf course and hotel have intensive water use in area where water is in short supply. In New Zealand, tourists to the seaside destination of Kaikoura create an additional 200 cubic metres of rubbish during the high season. Some tourists will carry their rubbish with them until they are able to recycle it, while others do not give their impact a passing thought.

These anecdotes help illustrate the negative impacts of tourism (and tourists) which are well documented in the literature (Young 1973; Turner and Ash 1975; de Kadt 1979; Mathieson and Wall 1982; Krippendorf 1984; Pearce 1989; Sharpley 1994; Burton 1995; France 1997; Theobald 1998).   This thesis, however, seeks to go beyond descriptions of tourism impacts and recognises that the inevitable continuance and growth of the industry calls for the negative

aspects of tourism to be more pro-actively addressed. The research focuses on tourist behaviour and asks how a tourist can reduce the negative impacts (and increase the positive aspects) of their stay and, more significantly, what motivates them to do so. In short what makes a tourist behave responsibly or not?

1.2   Research Subject - Why the Tourist?

There are several interrelated key players who contribute to the business of tourism. These are:

- **The private sector**: Commercial enterprises, whose primary involvement in tourism is portrayed, rightly or wrongly, as for financial gain (Collier 1996; Forsyth 1996; Swarbrooke 1999). The sector includes inbound and outbound tour operators, local tour operators, transport and accommodation providers, visitor attraction operators and tour guides.

- **The public sector**: The public sector refers to a body of organisations which represent the interests of the whole community (Swarbrooke 1999) and includes local, regional and national governments and government organisations. The public sector becomes involved in tourism for a number of reasons, for example regional development, environmental regulation and marketing (Hall 2000), but equally its involvement can be for promotion and marketing of destinations (Hall 2000) and the joint development of tourist attractions or facilities with the private sector (Pearce 1989).

- **The voluntary and sectoral organisation:** This sector includes diverse groups, for example pressure groups and charities such as Tourism Concern; professional bodies such as the Association of Independent Tour Operators (AITO), industry pressure groups like the World Travel and Tourism Council (WTTC); and voluntary trusts, such as the UK's National Trust (Swarbrooke 1999). This is not a totally homogenous group and so an organisation like Pacific Asia Travel Association (PATA) would draw its members from both the public and private sectors. Their involvement in tourism can best be described as to further the interests of those they represent.

- **The host community**: The host community, or those who live in the tourist destination, has a close connection with the business of tourism. It is the community that prospers from the benefits that tourism brings, but similarly

the host community has to " . . . pick up the pieces once the tourists are gone" (Sharpley 1994: 186). The community's involvement in tourism may be both to retain control over their environment, but also to maximise economic interests.

- **The tourists:** The definition of a visitor as defined by the World Tourism Organisation is complex: the visitor is sub-divided into tourist and excursionist and the tourist is classified as a temporary visitor staying at least 24 hours, whose purpose could be categorised as leisure, or business, family, mission or meeting. As for the motivations of tourists to become involved in tourism, these are widely debated, and are presented in more detail in Chapter 2 of this study.

Each of these key stakeholders could be chosen collectively or individually as subjects for the study of responsible tourism – the questions of why any or each of these sectors chooses to practise responsible tourism (or not) is pertinent. Before this thesis proceeds, however, it is necessary to define the scope of the work and to justify why the focus of this is on the tourist.

1.2.1 'Passing the buck' - who is responsible for responsible tourism?

This thesis attempts to bridge the gap between sustainable tourism theory and practice. There are a few other studies that discuss the move from sustainable tourism development theory to practice (Sharpley 1994; Forsyth 1996; Tearfund 2001) and others which study existing sustainable practices within the tourism industry, (for example Forsyth 1997; Godfrey 1998; Lew 1998; Firth and Hing 1999; Knowles, Macmillan et al. 1999; Swarbrooke 1999; Hashimoto 2000; Miller 2001; Tearfund 2002; Goodwin and Francis 2003: 145). However, one of the problems that such studies encounter is that there is a circular passing of blame, and key stakeholders may seek to avoid the practice of sustainability by passing the onus of responsibility from themselves to another. As Weeden 2001: 145 explains:

> "An unresolved issue in a discussion regarding ethics in tourism is the question of 'who is ultimately responsible?' Tour operators believe governments should be proactive, tourists believe that tour operators should educate them about ethical issues in tourism, and other stakeholders believe tourists need to take responsibility for their own attitudes and behaviour. This 'passing the buck' has

led to a perceived shirking of responsibility, and while all stakeholders have a duty, the issue of ethical responsibility in tourism remains unresolved."

The question 'who is responsible for responsible tourism?' has, as yet, been unsatisfactorily answered and leads only to 'buck passing'. Asking this question is perhaps something of a dead-end as it seems unanswerable, and the baton of responsibility is passed in turn from various key players in the tourism system. A more useful question would build on the assumption that "all stakeholders have a duty" and would address the more revealing questions of *why* or *why not* they demonstrate this duty of responsible behaviour. Once the motivations are understood we will be better equipped to encourage responsible and to discourage non-responsible behaviour, thereby helping to bridge the gap from theory to practice. Although a similar approach to this thesis could be applied in turn to examine the motivations of each of the key stakeholders to act responsibly, it is the tourist who is used as the starting point from which to intercept the circular passing of blame that currently exists. The following section looks in more detail at the tourist and why the tourist has been chosen for this study.

1.2.2 The buck stops here – the tourist

As stated above, each of the key stakeholders could be studied to address the question of why or why not they have demonstrated responsible behaviour. Why then isolate the tourist? The following section presents a rationale to support the choice of tourist as a starting point and focus for this research:

- **Narrowing the scope:** For reasons of manageability it is important to identify the scope and boundaries of the system to be studied (Hall 2000), therefore in this thesis the boundaries are set by looking at the question of responsible tourism from the point of view of the tourist. However, it is still useful for research subjects to be seen holistically and in context as part of an interrelated network or system (Carlsen 1999; Hall 2000; Broadhurst 2001) and Pearce (2001a) comments that complex problems benefit from understanding the wider context and associated interrelationships. The research therefore is intended to be holistic and the focus of the work will be the tourist - to be studied in the wider context of those with whom the tourist interacts. As Ross (1994:13) observes "…tourism is most comprehensively

understood by taking regard of both individual tourist behaviour and the context in which it occurs . . .".

- **The tourist is at the "heart of the matter":** Burns (2000: 41) presents the tourist as the key actor in the network of tourism:

  "However one defines, describes or analyses tourism, it is the tourist that remains at the heart of the matter. It is the action of a tourist picking up the phone to call the travel agent or getting in a car for a trip that triggers the complex set of servicing mechanisms and impacts that comprise tourism".

  Arguably, without the demand from the tourist, the private sector would not build hotels, offer transport, develop attractions and so on, and the public sector would not be called upon to try and regulate and control these commercial activities. As stated by the World Tourism Organisation, there are some 700 million international tourists per annum, as well as domestic tourists, and each of these will have some impact. The collective action of 700 million individuals, if they can be persuaded to behave responsibly, should not be overlooked and remain at the heart of the matter. Payne and Dimanche (1996: 1001) also emphasise the importance of the tourist in their discussion of ethics and codes of conduct. They state that special attention should be paid to ". . . the people who create business opportunities and who make or break the success of a destination or of a tourism service: the tourists". Finally, " . . . tourists are the only thing which all those involved in the tourism industry have in common, and the tourist should therefore be the starting point for any initiatives" (Bramwell, Henry et al. 1996: 14).

- **The tourist may be receptive to the idea of taking responsibility:** Market research indicates that consumers are starting to demand more responsibility from the businesses they use (Chryssides and Kaler 1993; Cleverdon and Kalisch 2000; Miller 2001; Weeden 2001; Chafe 2004). A recent Tearfund report indicates that tourists are also accepting more responsibility for their role in sustainable tourism and that almost 50% of the tourists they surveyed wanted to receive more information about appropriate behaviour at their destination (Tearfund 2002). The same questions were also put to tourists who were interviewed as part of research undertaken for the author's Masters thesis (Stanford 2000). This limited research, using

semi-structured interviews with UK tourists, also indicated that tourists wanted to receive information about responsible behaviour.

- **The study of the tourist is under-represented in 'responsibility' studies:** Although the study of the tourist is not a neglected area, under the banner of sustainable tourism development, ethical or responsible tourism, the focus has been largely on the public and private sectors, although there are some recent exceptions to this rule (see Kang and Moscardo 2005). Swarbrooke, (1999: 142) comments that the tourist is often referred to only in terms of the problems that they create, and that we should:

  " . . . place more emphasis on the role of the tourist . . . recognizing that unless tourists begin to take a genuine interest in, and show a commitment towards, sustainable tourism, then little will be achieved by either government action or industry initiatives".

  Leslie (1998) comments that the issues of sustainability and tourism all too often ignore the root cause of the problem, the tourists themselves. Much other literature paints the tourist in a poor light, with very little focus on what the tourist can do to help.

1.3   Research Context – New Zealand, Kaikoura and Rotorua

New Zealand is a diverse country with a variety of climates and landscapes, from temperate rain forests and fiords in the South Island to sub-tropical beaches and geothermal activity in the North Island. This diversity offers the tourist a range of attractions and experiences, many of which are nature-based and rely heavily on the use of the country's natural resources. Ski fields and water sports (including fishing, canoeing and diving) are developed in both islands and New Zealand also has twelve national parks - walking and tramping have long been popular activities (Collier 1996). More recently, New Zealand has diversified its tourism product to include 'high adrenaline' activities such as bungy jumping or parachute jumping and more cultural and heritage experiences - both Maori and Colonial (Kirshenblatt-Gimblett 1998).

Tourism in New Zealand is of major importance. For the year ending 2003 the combined contribution of domestic and international tourism to the economy was

$16.5 billion (Statistics New Zealand 2004). In terms of employment, tourism accounts for 104,000 full time equivalent jobs (FTE). This equates to 6.2% of the total New Zealand workforce (Statistics New Zealand 2004). Tourism in New Zealand involves a large number of small to medium enterprises (SMEs) and the New Zealand Tourism Strategy 2010 estimates that there are between 13,500 and 18,000 SMEs in New Zealand, approximately 80% of which employ fewer than five people (New Zealand Tourism Board No date). There are a very small number of publicly listed companies. The strategy also anticipates a growth in tourism stating that by 2010 tourism and more ambitious modelling suggests total expenditure from international and domestic tourists could grow to $27 billion. An additional 100,000 people will be employed by tourism, with Maori comprising more than 20% of these new employees. International visitors are expected to show an 81% increase from 1.8 million in 1999 to 3.2 million in 2010 (New Zealand Tourism Board No date).

It is clear from the above figures that tourism makes a significant contribution to the New Zealand economy and that the industry is expected to grow. Given this economic importance and the projected growth it makes sense that tourism in New Zealand should be carefully managed and that the industry should be developed in a sustainable manner, so that New Zealand does not fall foul of the tourism fate of other countries by destroying the resource upon which it is built. Sustainability is indeed one of the key objectives of the 2010 strategy which states, "New Zealand's environment and culture is conserved and sustained in the spirit of kaitiakitanga (guardianship)" (New Zealand Tourism Board No date: ii) More specific objectives are:

- "To recognise the value of the natural environment and actively protect, support and promote its sustainability.

…

- To proactively foster the recognition, understanding and appreciation of New Zealand's built, historic, cultural and Maori heritage" (New Zealand Tourism Board No date: ii).

Promoting responsible tourism may be one way of doing this.

1.3.1 The tourists' impact in New Zealand

Ironically, the tourist to New Zealand can have a direct and often negative impact on the clean, green, pristine environment that they are visiting. The

effects of these increasing numbers of tourists may be localised – for example track erosion, in particular popular areas such as Mt Tongariro Crossing, the Heaphy Tack and the Abel Tasman National Park (Napp 2002), wildlife disturbance, toilet waste, rubbish, water pollution, increased litter and vandalism (Department of Conservation 1996). The tourist's impact may alternatively be more far reaching, for example carbon emission from various means of transport (Early 2002) or from tourist activities such as scenic flights (Becken and Simmons 2001). The impacts of tourism and tourists in New Zealand are not, however, limited to the environment. Both Barnett (1997) and Warren and Taylor (2001) state that often Maori do not have control over the way that their culture is represented and this can lead to the Maori culture becoming commodified. Authenticity is required for Maori cultural protection and enhancement and for product quality. Similarly, Keelan (1993: 96) writes:

> " . . . within my own tribal area, a number of concerns were voiced in relation to the intrusion of privacy, conflict in values and lack of visitor reciprocation, takatakahi mana, unresolved issues in respect of the ownership of land and resources, the one-sided nature of the host-guest relationship, and the commodification of culture."

The tourist profile and the extent of their impact is not homogeneous, with different markets demonstrating different levels of responsibility or bringing different problems to New Zealand's tourism industry. Lawson and Williams et al (1998) found that some residents in Whangarei preferred packaged tourists to independent tourists as they believed this maximised the benefits while minimising the amount of contact and change to residents' routines. More recently (Early 2002) has expressed concern about the difficulty of regulating fully independent travellers who can " . . . point their rental car in any direction". The differences in attitude between domestic and international visitors may also be of research interest to the Department of Conservation (Cessford 2002: personal communication). Even within the supposedly homogeneous backpacker segment, Ateljevic and Doorne (2001) have found differences in attitudes from those who wanted to get to know local people, to those who were more interested in meeting likeminded fellow travellers.

1.3.2 Kaikoura and Rotorua – defining the scope

A comprehensive nationwide study of responsible tourists within New Zealand would be an undertaking beyond the scope of a PhD thesis, particularly in an area such as responsibility where there is very little existing research on which to build. For this study, a comparative case study approach was taken using two locations - Kaikoura in the South Island and Rotorua in the central North Island (see Figure 1.1). The use of case studies can yield rich contextual data and is particularly useful for exploratory studies so as to understand situational factors and the characteristics of the phenomena of interest (Cavana, Delahaye et al. 2001). It was decided therefore, that this approach was well suited for the subject of this research where there is little previous data. Using a comparison of the two case studies gives wider applicability to the findings when similarities and differences can be identified and, to some extent, accounted for (Pearce 1994).

Figure 1.1:   Map showing location of Rotorua and Kaikoura
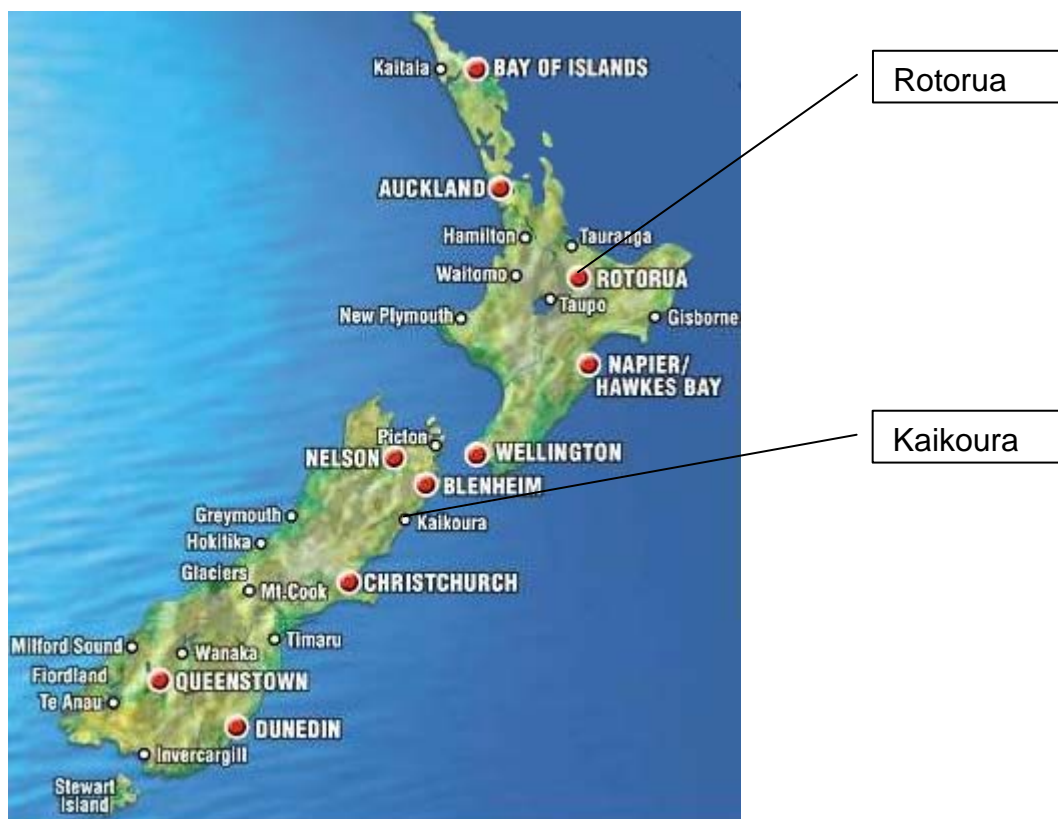
The case study approach is a multi-method approach usually combining quantitative and qualitative data such as observation, interviews and questionnaires (Finn, Elliott-Whyte et al. 2000). Pearce (1994) explains that the comparative approach may use 'most similar' or 'most different' systems. The choice of these sites provides comparison as different systems, as Rotorua and Kaikoura are different types of tourist attraction based on size, maturity and range of activities at each destination. Rotorua is a large and mature resort with a wide range of activities including geothermal, cultural and adventure tourism, Kaikoura is a smaller and more recently established destination, focusing mainly on ecotourism. Each site attracts a different type of tourist – Rotorua receives proportionately more packaged tourists, while Kaikoura attracts more independent travellers. From a more practical perspective there are similarities at the two sites. Both sites provide opportunities for easy access, reducing the cost and the time needed to undertake research. Both have a large flow of tourists, again reducing the amount of time required to observe sufficient numbers of tourists to provide meaningful data. Finally, detailed studies of tourism at both sites have been undertaken by Lincoln University, also using a comparative approach (Barton, Booth et al. 1998; Butcher, Fairweather et al. 1998; Fairweather and Simmons 1998; Horn, Simmons et al. 1998; Moore, Simmons et al. 1998; Poharama, Henley et al. 1998; Simmons and Fairweather 1998; Simmons, Horn et al. 1998; Butcher, Fairweather et al. 2000; Horn, Simmons et al. 2000; Moore, Fairweather et al. 2000; Tahana, Te O Kahurangi Grant et al. 2000; Ward, Burns et al. 2000) and this provides very useful baseline data.

A final but important issue relating to the scope of this thesis is also important to note. Although the majority of the data are drawn from Kaikoura and Rotorua, these two sites are very much set in the context of New Zealand, and subsequently interviews were held not only with key stakeholders in Kaikoura and Rotorua but also on a national scale. Although the majority of the data were collected largely at the case study sites it will be seen in the chapters detailing the analysis that the findings at the level of case study are also relevant in the wider context of New Zealand.

1.4   Research Questions and Objectives

The primary research question builds on existing work and draws together questions arising from identified gaps in the literature. The main research question of this thesis to be explored in the context of New Zealand is:

What makes a responsible tourist in New Zealand?

This is a question in two parts. Firstly, and literally, what makes a responsible tourist? To answer this question the thesis will focus on what constitutes a responsible tourist and develop definitions of responsibility, both of tourism and of the tourist themselves. Based on data from the two case study sites an existing definition of responsible tourism will be tested in the New Zealand context, and responsible and non-responsible tourists will be defined. Secondly, the question can be taken from a different perspective: what makes a tourist responsible? Having identified responsible actions, the influences and constraints on these responsible behaviours will be examined and compared with similar responsible behaviour at home. A strong theoretical foundation is used in addressing these research questions. Influences and constraints on responsible tourist behaviour are explored using a survey based on Ajzen's Theory of Planned Behaviour and effective information and communication to encourage responsible tourist behaviour will be explored based on Kohlberg's Stages of Moral Development.

In summary the thesis will address the following objectives:

- To understand what are the key impacts of tourism in the context of New Zealand;
- To test if the definition of responsible tourism in the literature is appropriate in New Zealand and to refine it for the New Zealand context;
- To define a responsible tourist and a non-responsible tourist in the context of New Zealand;
- To establish what is being done already to encourage responsible behaviour (i.e. information, management etc) at the case study sites;
- To identify responsible actions for tourists in the context of New Zealand;
- To use a conceptual framework based on Ajzen's Theory of Planned Behaviour to explore what influences or constrains these responsible actions in the context of New Zealand;

- To re-examine the view that tourists are irresponsible and take a break from their values while on holiday;

- To test a conceptual framework based on Kohlberg's Stages of Moral Development as an effective means of communicating with tourists;

- To develop a methodological framework using a mix of research methods and integrating socio-cultural, environmental and economic issues for the study of responsible and non-responsible tourist behaviour.

1.5   Methodology

The research looks at several aspects of responsible behaviour rather than focusing solely on, for example, environmental, economic or socio-cultural issues as is often the case with other studies. In order to study this diverse subject matter, a variety of research methods is employed including:

- Qualitative and quantitative methods (semi-structured and structured interviews, observation and survey)

- Comparative case studies of Kaikoura and Rotorua

- Triangulation with key stakeholders, tourists and secondary sources.

The data are analysed from a number of theoretical perspectives drawn from the tourism management literature and from social psychology and ethics (see Chapter 2, Literature Review). The methodology relies much on feedback from one phase of investigation to the next and on iterative research. Therefore, the methodology for the second phase of research has been developed after, and as a result of, the data collected in the preliminary stages. A comparative structure was used in the first phase of the research, but as the focus of the research progressed from the case studies to the tourist, this comparative element became less significant. The overview of the research stages is summarised in Figure 1.2.

Figure 1.2:   Phases of methodology

Phase 1, 2003	
Stages of research: • Selection of case study site and collection of secondary sources • Interviews with key industry representatives • Observations • Interviews with tourists • Preliminary analysis of data from phase 1	**Objectives:** • Test definition of responsible tourism • Develop definition and actions of responsible tourist • Understand issues and problems for case study sites • Establish what is being done to achieve responsible tourism • Develop themes and questions for Phase 2

Phase 2, 2004	
Stages of research: • Development of tourist questionnaire • Implementation of tourist survey	**Objectives:** • To understand what influences or constrains responsible behaviour • To compare behaviour at home with that on holiday

The first qualitative stage of research was completed in 2003 after spending a month in each of the chosen case study sites - Kaikoura and Rotorua. The purpose of this initial round of research was a broad fact-finding exercise and used a range of methods including observations, interviews with key industry representatives and structured interviews with tourists. These data facilitated the development of definitions of responsible tourism and responsible and non-responsible tourists and also identified examples of responsible behaviour.

In February and March 2004 a visitor survey was undertaken during a return visit to Rotorua and Kaikoura. The questionnaire was in two sections. The first section of the questionnaire was based on findings and issues from the initial stage of the fieldwork which identified examples of responsible behaviour. The actions related to recycling of rubbish, water conservation, crime awareness and crime prevention, spending additional money on activities and attractions, and experiencing local culture. The questionnaire sought to understand why a tourist would or would not demonstrate these responsible actions. The conceptual framework used to develop this section of the questionnaire was Ajzen's Theory of Planned Behaviour (Ajzen 1988). The second section of the questionnaire was also based on findings from the preliminary phase of

research which had emphasised the importance of education and information in influencing appropriate behaviour. Therefore, tourists were presented with three different tourism scenarios, each with different ways of informing the respondent of the desired behaviour. The survey respondents were asked which type of information would be most and least likely to influence them and why. The different types of information used were based on Kohlberg's Stages of Moral Development (Kohlberg 1980). A survey of almost 450 tourists was completed using face-to-face interviews. Even though the latter phase of the data collection was based on a survey, the questionnaire allowed for many open-ended responses, producing both qualitative and quantitative data.

1.6 Chapter Outline

This thesis is presented in eight chapters. Chapter 1 has introduced the concept of responsible tourism. It has summarised the issues and problems of tourism, and the need for responsible tourism is highlighted. This chapter also defined the scope of the thesis and though other key players within the industry are discussed, the focus for responsibility from the tourist's point of view was justified. The research context of New Zealand was introduced and the two case study sites of Kaikoura and Rotorua were briefly sketched (these appear in more detail in Chapter 4). Finally, the research questions and objectives were clearly stated and the methodology used for the data collection was summarised.

Chapter 2 addresses the literature and the conceptual framework to be used for this thesis. The literature covered begins with the history and development of sustainable tourism theory, and a preliminary definition of the term responsible tourism is presented. The chapter also includes an overview of the tourist with a discussion of their attitudes towards holidays and responsible behaviour; a detailed examination of suggested influences on the tourist from the tourism literature and the more theoretical behavioural literature drawn from social psychology and ethics. In particular Ajzen's Theory of Planned Behaviour (Ajzen 1988) and Kohlberg's Stages of Moral Development (Kohlberg 1980) are explained and discussed. A conceptual framework is developed and gaps within the existing literature are identified.

The methodology used for the data collection of this thesis is outlined and discussed in Chapter 3. This chapter describes the underpinning philosophy of the method used for the data collection and outlines the process and methods used. The research methods employed the case study approach, with a comparative element; triangulation; iterative research; interviews and structured interviews; and a visitor survey. The analytical framework from which the data is analysed is introduced. A critical discussion of the validity and limitations of the method is provided in Chapter 8 and the development of this method presented as part of the contribution of the thesis.

The findings from the research are presented and discussed in Chapters 4 to 9. Chapters 4 and 5 are based on the first phase of research and Chapters 6 and 7 are based on the second stage of research. The research context for New Zealand, Kaikoura and Rotorua is outlined in Chapter 4. For each location tourism impacts are identified based on both primary and secondary data. Current management is also described. Chapter 4 explores definitions of responsible tourism and definitions of responsible and non-responsible tourists in the context of New Zealand. Chapter 5 refers back to the impacts discussed in Chapter 4 in order to operationalise the definitions; these are then taken forward into Chapters 6 and 7. Chapter 5, therefore, is a key chapter, linking the analysis and findings together.

Chapters 6 and 7 are based on the visitor survey and concentrate more on what influences or constrains responsible behaviour. Chapter 6 takes five actions identified as being responsible and asks tourist if they have or have not demonstrated these actions and why. Chapter 7 looks at the role of communication in influencing behaviour and tests a conceptual framework taken from social psychology and based on Kohlberg's Stages of Moral Development. Chapter 8 is a summary and discussion that distils the findings from the preceding chapters. The research questions and objectives are revisited and the key findings are summarised; contributions to theory, policy and practice are suggested as are recommendations for further research and the thesis is concluded in this chapter.

1.7   Conclusion

In summary, this research has taken the negative impacts of tourism development as a starting point and more specifically seeks to understand how the problematic impacts of tourism can be addressed. The focus of the study asks how and why a tourist can mitigate their impacts or, what makes a tourist behave responsibly, or not, in the context of New Zealand. In addressing this question responsible tourism is first defined for this context and actions representing responsibility are developed. A conceptual framework is drawn from tourism management literature and from social psychology and ethics. The research takes a broad view of responsibility and encompasses aspects of environmental, economic and socio-cultural behaviour. A range of methods is used. Although the research is based largely on data gathered at two case study sites, Kaikoura and Rotorua, the results are applied and analysed in the context of New Zealand.

Tourists, both international and domestic, can make a difference for better or worse. For a destination such as New Zealand the impact of the tourist should not be underestimated. Tourism is New Zealand's biggest export earner (Burton 2004), with tourists contributing some $16.5 billion to the economy in the year ending 2003 (Statistics New Zealand 2004). Given this significance it makes sense that tourism and tourists in New Zealand are carefully managed. The tourist, it will be argued, can take a holiday and still make a difference, reducing their negative impacts and increasing the positive. The tourist can make a difference on a global scale, by for example, buying sufficient trees to make their flights carbon neutral, or on a local scale, by buying locally grown produce. Such acts are to be encouraged, and understanding what facilitates or hinders these behaviours is crucial to our continuing practice of responsible tourism. This study does not make claims to account for or explain all the problems of tourism, and this thesis should be seen as a starting point, rather than the final word and is limited to studying a small number of responsible actions undertaken by tourists. Understanding what hinders or facilitates responsible behaviour of all the other key stakeholders, though equally important, will not looked at here. Nevertheless, it is the tourist who is taken as the starting point for this thesis and it will be seen that their contribution is to be taken seriously and to be encouraged. The following chapter introduces the subject of sustainable tourism and responsible tourism in further detail, looking at

examples of responsible tourism in practice by all the key stakeholders including the tourists themselves. The chapter will also suggest possible influences and constraints on responsible tourist behaviour and will explore a conceptual framework from which to develop the research.

2.0   Literature Review

2.1   Introduction

The preceding chapter has identified that the activity of tourism can bring about both positive and negative impacts and has set out the research objectives and scope.   The chapter also makes the point that the tourist is overlooked in the responsible tourism debate.   The primary objective of the research is to establish what influences or constrains responsible behaviour while on holiday. The initial purpose of this chapter is to put the concept of responsible tourism and the responsible tourist, and the issues surrounding them, in context and to justify why, among a plethora of alternative tourism modes, responsible tourism has been isolated for study.   The chapter then identifies factors that can help in understanding what influences a tourist to behave or not behave responsibly. Gaps in the study of responsible tourism/tourists are identified and this will help to shape and refine the direction of the research questions.   Relevant theory will be reviewed which will contribute to the construction of a conceptual framework. The concepts will provide an essential structure for the empirical stages of the research and the subsequent analysis.

At a recent conference on tourism research, Professor Doug Pearce challenged the tourism researcher to draw on and link to wider, and often non-convergent literatures (Pearce 2004).   Taking such an approach, the literature in this chapter looks at possible influences and constraints on responsible behaviour, and uses a triangulated framework which draws on multi-disciplinary literature from ethics and ethical reasoning, social psychology, marketing and cultural studies as well as from the tourism literature on interpretation, codes of conduct, motivation and visitor management.   The challenge then for this literature review has been to find the balance between the breadth of context and the depth of detail from which pertinent points have been synthesised.   In looking at the bigger picture and all the interrelated factors that inform the study of responsibility it is possible to build a broad and holistic understanding of the influences on responsible behaviour.   However, while this may be the strength of this study it has meant that the researcher has had to comprehend a number of academic disciplines.   It is hoped that in the following pages this broad view

does more to inform the big picture than to highlight the challenge of taking on wider disciplines.

This chapter is split into two main parts. The first part covers the context and background of the thesis and consequently Section 2.2 takes an historical look at sustainable development and sustainable tourism development and at the range of 'alternative' types of tourism that have arisen as a suggested means of practising sustainable tourism. Section 2.3 documents the development and current definitions and Section 2.4 the applications of responsible tourism by all the key stakeholders. Section 2.5 deals with possible influences on tourist behaviour and Section 2.6 provides the conceptual framework for understanding the empirical stages of the thesis. The chapter is summarised and concludes in Section 2.7.

2.2   Sustainable Development and Sustainable Tourism Development

2.2.1 The history of sustainable development

In order to understand why responsible tourism has been posited as an antidote to the negative impacts of tourism, we should look first at the broader debate and concepts of sustainable development and sustainable tourism development from which responsible tourism has emerged. Although the concept of conservation per se is not new (Hall 1998), the recent awareness of environmental issues can be traced to 1972 and the first United Nations summit to consider the issues of the impact of humanity on the world. The summit placed the conservation of the environment into the spotlight of public awareness and it remained on the political agenda throughout the 1970s, gathering momentum during the 1980s. This increased interest was manifested in Our Common Future, or the Brundtland Report as it is commonly known, where the term sustainable development entered popular use. The report defines sustainable development as " . . . development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs (World Commission on Environment and Development 1987: 2). Since the 1980s the global community has staged the 1992 UN Conference on Environment and Development in Rio which produced Agenda 21, a global, national and local action plan for sustainable development, and

more recently the 1997 Kyoto Protocol, a global agreement to reduce carbon emissions.

2.2.2 The history of sustainable tourism development

The principles of sustainable tourism development have grown in parallel with sustainable development. Among some of the more significant and influential events are the 1973 Pacific Asia Travel Association (PATA) conference 'Tourism Builds a Better Environment' followed by the World Tourism Organisation (WTO) publication of the Manila Declaration on World Tourism in 1980 and the adaptation of Agenda 21 for the travel and tourism industry (World Tourism Organisation no date). In 1995 the World Conference on Sustainable Tourism held in Lanzarote produced the principles for sustainable tourism (World Conference on Sustainable Tourism 1995) and in 1999 the United Nations Commission on Sustainable Development recommended national governments, together with the private sector and stakeholders, work towards the formulation and adoption of a global code of ethics for tourism as recommended in the Manila Declaration.   In 1999 the resulting ten point Global Code of Ethics for Tourism was approved unanimously by the WTO General Assembly meeting in Santiago in October 1999 (World Tourism Organisation 2005b).

The theory of sustainable tourism development has also been studied and developed in the academic literature (Smith and Eadington 1992; France 1997; Hall and Lew 1998; Middleton and Hawkins 1998; Swarbrooke 1999). However, as Garrod and Fyall (1998) observe, consensus on a definition for sustainable tourism development has not yet been reached (see Garrod & Fyall, 1998 for range of definitions).   In its simplest definition, sustainable tourism adheres closely to the wording of the Brundtland Report from which it has evolved - tourism which " . . . meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future" (World Tourism Organisation no date). However, the simplicity of this definition may be both its strength and its weakness; it is easy to understand yet to some extent it is open to interpretation.   McKercher (1993) cautions that without consensus and consolidation of terms both industry and conservation movements can use the definition to " . . . legitimise and justify their existing activities and policies although, in many instances, they are mutually exclusive . . . thus exacerbating

rather than resolving development/conservation conflicts" ((McKercher 1993: 131).

Farrell (1999) and Garrod & Fyall, (1998) have urged that the problems of uncontrolled tourism development are such that action cannot be delayed until a universal definition of sustainability has been agreed and that the theoretical study of sustainable tourism has matured sufficiently to move beyond intellectual argument. Godfrey (1998: 214) circumvents the debate by suggesting that sustainable tourism is " . . . not an end in itself, nor a unique or isolated procedure, but rather an interdependent function of a wider and permanent socio-economic development process". To draw on an analogy of travel, sustainable tourism development is a journey rather than a destination, and even though it is not yet known exactly what the destination will be like, that is not sufficient reason to delay the journey to get there. It is the journey itself that is important. Responsible tourism is part of that journey.

2.2.3 Why responsible tourism?

If sustainable tourism development is, as Godfrey (1998) argues, a process, then it is logical to identify the appropriate means with which to engage in that process. Such means have been reflected in the host of new terms and types of 'alternative' tourism that have evolved from the theory of sustainable tourism development as solutions to the problems of tourism. These alternatives include ecotourism, green tourism, community tourism, fair-trade in tourism, new moral tourism, ethical tourism and, the subject of this thesis, responsible tourism. Why, of all these, concentrate on *responsible* tourism?

Primarily, it is argued below, the use and adaptation of these types of tourism are limiting and misleading. To begin with the example of ecotourism; firstly the term ecotourism itself is restrictive. The prefix eco, comes from the word ecology, which relates to biological organisms, and this gives the impression that the main consideration is the environment. In fact the issues relating to the negative impacts of tourism are far broader. Secondly, definitions of ecotourism reinforce this biological bias. The International Ecotourism Society's website describe ecotourism as "responsible travel to natural areas that conserves the environment and improves the well-being of local people" (International Ecotourism Society 2004). The problem with this definition is that the term only

covers responsible travel to natural areas, excluding travel to any other area. Fennell (2003), has summarised 15 key definitions of ecotourism dating from 1987 to 2003 as can be seen in Table 2.1. At a glance, it is easy to see that of the 15 definitions selected to compile this table the top three principles of definition relate to nature, conservation and reliance on parks and protected areas.

Table 2.1:   Comparison of selected ecotourism and nature tourism definitions

Main principles of definition															
	Definitions														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Interest in nature	✓	✓			✓	✓	✓	✓		✓	✓			✓	✓
Contributes to conservation			✓		✓	✓	✓	✓	✓	✓			✓	✓	✓
Reliance on parks and protected areas	✓		✓		✓	✓		✓	✓				✓	✓	✓
Benefits local people/long-term benefits			✓		✓	✓	✓		✓				✓	✓	✓
Education and study	✓	✓	✓				✓				✓			✓	✓
Low impact/non-consumptive					✓							✓	✓	✓	✓
Ethics/responsibility				✓					✓	✓					✓
Management					✓			✓			✓			✓	✓
Sustainable								✓			✓			✓	✓
Enjoyment/appreciation	✓				✓									✓	
Culture	✓				✓									✓	
Adventure			✓												
Small scale												✓			✓

Source: (Fennell 2003: 25)

A third and final criticism of the use of the term ecotourism is that it could mislead those who participate in it to believe that the prefix 'eco' implies a better kind of tourism.   In fact ecotourism has been criticised as it can still cause negative impacts that need management (Wheeler 1994; Boyd and Butler 1996; Mann 2000). Ecotourism draws tourists into fragile, remote and marginal areas which may be more vulnerable to the impacts of tourism and, as Cater (1993: 89) observes, even with the best intentions " . . . there is no example of tourist use that is completely without impact". The fashionable prefixing of tourism with 'eco' may simply mitigate and justify any associated negative impacts, and those who choose ecotourism may be purchasing little more than a clear conscience, participating in what Cater (1993) refers to as 'ego-tourism'.

Green tourism can also be criticised for the nature-biased connotations it evokes. Regardless of whether the term 'green tourism' is intended to encompass social issues as well as environmental, the term 'green' is widely understood to mean concern with or supporting the protection of the environment. This is evident in Swarbrooke's (1999) description of the Green Tourist outlined as follows:

Table 2.2: **Shades of green tourist**

Not at all green	Light green			Dark green		Totally green
Read what brochures say about green issues and sustainable tourism	Think about green issues and try to reduce normal water consumption in destinations where water is scarce, for example	Consciously seek to find out more about particular issues and to become more actively involved in the issue, by joining a pressure group, for example	Use public transport to get to destination and to travel around, while on holiday	Boycott hotels and resorts which have a poor reputation on environment-al issues	Pay to go on a holiday to work on a conservation project	Not take holidays away from home at all so as not to harm the environment in any way, as a tourist.

Source: (Swarbrooke 1999)

While this illustration is useful in that it recognises there are different levels of 'greenness', as Swarbrooke points out, its weakness is that it focuses *only* on green or environmental issues. According to this example the totally green traveller would not go on holiday at all, but clearly this would have a negative effect on economies that rely heavily on tourism. Furthermore, this polarised view of green tourism is over simplistic in that it does not allow for anything more complex than a linear progression from light green to dark green. Where, for example, would a tourist who had paid to work on a conservation project but who had used private transport to get there be placed? And would a tourist who had not gone on holiday at all because of financial circumstances, rather than ethical beliefs, still be classified as totally green?

As for the limitations of other terms, fair-trade in tourism concentrates largely on tourism in developing countries, and also has yet to be satisfactorily defined (Cleverdon and Kalisch 2000). Community tourism, as defined by Mann (2000), also refers primarily to developing countries. New Moral Tourists are described as the antithesis of mass tourists, searching for " . . . enlightenment in other places, and a desire to preserve these places in the name of cultural diversity and environmental conservation" (Butcher 2003: 8). While this is a broader term

which accommodates cultural and environmental interests as well as developed and developing countries, new tourism is a niche market and this style of travel is estimated to contribute well below 10% of total tourism in the foreseeable future (Butcher 2003). Which still leaves the problem of the remaining 90%.

The question that arises with so many of these terms described as an 'alternative tourism', is alternative to what? An alternative to mass tourism maybe. Although Poon (1993) and Urry (1995) both argue that mass tourism is coming to an end, tourism, in whichever way it is practised or presented, is still massive. This research argues that all kinds of tourism, mass or niche, can be damaging and therefore all forms of tourism, including the alternative, should be made responsible. This is supported in the literature by Cleverdon and Kalisch, (2000: 182) who state that "Ethics in tourism should not be confined to an expensive niche market for sophisticated 'ego-tourists' " and by Budeanu (2005: 92), who writes that sustainable tourism cannot be achieved through 'alternatives' to mainstream tourism, but that tourism in general needs to " . . . incorporate more responsible policies and practices". Responsible tourism fills the gap that the alternatives leave, as a way of incorporating better practice into all sectors of the market. Husbands and Harrison (1996: 2) clearly capture this view stating that responsible tourism is not a niche tourism product or brand, but a " . . . way of doing tourism" – any kind of tourism.

Although responsible tourism has been isolated as the subject of this study there is, however, a convergence of terms. New moral tourism is described as, among other things, ethical tourism (Butcher 2003). Lea (1993) coins the phrase 'responsible tourism' when referring to ethics, Mann's (2000: 207) glossary of terms reads 'ethical tourism see responsible tourism' and Goodwin and Francis (2003) also conjoin the terms responsible and ethical. Although the two terms 'ethical' and 'responsible' are taken to be synonymous, this research favours the term 'responsible tourism' for the following reason. Taken from the Oxford English Dictionary 'ethical' means 1. relating to moral principles or the branch of knowledge concerned with these and 2. morally correct. 'Responsible' however has a complex and broader meaning more applicable in the context of this study. According to the dictionary definition responsible means 1. having an obligation to do something, 2. being the cause of something, 3. being morally accountable for one's behaviour and 4. capable of being trusted. With regard to how this applies to the subject of this study, the tourist, the term 'responsible'

could implicate the tourist as both the cause and the solution to tourism's negative impacts. Furthermore, the term 'responsible tourist' is considered an easier label for the tourists themselves to understand rather than referring to them as 'sustainable tourists' or 'ethical tourists'.

Having taken some time to justify the choice of 'responsible tourism', the point should be made that the author is of the belief that many of the terms are little more than a discourse in semantics. Both Wheeler (1994) and Romeril (1994) are also aware that the problem of developing labels can stall the process of developing a solution, and that there is a danger of "being caught in the quagmire of jargon and debate" (Wheeler 1994: 9). With reference to the terms that describe new tourism (alternative, green and so on) Romeril (1994: 25) asks "what does it matter if the definition is not strictly appropriate? . . . Surely it is the philosophy, and not the semantics, that is important". Cooper and Ozdil (1992: 378) also recommend us to worry less about the label and more about the philosophy, stating "The way ahead is surely to view responsible tourism as a 'way of thinking' to ensure tourism is responsible to host environments and societies, and to worry less about terminology". However, academic tradition demands that we should label and define and there is wisdom in this. Defining our terms first ensures that, even if only for the time the reader takes to read this thesis, we will all be 'singing from the same hymn sheet'. To this end the following section presents some of the definitions of responsible tourism.

2.3   Definitions of Responsible Tourism and Tourists

2.3.1 Existing definitions of responsible tourism

Use of the term responsible tourism can be seen in the literature in the early 1990s in Smith's (1990) report on the 1989 World Tourism Organisation convened seminar on "Alternative" Tourism in Tamanrasset in Algeria. Forty tourism scholars from 13 countries, with an equivalent number of Algerian representatives, presented papers with the aim of defining the role and activities of alternative tourism. This alternative tourism was seen as socially responsible and environmentally conscious. It was decided that the term alternative tourism was best replaced by responsible tourism as the latter phrase was less ambiguous (Smith 1990). The definition was agreed as ". . . all forms of tourism

which respect the host's natural, built, and cultural environments and the interests of all parties concerned" (Smith 1990: 480).

In their introduction to <u>Practicing Responsible Tourism</u>, Husbands and Harrison (1996: 5) describe responsible tourism as follows:

> "the term responsible tourism does not refer to a brand or type of tourism. Rather, the term encompasses a framework and a set of practices that chart a sensible course between the fuzziness of ecotourism and the well-known negative externalities associated with conventional mass tourism. The basic point of responsible tourism is that … tourism itself can be practiced in ways that minimize and mitigate its obvious disbenefits. Product development, policy, planning, and marketing can all be instituted in ways to ensure that tourists, host populations and investors reap the long-term benefits of a vibrant and healthy industry".

In his review of this book Dowling (1997) comments that the title 'Responsible Tourism' is misleading as the book espouses the principles of 'Sustainable Tourism'. This somewhat misses the point of what responsible tourism is – tourism which puts into practice the principles of sustainability.

A more recent and prescriptive definition has been taken from the International Centre for Responsible Tourism (a research centre run from Greenwich University) as follows (International Centre for Responsible Tourism 2004):
Responsible tourism:

- Minimises negative environmental, social and cultural impacts,
- Generates greater economic benefits for local people and enhances the well-being of host communities, by improving working conditions and access to the industry,
- Involves local people in decisions that affect their lives and life chances,
- Makes positive contributions to the conservation of natural and cultural heritage and to the maintenance of the world's diversity,
- Provides more enjoyable experiences for tourists through more meaningful connections with local people, and a greater understanding of local cultural and environmental issues,
- Is culturally sensitive and engenders respect between tourists and hosts.

A final definition is taken from industry, from the website www.responsibletravel.com, an organisation that acts as an on-line portal enabling consumers to access trips and accommodation which have been pre-screened by the company for environmental, social and economic criteria. They define responsible tourism as ". . . projects which make a positive contribution to conservation and the economies of local communities, while minimizing the negative impacts that tourism can have" (Responsible Travel.com 2004).

From these definitions we can draw together some key points. Firstly, responsible tourism covers all forms of tourism, alternative and mass alike; secondly, it embraces a quadruple bottom line philosophy to contribute to and enhance local communities, cultures, environments and economies and minimise negative impacts in these areas; and thirdly, it benefits all those involved. Working with these definitions as a starting point, one of the key objectives of this research will be to develop a definition and refine it for the context of New Zealand.

2.3.2 Existing definitions of the tourist and responsible tourist

Tourists are defined by the WTO as " . . . persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business or other purposes". Although this is a broad and comprehensive definition, it might not be sufficiently fluid to accommodate all aspects of tourism, for example, a young person working their way around the world, or workers seeking summer jobs at a seaside resort (Holloway 1998). A more open definition is suggested as " . . . persons away from their immediate home communities and daily work environments for business, pleasure and personal reasons" (Chadwick 1994: 65). Whatever broader definition is given to the tourist, it has to be acknowledged that under this umbrella tourists are not a homogeneous group and many segmentations within the general banner of 'tourist' exist. These distinctions and the implications for responsible tourism are discussed further in Section 2.5.4 of this chapter.

As for the responsible tourist, there are few direct definitions to be found. Krippendorf (1984), for example, gives a description of what he calls the critical consumer as follows:

He chooses those forms of travel which are least harmful to the environment, which are least disturbing for the people and cultures of the tourist areas and from which they get the greatest benefit. He spends his money on those products and services about which he knows the origin and who will profit from their sale. He observes these principles when choosing accommodation, food, means of transport, visiting institutions, buying souvenirs. He takes time to prepare his journey and he stays as long as possible in the places he visits so that the experience may be a lasting one and that he may really identify with it.

(Krippendorf 1984: 132)

Sharpley (1994: 84), uses the label of responsible tourist, who he says " . . . seeks quality rather than value, is more adventurous, more flexible, more sensitive to the environment and searches for greater authenticity than the traditional, mass tourist". There are other references to 'good tourists' (Wood and House 1991), and 'green tourists' (Swarbrooke 1999). Swarbrooke, (1999) suggests not a definition of the responsible tourist, but a description of the responsibilities of the tourist:

Basic responsibilities of the tourist:
- The responsibility for obeying local laws and regulations,
- The responsibility for not taking part in activities which while not illegal, or where the laws are not enforced by the local authorities, are nevertheless, widely condemned by society, such as sex with children,
- The responsibility for not deliberately offending local religious beliefs or cultural norms of behaviour,
- The responsibility for not deliberately harming the local physical environment,
- The responsibility to minimize the use of scarce local resources.

In addition:

Extra responsibilities of tourists in relation to sustainable tourism:
- The responsibility not to visit destinations which have a poor record on human rights,
- The responsibility to find out about the destination before the holiday and try to learn a few words of the local language, at least,
- The responsibility to try to meet local people, learn about their life styles, and establish friendships,

- The responsibility to protect the natural wildlife by not buying souvenirs made from living creatures, for example,
- The responsibility to abide by all local religious beliefs and cultural values, even those with which the tourist personally disagrees,
- The responsibility to boycott local business which pay their staff poor wages, or provide bad working conditions for their employees,
- The responsibility to behave sensibly, so as not to spread infections such as HIV and hepatitis B,
- The responsibility to contribute as much as possible to the local economy.

These definitions do characterise the responsible tourist and as with definitions of responsible tourism we can see common themes repeated: that the responsible tourist is one who enhances and protects the social and physical environments that they visit while minimising the negative impacts on these environments, and who makes a positive economic contribution. However, a strong and concise definition is still missing from the literature, and furthermore, there is little or no attempt made at understanding what influences a tourist to be responsible. A further objective of this research will therefore be to develop a definition of the responsible and non-responsible tourist and to understand what has led to these actions.

2.4   Responsible Tourism in Practice

If we take Husbands and Harrison's (1996) definition of responsible tourism as a way of doing tourism, then it makes sense to get an overview of what actually *is* being done, in particular what is being done by the tourist to achieve responsible tourism and by others to enable the tourist to participate in responsible tourism. The purpose of the following section is to give a brief overview, looking at where responsible tourism has been put into practice. The section looks at the opportunities provided by other sectors for a tourist to be responsible, so the tourist is looked at in the context of the practices within the private sector, the public sector, and charities. Finally the current responsible practice of the tourist themselves is examined. As such, examples are given to illustrate where and how one might expect to see instances of responsible tourism in practice and where they may be absent, and what significance this might have for the tourist. It should be noted that this is not intended as a definitive catalogue of responsible tourism.

2.4.1 The private sector

According to Milton Friedman's essay printed in the New York Times (1970, cited in (Chryssides and Kaler 1993: 254))". . . there is one and only one social responsibility of business – to use its resources and engage in activities designed to increase its profits so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception or fraud." Applied to the travel industry, this philosophy certainly seems to be supported by Forsyth's (1996: 31) research which found that most tourism businesses were motivated by financial gain, and that many travel agents, carriers and hotels were hostile to any practice of sustainable tourism other than cost-cutting. The bottom line for many tourism businesses is to make money (Prosser 1992). Greason (1996), however, argues that industry can be seen to be acting responsibly and, in contradiction to Friedman's claim that business's prime motivation is to make profit, economic performance and ethical behaviour are not mutually exclusive. In support of this argument there are examples that tourism businesses are acting more responsibly, both at an organisational level and also as advocates for their customers to behave responsibly.

For example, in their survey of 42 London hotels, Knowles, Macmillan et al (1999) noted a high percentage of concern about environmental matters and a widespread awareness of environmental issues. Miller (2001: 595) has found that Lufthansa, BA, Kuoni and Thomson are " . . . not just looking at the issues commercially, but altruistically". In their <u>Social and Environmental Report 2001,</u> (British Airways 2001) BA clearly declare their commitment to sustainability and corporate social responsibility stating the view that ". . . we should be aiming to leave our natural and social environment in a better condition and that we should avoid actions which could destabilise the physical and social systems on which we all depend". A Tearfund survey of 65 UK tour operators (Tearfund 2001) shows that most operators showed examples of good practice, three quarters gave money to charities and half of the companies had responsible tourism policies. Of those who do not have policies, half said they might produce one in the future. Most recently, Exodus Travel has been awarded the Best Tour Operator (www.responsibletravel.com/Copy/Copy900024.htm 2004)

for the Responsible Tourism Awards 2004[1]. Exodus have focused on ingraining responsible tourism as a core company value by employing a responsible tourism manager, holding responsible tourism workshops for all employees and having responsible tourism as a standard agenda item at key meetings. Increasingly organisations are becoming accredited with some form of eco-labelling, albeit as a marketing or promotional tool, (Font and Buckley 2001). Many tour operators now also include codes of conduct or guidance on responsible behaviour for their customers.

These examples are among the more visible businesses to demonstrate responsible practices and they can be criticised. Wheeler (1991: 96) states "By clothing itself in a green mantle, the industry is being provided with a shield with which it can both deflect valid criticism and improve its own image while, in reality, continuing its familiar short-term commercial march". There are also those who believe that responsible behaviour is only in fear of negative PR and companies are paying 'lip-service' to social responsibility (Cleverdon and Kalisch 2000; Miller 2001). Knowles, Macmillan et al (1999) question whether any environmental programme demonstrated by the industry is for "philanthropic motives". A further consideration is that some tour operators believe that ethical holidays are negatively perceived by the consumer as too 'worthy' or 'moralistic' (Weeden 2005). However, regardless of the corporate motivation or perception, such measures do allow the consumer to choose a company that demonstrates corporate social responsibility and they do provide a starting point to encourage other businesses to do likewise.

There are also consumer guides for ethical holidays (Wood and House 1991; Elkington and Hailes 1992; Neale 1998; Mann 2000). Such guides enable the tourist to make decisions to choose a better provider. Unfortunately, however, those who may take an interest in 'green consumer' guides and display signs of ethical solidarity with 'green tourism' are likely to be those with higher incomes and levels of education, and the people most likely to suffer from inappropriate tourism developments can be excluded (Lea 1993).

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[1] The awards, in ten categories, are organized by online travel agent responsibletravel.com, in association with The Times, World Travel Market and Geographical Magazine – the magazine of The Royal Geographical Society

2.4.2 The public sector

As stated by Hall (2000), governments become involved with tourism for a variety of reasons, for example regional development, environmental regulation and marketing. However, governments' involvement in tourism is often dominated by economic motivation. As Western ideology moves towards a deregulated market the involvement of government has tended to become increasingly entrepreneurial, focussing on the promotion and marketing of destinations (Hall 2000) and the joint development of tourist attractions or facilities with the private sector (Pearce 1989). Of developing countries, Mowforth and Munt (1998) comment that governments are often under pressure to maximise foreign exchange. Whatever the stage of a country's development, Shaw and Williams (1998: 116) are unequivocal, and regard government's main involvement with tourism as " . . . an agent of economic development".

That said there are examples of governments demonstrating responsible practice with their involvement in tourism (See for example Cooper and Ozdil 1992; Harrison and Husbands 1996). A recent example of responsible practice is illustrated by the government of South Africa who are actively involved in the promotion of responsible tourism. Specifically, the South African Department of Environmental Affairs and Tourism, with the assistance of the Centre for Responsible Tourism, have drawn up the <u>Responsible Tourism Handbook</u> (Department of Environmental Affairs & Tourism (SA) 2003) aimed at tour operators. The handbook recognises that responsible tourism addresses the triple bottom line concept and accordingly divides its guidelines into the categories of economic, social and environmental responsibilities, offering practical advice on how each of these can be implemented. One of the key prompts the handbook uses to encourage engagement in responsible tourism is the tourist themselves. The handbook refers to the 'vigilant consumer' who ". . . wants to learn about the host country, reduce environmental impact and meet local people." The handbook continues "Destinations promoting good practice undoubtedly have a market advantage" (Department of Environmental Affairs & Tourism (SA) 2003: 6) as they will appeal more to this vigilant consumer.

As for local government, although Godfrey (1998: 213) comments in his study of UK local government that there is little research into sustainable tourism at this level, he does state that at a local government level ". . . on paper at least,

environmental and socio-cultural considerations are now examined more seriously". Indeed, the objectives of Agenda 21 (an internationally agreed framework within which to achieve sustainable development) have been widely recognised by both central and local government (Middleton and Hawkins 1998). A relevant example of local government practicing responsible tourism is demonstrated by Kaikoura District Council, one of the destinations chosen for this case study. Kaikoura District Council's Tourism Strategy (Kaikoura District Council 2002) shows a clear commitment to sustainable development and Kaikoura District has become the first territorial local authority in the world to achieve full status under the Green Globe programme.

As far as tourists are concerned they are unlikely to be aware of the role that either national or local government plays in managing their trip, and will fit into whatever framework is in place in whichever country they visit. While a tourist may choose a responsible provider in the private sector it is unlikely that they will choose to visit a country or destination on the basis of their government's responsible tourism policies.

2.4.3 The voluntary sector

Presenting a comprehensive and logical outline of all the charities and not-for-profit organisations involved in the practice of responsible tourism is no easy matter - there are any number of relevant organisations and charities that operate at a global, national or regional level and that have direct or indirect links to tourism, each having their own agenda and remit. Within this framework these organisations will have varying degrees of interest in responsible tourism and of influence on the tourist to behave responsibly. The extent of these combinations are illustrated by the examples in Table 2.3.

These various organisations employ a range of means with which they can practice responsible tourism, for example lobbying governments, organising targeted projects and campaigns, advocacy, education, research and the dissemination of information and codes of conduct (aimed both at the tourist and at the other key players). The crucial question to address in the context of this study is the extent to which any of these charities (and other organisations) influence the behaviour of tourists once on holiday (Turner, Miller et al. 2001).

Table 2.3: **Examples of voluntary sector involvement in responsible tourism**

Organisation	Type of Organisation	Geographical scope	Principal involvement in tourism	Involvement in responsible tourism	Example
World Tourism Organisation	UN Agency	International	Yes	Partial	Development Global Code of Ethics for Tourism
Association of Independent Tour Operators	Industry organisation	UK operators only, but with global reach	Yes	Partial	Development of Responsible Tourism Guidelines for its members
Voluntary Service Overseas (VSO)	Charity	International	No	Partial	In association with Tourism Concern, UK produced a video for use on Air 2000-First Choice flights to the Gambia raising awareness
Centre for Environmentally Responsible Tourism	Voluntary non-profit making organisation	UK based, but with global focus	Yes	Total	C.E.R.T.'s aim is to show how travellers can play a part in protecting the world's natural resources and develop a sustainable future for destinations and the travel industry
The International Centre for Responsible Tourism	Training and research centre	International	Yes	Total	Runs MSc in Responsible Tourism Management
The National Trust	Registered charity	National	No	Partial	Implicit in its operations as among other things the Trust manages tourist attractions and conserving heritage and preserving the environment for future generations are central to the Trust's mission
The Morecambe Bay Partnership	Registered charity	Local	No	Partial	Development of tourist Code of Conduct for the Morecambe Bay Walk

2.4.4 The community

As stated in Chapter 1, in many respects the tourist has an intimate relationship with the community. The tourist enters into the community and it is the community that prospers from the benefits that tourism bring, but similarly the host community has to " . . . pick up the pieces once the tourists are gone" (Sharpley 1994: 186). The community's involvement in tourism may be both to retain control over their environment, but also to maximise economic interests.

Unfortunately for some members of a community, particularly those whose views are not represented or who oppose tourism, the tourist's presence in the community will always be seen as a 'pest' (Aramberri 2001). Models such as

Doxey's Index of Irritation (cited in Shaw and Williams 1998) show that host attitudes towards tourism can develop from euphoria, through to apathy, annoyance and finally antagonism (see Figure 2.1). Although it has been demonstrated that attitudes towards tourism do not always follow this progression (Pearce 1989) it is still important to sustain the relationship between the host community and the guest. If the host does reach the final stages of annoyance or antagonism towards the tourist then they may no longer want them to visit. For his or her part the tourist will probably not want to visit a place where they are not welcome. This will affect their attitudes not only to subsequent visits, but will affect the decisions and opinions of potential customers (word of mouth is often cited as the most significant factor in destination choice (Fodness and Murray 1997)).

Figure 2.1:   Doxey's Index of Irritation

EUPHORIA

Initial phase of development visitors and investors welcome little planning or control mechanism.

Visitors taken for granted, contacts between residents and outsiders more formal (commercial), planning concerned mostly with marketing

APATHY

ANNOYANCE

Saturation points approached, residents have misgivings about tourist industry, policy makers attempt solutions via increasing infrastructure rather than limiting growth.

Irritations openly expressed, visitors seen as cause of all problems, planning now remedial but promotion increased to offset deteriorating reputation of destination.

ANTAGONISM

Source: Cited in (Shaw and Williams 1998)

There are numerous examples of where the community has become successfully more involved in tourism, many of which are presented in Mann's (2000) Community Tourism Guide. For a tourist, there is some guarantee that choosing one of these holidays will be responsible, as the holidays and organisations represented in the guide all have some level of community involvement and are believed to be beneficial to the local community. Of particular note to this thesis is the guide's inclusion of Maori tourism. They state "Maori tourism is well integrated into the mainstream tourism industry [and] generate[s] income for Maori communities and helps to preserve traditional crafts such as woodcarving" (Mann 2000: 128). Maori community involvement

in tourism is evidenced elsewhere as being successful and Cleverdon and Kalisch (2000: 184) use the example of the Aotearoa Maori Tourism Federation, set up in 1988 to "support the aspirations and needs of Maori involved in tourism as operators, as investors and as employees and to research and promote a Maori Tourism Product that reflects Maori culture authentically, interpreted by Maori who have a direct relationship with that culture".

The impacts of tourism on a community are also assessed in terms of the tourists in a recent comparative study of community adaptation to tourism in Kaikoura and Rotorua (Horn and Simmons 2002). Here some members of the community show mixed feelings about the consequences of inviting tourists into their midst. Interestingly at odds with Doxey's Irridex, where one would expect to find greater antipathy towards the tourist from the more developed resort, there is more tension associated with tourism in Kaikoura (a recently developed resort) than in Rotorua (a mature destination). One of the key issues of locals' attitudes towards tourism is that in a small community such as Kaikoura, international tourists in particular are easily identified, whereas the large number of domestic tourists in Rotorua are much harder to distinguish from locals. In Kaikoura there is a much higher ratio of tourists to hosts than in Rotorua and the problems that this causes, particularly with regard to the provision of infrastructure, is discussed in greater detail in Chapter 4.

2.4.5 The tourist

In contrast to the studies of the public and private sector behaving responsibly, there is little written on the responsible actions of the tourist. If anything, the tourist is almost always seen as a scourge. This author believes that this is not because such 'good' behaviour does not exist, but that it has not as yet been researched and documented. A good illustration of the absence of the role of the tourist in responsibility is found in Cooper and Ozdil's paper (1992). They clearly outline the role of government and of tour operators in responsible tourism in Turkey, yet while the tourist is discussed in terms of their relationship with the host, the role they play as part of the responsible tourism process is not clearly stated.

Swarbrooke and Horner (1999) report some anecdotal instances of 'green' tourist behaviour such as tourists not buying souvenirs made from animal parts,

not attending bullfights and not being photographed with monkeys and bears which are kept in captivity. There are also some instances of what they term 'dark green tourists' who take holidays that actively support and participate in environmental projects. However, they continue that few tourists appear to choose an airline based on environmental practice, boycott hotels which do not recycle, or campaign against the building of new theme parks and accommodation units that destroy wildlife habitats. As one would expect from the nomenclature 'green' tourist, these issues only relate to environmental concerns.

What other research there is tends to focus on what tourists intend to do or would like to do (Tearfund 2001; Goodwin and Francis 2003; Chafe 2004) and not on what they have done (Swarbrooke and Horner 1999). However, research does demonstrate that some tourists are demonstrating responsible intentions (Stanford 2000; Tearfund 2001; Weeden 2001; Goodwin and Francis 2003; Chafe 2004). For example in the 2001 Tearfund report Worlds Apart: A call to responsible global tourism (Tearfund 2001) it was found that 52% of those questioned in their survey said they would be more likely to book a holiday with a company that had a written code of conduct to guarantee good working conditions, protect the environment and support local charities and that 65% would like information from travel agents and tour operators on how to support the local economy, preserve the environment and behave responsibly when they go on holiday. The Association of British Travel Agents (ABTA) has found from a MORI poll in 2000 that 53% of those asked would be prepared to pay more money for their package holiday in order that workers in the destination could be guaranteed good wages and working conditions, and 45% were prepared to pay more to assist in preserving the local environment (Goodwin and Francis 2003). Again these good intentions are seen in a recent study Consumer Demand and Operator Support for Socially and Environmentally Responsible Tourism undertaken by the Center on Ecotourism and Sustainable Development (CESD) and The International Ecotourism Society (TIES) (Chafe 2004). The report details, among other things, a majority of tourists wanting to learn about social, cultural and environmental issues while travelling, who think that it is important that tourism does not damage the environment and who want hotels to protect the environment. However, only a small percentage of tourists who actually ask about hotel policies are reported; with even fewer changing plans due to responsible tourism issues. One third to one half of tourist surveyed were willing

to pay more to companies that benefit local communities and conservation (Chafe 2004).

The above research is valuable as it shows the extent to which tourists demonstrate good intentions. However, there are some problems with this type of research. Firstly, what is referred to as the thought/action problem (Locke 1983), that is there is a big gap between what people say they ought to do or what they think they ought to do and what they actually do: claims of concern for say the environment do not always result in actual behaviour (Carrigan and Attalla 2001; Mihalic 2001; Sharpley 2001; Doane 2005; Weeden 2005). Secondly, if responsible tourism is about doing rather than thinking about doing then this is very much an omission and should be addressed. Cleverdon and Kalisch (2000:173) rightly observe that further research into these good intentions is required: "Further research into attitudes and behaviour patterns of tourism consumers in relation to ethical issues needs to identify whether good intentions and ethical awareness would be translated into actual purchasing decisions". What is needed now is research that demonstrates why such good intentions are put into practice and in what circumstances.

2.4.6 Responsible tourism in question

Responsible tourism as it is presented so far sounds like a reasonable solution to the problems of tourism. It addresses the triple bottom line, can be applied to all types of tourism and is beneficial to all. The concept however does have its critics. According to Wheeler (1991: 96)

> Responsible tourism is a pleasant, agreeable, but dangerously superficial, ephemeral and inadequate escape route for the educated middle classes unable, or unwilling, to appreciate or accept their/our own destructive contribution to the international tourism maelstrom.

Wheeler further suggests that the social and environmental considerations of tourism come second place to economic growth. However, many communities make a living from tourism and any drastic reduction in the growth of tourism upends the balance in favour of the environment and community over the economic benefits. He continues that the real problem of tourism is the growing number of tourists (Wheeler 1991). Does this mean therefore that the only truly

responsible tourist is one who stays at home? This of course is an unrealistic solution. Again, where would this leave those communities who rely on the money that tourism brings?

Responsible tourism attracts further criticism as it is seen only as an alternative option to mass tourism. For example Wheeler (1991) states that the problems of tourism come down to the numbers and that responsible tourism as such is inadequate as an alternative option. Cooper and Ozdil (1992) also have reservations about the usefulness of responsible tourism. They state "To see responsible tourism as an alternative to mass tourism is unrealistic but to move the industry and consumer towards a goal of responsibility would be an important achievement" (Cooper and Ozdil 1992: 378). In response to this, we return to Husbands and Harrison's (1996) view that responsible tourism is not an alternative to mass tourism, but a way of practising any type of tourism. The dispute then lies not over the effectiveness of responsible tourism, but over the meaning of the term itself.

Finally, the philosophy of responsible tourism is also criticised by Butcher (2003: 142); tourism, he believes, should be all about enjoyment and " . . . requires no other justification". Krippendorf also believes that there needs to be tolerance for the tourist and that the tourist experience should be free from guilt because we need this time to recuperate (Krippendorf 1984; Campbell 2003). However, part of that guilt free recuperation can involve the feel-good factor of fair and responsible holidaying. "What has catapulted Fair Trade products into the main stream are not the altruistic principles of those with whom the idea originated but the more widespread desire among consumers to make themselves feel good. The aspiration to feel good is one of the main drivers of responsible tourism" (Goodwin and Francis 2003: 272).

Responsible tourism then may have its detractors. However, the alternative seems to suggest a downsizing of tourism, or even abstinence from holidays themselves. However, as previously questioned, where does this leave the communities who rely on the income of tourism, and the tourist who needs a break? Responsible tourism may not be the final answer, but the absence of a more satisfactory solution is no excuse to do the best we can in the meantime. The challenge now is to understand what motivates a tourist to be or not to be responsible.

2.5   Influences on Behaviour

Research has shown tourists to be well meaning and well intentioned towards the environment but these attitudes do not always result in actual behaviour. There has been little research that aims to understand why a tourist does or does not translate these good intentions in practice. Sharpley (2001) and Swarbrooke and Horner (1999) offer suggestions as to what might influence responsible behaviour, although this is not backed up with empirical data. Sharpley, for example, observes that the indicators of green behaviour are complex, should be based on individual products or activities, and relate to values and attitudes as well as more tangible situational factors such as cost, performance and required effort. Swarbrooke and Horner (1999), also suggest the motivations of the 'green tourist' as being linked to other factors. The straightforward motivations are:

- altruistic belief
- a desire to 'feel good' about their behaviour as tourists and
- peer pressure

Swarbrooke and Horner continue that these motivators may not always be converted into actual behaviour because of a range of key determinants including:

- the influence of pressure groups and media,
- the amount of income,
- personal previous experience,
- car ownership,
- personal interest in a particular issue,
- preference for a different type of holiday,
- membership of a particular organisation such as Greenpeace and
- advice from tour operators and the industry.

From these two examples we can see that behaviour is thought to differ from product and activity, that values and attitudes play an important role, but that these attitudes and values will interact with more tangible factors such as cost, perceived effort, information provided and so on. However, what is not clear is the extent to which each of these different factors is influential and how they can be conceptualised.

Based on the two outlines of Sharpley (2001) and Swarbrooke and Homer (1999), influences on responsible tourist behaviour in this literature review have been split into two categories – internal and external - as represented in Figure 2.2. The internal influences include values, ethics, motivations, culture, mindfulness, and the external influences include guidebooks, interpretation, codes of conduct, marketing, visitor management, information, education and communication.

Figure 2.2:   Suggested influences and constraints on responsible tourist behaviour

Internal:
For example
- Values
- Motivations
- Ethics
- Culture
- Mindfulness

External:
For example
- Interpretation
- Codes of conduct
- Visitor Management
- Marketing
- Information
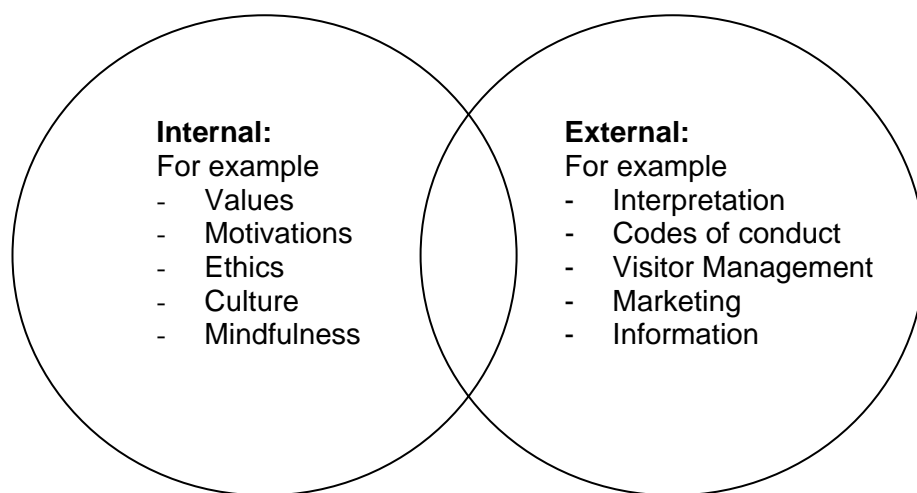
The two groups are not mutually exclusive and so a factor identified in one category could, to some extent, interact with a factor from a different category. For example, information may become assimilated over time as part of a person's values. There is also an ideological overlap of issues as they are discussed in the following literature, so although the subject of ethical concepts is presented in a discrete section as is the subject of ethics in tourism literature, the influence of ethics is woven throughout and reappears in, for example, the discussion on cultural influences. Culture and values are presented together, while the section of marketing discusses tourist typologies and encouraging the right sort of tourist to match the destination, which leads back to attracting the right sort of tourist with appropriate ethics and values.

2.5.1 *Motivations and travelling values*

> "Tourists often display peculiar behaviour in their new-found liberation, carrying on in a way that would be regarded as highly unusual and even bring censure and sanctions at home…Even elementary manners suddenly go by the board. Everything else is taken along, but manners are often left at home. Responsibility is rejected, egoism rules. And when entire groups of people behave in this way the result is bewildering.
>
> (Krippendorf 1984: 33)

What is it that motivates the tourist and what exactly is it about the nature of tourism and tourists that apparently causes such problems for the countries that receive them? There are those who want to escape their everyday lives and those who travel to discover. MacCannell (1999), for example, who believes that the tourist dissatisfied with his or her own superficial society searches for authenticity in the society of others, would cite the motivation of tourists as being to discover. Cohen and Taylor (1976: 114), alternatively, believe that escape is the primary reason for holidays, the holiday they say " . . . is the archetypal free area, the institutionalised setting for temporary excursions away from the domain of paramount reality". Dunn Ross and Iso-Ahola (1991: 227) combine the ideas of MacCannell and Cohen and Taylor, stating that " . . . seeking and escaping are the basic motivational dimensions of leisure behaviour". They continue that the two motivations are not necessarily mutually exclusive - tourists may both seek to escape and escape to seek within the same holiday.

What the tourist wants to seek or escape from may vary from tourist to tourist and further examination is required in order to understand why the tourist is problematic. Unlike the Grand Tourist, the modern tourist seeks not only knowledge but also pleasure, (Fodness 1994) and in this pursuit of pleasure may satisfy the self rather than social norms (Gnoth 1997). The desire to escape may also encompass a relinquishing of responsibility from everyday life, with tour operators, guides and accommodation providers perceived as a surrogate parent who takes care of everything (Pearce 1982; Urry 1990; Chambers 2000). This release from responsibility can foster anti-social behaviour as the tourist gets away from the constraints of home to a " . . . setting in which irresponsible behaviour may be deemed acceptable" (Josiam, Hobson et al. 1998: 503). Dann (1977, cited in Ross 1994: 21) concurs, stating that tourists can " . . . indulge in kinds of behaviour generally frowned on at home".

France (1997: 3) also suggests that a tourist may behave differently while on holiday as " . . . a tourist is on holiday from his normal life". While Swarbrooke comments: "Perhaps, tourists who may take sustainable development seriously in their everyday lives, believe that their annual vacation is the only time when they can behave hedonistically, without the need to be responsible" (Swarbrooke 1999: 11).

Whether seeking pleasure or escaping responsibility and constraints, in the final analysis Müller (1997: 32) blames the difficulties of achieving sustainable tourism on an increasingly hedonistic philosophy stating that despite " . . . more environmental consciousness, the trend towards indulging in pleasure and enjoyment and living life to the full continues virtually undiminished". Even the ecotourist can be seen as hedonistic, satisfying their cognitive needs as opposed to the more sensual needs of the 'club-Med' type (Fennell and Malloy 1999).

If the literature is to be believed, people abandon their values when on holiday and practise types of behaviour not generally condoned at home. Motivations both to escape and discover may help explain a good deal of this behaviour, however, as Crompton (1979, cited in Pearce 1982:64) comments ". . . to expect motivation to account for a large variance in tourist behaviour is probably asking too much since there may be other interrelated forces operating". Ethics is one of these interrelated forces.

2.5.2 Ethics and tourism

"Ethics is that branch of philosophy which investigates morality: the varieties of thinking by which human conduct is guided and may be appraised. It looks at the meaning, therefore, of statements about the rightness and wrongness of actions; at motives; at blame; and fundamentally at the notion of good and bad."

(Simmons 1993: 117).

As such, ethics may provide a sound theoretical basis to underpin research seeking to understand the tourist's behaviour to act or not to act in a responsible manner. However, despite the evident importance of ethics in addressing questions of 'right' and 'wrong' in the travel context, its application to tourism has become an academic field of interest in the past decade or so (Prosser 1992; Wheeller 1992; D'Amore 1993; Lea 1993; Wheeller 1994; Hultsman 1995; Walle

1995; Greason 1996; Payne and Dimanche 1996; Malloy and Fennell 1998; Fennell and Malloy 1999; Fleckenstein and Huebsch 1999; Weeden 2001; Goodwin and Francis 2003; Holden 2003; Smith and Duffy 2003; Weeden 2005). Furthermore, compared to the literature on tourism impacts, there is relatively little literature on the ethics of tourism, and many of these works point to this deficiency and to the need for further research (Wheeller 1992; Wheeller 1994; Greason 1996; Payne and Dimanche 1996; Malloy and Fennell 1998; Fennell and Malloy 1999; Weeden 2001; Fennell 2003; Holden 2003).

The content of some of these studies is also limited and the individual ethics of the tourist are rarely discussed. For example, some studies focus on the teaching of ethics as part of the content of tourism courses (Wheeller 1994; Hultsman 1995). Holden (2003) concentrates on environmental ethics from the point of view of industry, government and community, with little mention of the tourist. Other studies examine a broad range of ethical issues by and large from the point of view of industrial ethical responsibility (Wheeller 1992; Greason 1996; Fennell and Malloy 1999; Fleckenstein and Huebsch 1999; Weeden 2001). These ethical issues relate to impacts on the environment, and relationships with the host communities, and fairness to employees and marketing. Payne and Dimanche (1996) give a comprehensive overview of ethics in tourism, including the ethical obligations of the tourist industry towards the environment, the community, their employees and to the tourists. The tourists are also, if only briefly, discussed in terms of their responsibilities towards the environment, host communities, industry employees and each other. Although Prosser (1992) makes mention of the role of the tourist in ethics, again the debate is limited and focuses on the difficulties of a tourist to be ethical on account of their motivation to be free and get away from it all.

Ethics and the tourist are raised in Smith and Duffy (2003) who discuss among other things the host/guest relationship and travel to oppressive regimes. Typically, however, the ethics debate only really touches on the tourist with regards to the industry's ethical obligations to the tourist (i.e., to make truthful representations in their marketing, (Hultsman 1995; Greason 1996; Fleckenstein and Huebsch 1999) or truth in menu, marketing or alcohol liability (Wheeller 1994) or the ethical content of codes of conduct (Malloy and Fennell 1998). Even in the wider marketing literature the study of ethics focuses on the corporate rather than the individual's ethics and " . . . there has been little

research attention focussed on understanding the ethics of consumers, and the buyer behaviour attached to them" (Carrigan and Attalla 2001: 563). Of particular significance to this study is Weeden's (2001: 151) observation that " . . . research is needed to ascertain tourists' motivation for purchasing (or not purchasing) ethical holidays". However, the application of ethics to the individual (tourist) and the actions of a responsible tourist are far broader than merely buying behaviour i.e. choosing one brand over another or boycotting one supplier. Nevertheless, the ethics of the individual holidaymaker are worthy of further research.

2.5.3 Culture, values and attitudes

Having catalogued over a hundred different definitions of culture, anthropologists Kroeber and Kluckhohn constructed a comprehensive definition of culture:

> "Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted … the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditioning elements of future action".

> (Kroeber and Kluckhohn 1952: 181, cited in; Reisinger and Turner 2003)

Using this definition we can draw two important points of note: firstly, that culture plays a role in action or behaviour, and, secondly, that values are the core of culture. Figure 2.3 below demonstrates diagrammatically the links between culture, values, attitudes and behaviour. It shows that culture, values and attitudes will influence behaviour and that behaviour in turn is a manifestation of cultural values and attitudes.

Figure 2.3:   Influence of culture on behaviour
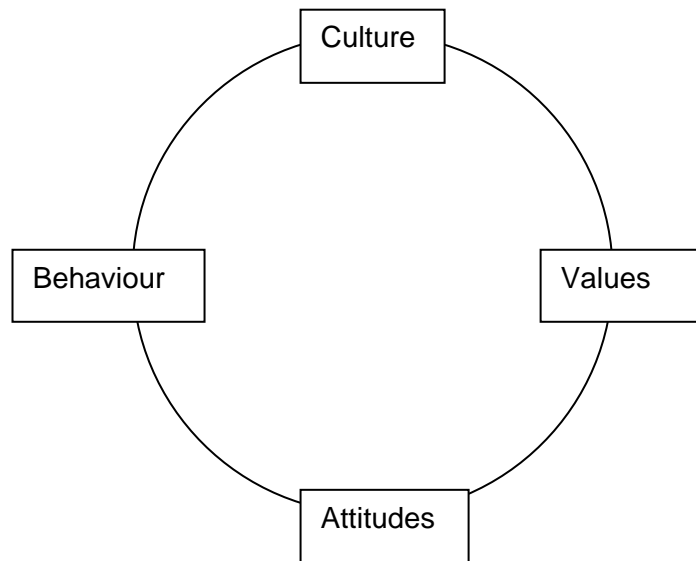
Source: (Adler 1997: 16)

Hofstede (1980) also links culture and the values held by its members, stating that culture is rooted in values, while for Rokeach (1973), the differences in culture are related to differences in these cultures' underlying value systems. Culture and values then are inextricably linked and it is these values that form the core of other aspects of an individual such as behaviour, norms and rules, and attitudes and perceptions (Reisinger and Turner 2003). These aspects are presented below, however, it is values which are the overriding influence on behaviour:

- Values and behaviour – values prescribe behaviour that members of the culture are expected to perform (Samovar and Porter 1988). They specify which behaviours are important and which should be avoided. Values are superior to behaviour.

- Values, rules and norms – values provide a set of rules for behaviour (Samovar and Porter 1988) which guide that behaviour. Values are more personal and internal than rules and norms, and they can better explain behaviour than rules and norms. Values are superior to rules and norms.

- Values, attitudes and perceptions – values are related to attitudes as they contribute to the development and content of attitudes (Samovar and Porter 1988). Attitudes are focused on specific objects and

situations, whereas values refer to single beliefs that focus on general objects and situations (Rokeach 1973). Values are seen to be better predictors of behaviour than attitudes.

Like ethics, values guide individuals as to what they should or should not do.

> "… reduced to essentials, values are "conceptions of the desirable". That is, values are beliefs as to what is good, best, and right, and their opposites – bad worst, and wrong. . . value is a felt sense of . . . how things ought (or ought not) to be."

> (Kilby 1993: 32)

Cultural values can, to some extent, be attributed for tourist behaviour both in terms of how the host/guest relationship is approached and how the tourist impacts on the environment.

As far as social interaction is concerned, Pearce (1982) explores the problems that hosts and guests can encounter when they come into contact with different cultures, pointing to the culture shock that mismatched cultures can experience and the ensuing negative feelings of mistrust and suspicion. There are several other studies which illustrate these issues (for example: Stringer 1981; Pearce 1990; Reisinger 1997). Pearce (1990) reports that both hosts and guests at homestay accommodation reported the difficulty of dealing with people from different cultural backgrounds, and Stringer (1981) also documents tension between hosts and guests with different cultural backgrounds at a British bed and breakfast establishment. Brislin (1986) observes that tourists may easily recognise that a demonstration of happiness is an appropriate response, but that the way of displaying even such a fundamental emotion may be different in the host's country thus contributing to the sense of unease with others' culture. Despite these problems, Hofstede (1980) believes that there are also the benefits of intercultural awareness, friendship and exchange and on balance, that these outweigh the disadvantages.

As for culture and the environment, in his essay A Sand County Almanac, Aldo Leopold (1966) states that the individual is a member of a community whose instincts prompt him to compete for his place in the community but whose ethics prompt him also to co-operate. The land ethic enlarges the boundaries of the notion of community to include soil, water, plants and animals, i.e. the land.

Viewing the land, he states, as part of our own community shifts our perspective from conqueror of the land, to fellow citizen with the land. Accordingly, moral persons would intuitively understand which actions were or were not beneficial to the community or the land. With regards to culture and the environment, Kang and Moscardo (2005) find correlation between different cultural groups and their environmental attitudes.

However, as a visitor outside their own culture and community, a tourist may be unable to intuit what is right or wrong, what the correct attitude in a different environment should be. We are all members of the global community and, particularly in a shrunken modern world, we can expect to share common values (Smith and Duffy 2003). Given the importance of cultural norms and attitudes in guiding behaviour it is easy to understand how a traveller to a country with different cultural norms may be at a loss as to how they can express their values in an appropriate manner. Their core values may dictate that in their position as guest they should be polite and inoffensive and respect the environment of the country they visit, but how these same core values are enacted may no longer be relevant or appropriate in a different context. Their values may not be reflected appropriately by their behaviour as what is moral or good manners in one country may not be appropriate in another (Buss 1999) and it may even be inappropriate to impose these values in a different cultural system. Evidently well-intentioned tourists are in need of some guidance and these means of guidance are discussed in the following sub sections.

2.5.4 Market segments and visitor management

From a marketing perspective, Middleton and Hawkins (1998: 55) believe that sustainable tourism is achievable only through two guiding principles:

- "First understand (research) the characteristics and nature of the sub-sectors or segments at any given destination and target those that maximise environmental benefits and minimise environmental damage.
- Develop specific visitor management techniques to achieve the optimum sustainable balance of segments at the destination."

These two principles of visitor segmentation and visitor management are further explored in the following section; however, the environmental bias of

the first point should be noted. For sustainability to be achieved it is equally important to target tourists who produce the greatest economic benefit and who would have the least damaging effect on the society or culture as well as maximising environmental benefits and minimising environmental damage.

Market segments

Both Plog (1974) and Cohen (1974) have developed typologies of tourists' roles useful for segmenting the tourist market. Plog proposed that tourists could roughly be split into allocentrics, midcentrics and psychocentrics. The former prefers more unstructured, exotic holidays and more involvement with local cultures while the latter prefers packaged and familiar 'touristy' areas. Midcentrics, as the name suggests, lie between the two extremes, choosing holidays that offer new experiences but within a sufficiently safe and familiar culture.

Alternatively Cohen (1974) proposed four classifications:

- The organised mass tourist - dependent on the 'bubble' of the package
- The individual mass tourist – more autonomous than group 1.
- The explorer – seeks new areas, but wants comfortable accommodation etc.
- The drifter – avoids all types of 'tourist establishment'.

Whichever system of classification is preferred, the obvious point for Cohen is that different types of tourist will place different demands on destination locations. One effective way, therefore, of avoiding negative impacts is to consider the type of tourist encouraged to the destinations, and to match tourists with the most appropriate destination (Hall and McArthur 1993; Greason 1996). Tourists themselves also make distinctions between one tourist and another. Educated, experienced travellers may view tourists as anyone other than themselves and the term 'tourist' as an insult (Krippendorf 1984). Travellers work at something, while the tourist is passive and expects everything done for them (Boorstin 1964) and as more and more people become tourists, however, the less do they wish to be labelled as such (Sharpley 1994). Backpackers in particular are keen to distance themselves from the tourist label, preferring the term traveller (Riley 1988). Whatever the attitude of the tourist/traveller, these

different types may demonstrate different levels of responsibility or ethical viewpoints and further research is required to ascertain this (Fennell & Malloy 1999).

Gender is a further example of a demographic point of difference and may play an important role in influencing behaviour. This is demonstrated by Brown (1999) who noticed gender differences between those choosing to climb, or not to climb, Uluru – there is increased sensitivity to the climbing of Uluru noted from women respondents. Knapp (1985) observes that the outdoors has traditionally been a male domain with an emphasis on conquering the elements. He described men as more 'conquest' focused in the outdoors and women more 'connection' focused towards nature and the environment. A gender difference is also reported by Gilligan (1982). In her work on moral development she suggests that women show different stages of moral development from men, placing more importance on inter-personal relationships and being more caring and compassionate. Gender should certainly be viewed as a consideration in explaining responsible tourist behaviour.

Visitor management

Visitor management is a tool which permits access to tourist sites whilst also protecting the resource upon which the tourism is based. Developed from the principles found in outdoor recreation and leisure areas, visitor management refers to direct and indirect management (Lime 1979), while management for tourism has been described split into hard and soft measures (Page 2003). Direct/hard controls are based on regulation, limitation and restrictions and indirect/soft controls are based on incentives and interpretation, marketing and visitor co-ordination (Page 2003), see Table 2.4.

Direct/hard measures limit the individual's choice and there is a high degree of control; indirect/soft measures are based on influencing behaviour, the individual has freedom to choose and control is less complete (Manning 1999a). Indirect control is often seen as preferable because imposing such limitations and restrictions runs against the ethos of freedom, escape and recreation (Lucas 1982; Hall and McArthur 1993), however, visitors can be supportive of direct management practices when they are needed to control the impacts of recreation use (Manning 1999a). There are fundamental reasons why visitors

may not conform to desired behaviour, ranging from lack of knowledge about appropriate behaviour to wilful rule violations. Indirect management practices are more appropriate in the former (i.e. information and education) and direct management practices are more appropriate to the latter (i.e. the enforcement of rules and regulations) (Manning 1999a).

Table 2.4:   **Different visitor management practices**

Type of management	Example
Direct/hard	Impose fines
	Use of zoning
	Use of limits, restrictions and regulations
	Use of reservations
	Use of licensing
	Law enforcement
	Infrastructure policy and provision
Indirect/soft	Improve (or not) facilities
	Educate users
	Advertise (or not) certain areas
	Charge fees (either consistent or differential by zone, season etc.)
	Pricing incentives
	Creation of alternative routes

Source: (adapted from Manning 1999a; Russo 2002; Page 2003)

A final point to note is that visitor management not only directs and controls tourism but also plays an important part in providing visitors with opportunities to be responsible. In his discussion on responsibility, ethics and nature, Hooker (1992: 148) observes that constraints relate to the taking or bearing of responsibility. This constraint derives from the idea that "ought implies can… [but] If someone ought to take responsibility for something it must then be possible in practice for them to do so". Management, therefore, not only provides regulations, controls and barriers, but can and should also provide the opportunities to make the 'ought to' possible. It will be seen from the empirical research that often the constraint on responsibility is not the attitude or value of the visitor, but rather an external limitation.

Eco-labels

Eco-labels can be viewed as a marketing management tool to promote good environmental performance (Font and Buckley 2001) and a recent WTO study conducted in 2001 showed that there are over 7,000 certified products

worldwide (Desailly, Bushell et al. 2004). Despite their growth in popularity and seeming importance in assisting consumer choice for responsible organisations, their success should be viewed with caution. Confidence in the labels can be influenced by the competence and independence of the institutions who award and control the label (Lubbert 2001), and consumers are wary of the overall credibility of the label (Font and Tribe 2001; Lubbert 2001; Desailly, Bushell et al. 2004). Furthermore, their impact on influencing product choice and consumer behaviour is of some debate ". . . the eco-labelling of tourism products or organisations that satisfy particular indicators of environmental soundness will positively appeal to relatively few tourism-consumers" (Sharpley 2001: 54). This has been illustrated by Reisar and Simmons (2003) who noted a lack of response to Green Globe 21 (GG21) labelling in their experimental research. After raising awareness of GG21 through promotional displays at Christchurch Visitor Information Centre, there was no discernable increase in attention (measured by uptake of brochures) or of behaviour (purchase of products) of GG21 benchmarked members.

2.5.5 Information, education and communication

Cater and Goodall write that the " . . . tourists must understand a destination's 'sense of place' if they are to respect its environment and culture" (1997: 88). The key to this understanding and, perhaps therefore to responsible tourism, is thought by many to be education and the dissemination of knowledge (Krippendorf 1984; Gunn 1988; Eber 1992; Prosser 1992; Forsyth 1996; France 1997; Reisinger 1997; Luzar, Diagne et al. 1998; Boniface 1999; Broadhurst 2001) and is one of the main indirect visitor management tools discussed in the preceding section. Sources of commercial information which tourists consult prior to their holiday are shown in the literature to be brochures, guidebooks and the media (Gitelson and Crompton 1983; van Raaij and Francken 1984; Eber 1992; Fodness and Murray 1997). Other sources of information and communication are received and referred to in situ such as interpretation, codes of conduct, guidebooks and promotional literature. For the purposes of this research the focus is on information that is received in situ, as information received prior to a trip may be assimilated and become part of the attitudes and beliefs of an individual and these are covered elsewhere in the literature.

There is a vast literature on the study of information, but, these preceding literatures tend to be fragmented and there is little synthesis across subject matter. For example, interpretation and codes of conduct are two distinct areas that have been the focus of research attention. However, there has been little work that brings the two together and they have tended to be presented as discrete areas of academic study. Yet both seek to inform the tourist, and in particular they have been suggested as ways of informing tourists of responsible and appropriate behaviour. The content of the information presented through interpretation, guides or codes of conduct could be based on similar theoretical constructs or principles. Even within topics of interpretation there is fragmentation. Interpretation often focuses either on environmental and outdoor recreational situations (for example Aiello 1998; Ballantyne, Packer et al. 1998; for example Carter 2001a; Carter 2001b) or on cultural situations (for example Keelan 1993; Moscardo 1998; Howard, Thwaites et al. 2001). Although the two have been drawn together (see Hall and McArthur 1993) in empirical studies there is often only limited synthesis of the two. Interpretation studies also tend to focus on communication at the level of site management rather than destination management. The work that such literature presents has great value as it provides insight into the function and influence of education on behaviour. It is suggested in this thesis that these lessons can be applied in a broader context, across scale (site or destination), means (interpretation or codes of conduct) and content (environmental, social or cultural issues) to help further our understanding of responsible tourism.

There are several factors that have been identified as contributing to the effectiveness of communication. These relate to the way in which information is presented; how, where and by whom it is presented; the type of behaviour that is targeted by the information and by the recipient of the message. They are discussed in the following section.

Content of message

According to Roggenbuck (1992) there are three theoretical standpoints for communication:

- **Applied behaviour analysis:** Visitors can be informed of rewards or punishment that will be administered dependent upon visitor behaviour. Although sanctions can be useful they can create

negative feelings from recipients (Malloy and Fennell 1998; Carter 2001b)

- **Central route:** Relevant beliefs of visitors are modified through the delivery of substantive messages (i.e. reasoned messages). Such communication initiatives can influence people's attitude towards a given subject by informing recipients about the consequences of their actions. New or modified beliefs lead to desired changes in behaviour.

- **Peripheral route:** The message source or medium is key. Sources considered by visitors to be authoritative or powerful may influence behaviour while other messages may be ignored. The credibility of the source has greater effect than the content.

In addition, the content of messages can be founded in ethical reasoning, for example (See Malloy and Fennell 1998) or on stages of moral development (Christenson and Dustin 1989).

The recipient of the message

The recipients themselves will affect the success of communication for a number of reasons. Firstly, recipients may have high attention or they may have low attention to the messages. Where there is high attention to the message the central route outlined above is more appropriate and attitude change via this route is relatively persistent (Petty, McMichael et al. 1992). Where there is little attention to the message the peripheral route is more appropriate. However, the peripheral route does not have long-lasting effect on attitudes (Petty, McMichael et al. 1992). Secondly, the motivations and type of traveller will also be relevant. Explorers, it is suggested, are likely to be more receptive to interpretative experience while escapers, socialisers or sedentary visitors pose more of a challenge (Ballantyne, Packer et al. 1998). Finally, the values of the recipient will affect their response to the message. For example people with a high level of social responsibility are more likely to comply with information that explains the consequences of undesirable behaviour (Carter 2001b). Communications programmes should attempt to identify the common values held by the recipients of the message and align the messages accordingly (Carter 2001b) thus reaching a wider audience.

The targeted behaviour

Communication, it is found, will only be appropriate to guide certain types of behaviour. Behaviour such as careless action (e.g. littering), unskilled action (e.g. selecting an improper campsite) or uninformed action (e.g. using dead snags for firewood) may be amenable to communication (Manning 1999a). But communication may not be so effective for behaviours such as illegal activities (e.g. theft of artefacts or graffiti) or unavoidable activities (e.g. disposal of human waste) (Manning 1999a).

Mode, media and management

Effective communication is dependent on multiple channels or media, and strategies to encourage desired recreational behaviour patterns must include a wide range of management interventions in addition to communications initiatives (Mason and Mowforth 1995; Carter 2001b). Furthermore, information needs to be easily understood, should be well disseminated and widely promoted (Mason and Mowforth 1995). Finally, novelty, interaction, activity and personal interest are found to be effective for interpretative messages while repetition has been found to be related to decreased visitor attention (Moscardo 1996).

2.5.6 The means of communication

Communication then is very much linked with other factors that have previously been discussed, such as the values of the visitor and means of visitor management as well as the multiple channels and media that carry these messages. The following section discusses some of the media that carry these messages including interpretation, codes of conduct, guides and guidebooks.

Interpretation

In his seminal work, <u>Interpreting Our Heritage</u>, Freeman Tilden (1977: 3) describes interpretation as " . . . revealing, to such visitors as desire the service, something of beauty and wonder, the inspiration and spiritual meaning that lie behind what the visitor can with his senses perceive". More recently, and somewhat less romantically, interpretation has been seen as a useful tool in

visitor management that can modify and influence the behaviour of visitors (Manfredo 1992; Roggenbuck 1992; Hall and McArthur 1993; Moscardo 1998; Carter 2001a; Carter 2001b). Interpretation can relieve crowding and congestion, alter behaviour directly by giving information or indirectly by fostering appreciation, and can create public support for conservation (Moscardo 1996).

Interpretation is more than simply providing written information and in essence is about stimulating visitors' imaginations or emotions so that they engage in a positive way with the places that they visit through a variety of media and communication channels (Carter 2001a). The tour guide, for example, is a key provider of verbal information and as such can be crucial in brokering cross-cultural education (Pearce 1982), for promoting responsible behaviour (Linge Pond 1993), and for ensuring that the principles of responsible travel are implemented (Kelly 1997). They can also be influential in promoting appropriate behaviour (Medio, Ormond et al. 1997).

Although interpretation is upheld as a means for the effective management of visitors, Carter (2001a, 2001b) documents examples where interpretation has failed to produce the desired outcomes in terms of influencing visitor behaviour. In the light of this failure, Carter (2001b) points to the need for further research that examines responses and behaviour to interpretation in the field. The Theory of Reasoned Action is suggested as one way of understanding why interpretative messages are or are not successful (Fishbein and Manfredo 1992). It is suggested in this thesis that this theory as well as the Theory of Planned Behaviour could be used as a means to understand responsible behaviour in general and the theories are further explained in Section 2.6.1.

Codes of conduct

Codes of conduct attempt to promote a more responsible form of tourism (Mason and Mowforth 1996). Codes are produced by governments, communities, NGOs, religious and environmental groups and by industry and can be aimed at industry, government, hosts and tourists alike (Mason and Mowforth 1996; Malloy and Fennell 1998). Responsibility is manifest in two particular areas with codes targeting the environment and the culture of the host region (Mason and Mowforth 1996). One of the problems of codes of conduct in

general is that that they can appear admonitory or patronising, detracting from the relaxation of the holiday period (Mason and Mowforth 1995). Forsyth (1996: 14) quotes one tour operator who comments " . . . you don't want to go on holiday with your schoolteacher." Butcher (2003: 141) also criticises codes of conduct for spoiling the fun: "Attempts to formalise codes of conduct, and the constant appeals for deference to the interests of the host's 'environment' and 'culture' only contribute to a spirit of caution rather than one of adventure and discovery". Furthermore, behavioural control through sanctions may have an adverse effect on the quality of visitors' experience (Carter 2001b) and recipients of messages are believed to be more receptive to positive statements than to negative ones (Malloy and Fennell 1998). Clearly the way in which codes of conduct are presented is crucial to the way in which these messages are received, and the content of codes of conduct is an area which requires further research (Mason and Mowforth 1996: 168; Malloy and Fennell 1998).

Guidebooks

Guidebooks differ from interpretation and codes of conduct in that they are not specifically aimed at targeting a desired behaviour. That said, guides do hold some information for tourists on appropriate behaviour. For example Let's Go guidebooks have a section on 'The Responsible Traveller', and the Lonely Planet guide to New Zealand publishes the Environmental Care Code.

2.6   Emerging Theories for Communication and Management of Responsible Tourism

The following theories have been alluded to in the preceding section. They are covered here in more detail as they are identified as key concepts from which to understand influences on responsible behaviour.

2.6.1 The Theory of Reasoned Action and Theory of Planned Behaviour

The Theory of Reasoned Action (TRA), described in detail by Ajzen and Fishbein (1980), was developed as a framework with which to systematically investigate the factors that influence behavioural choices. The theory has wide applicability and adaptability as demonstrated in the 87 different behavioural

studies[2] catalogued by Sheppard and Hartwick et al (1988) but its use in tourism research so far is limited. The theory proposes that the immediate determinant of an individual's behaviour is influenced by their intentions to perform or not that behaviour. Intentions are influenced by two factors:

- personal attitudes towards performing the behaviour – the individual's beliefs that a given action will produce positive or negative outcomes
- subjective norms – this is the individual's perception of the pressure to perform or not a certain behaviour received from referents (important referents include specific individuals such as parents, spouse and friends or experts such as doctors).

To these two basic factors a third has been added (Ajzen 1988):

- perceived behavioural control – the individual's perception of the difficulty of performing the behaviour reflecting both past experience and anticipated obstacles

This third factor was added to accommodate obstacles and external interference which could affect the first two factors, and the use of all three factors collectively is presented as the Theory of Planned Behaviour (TPB) (see Ajzen 1988). The theory is represented diagrammatically in Figure 2.4.

Figure 2.4:   The Theory of Planned Behaviour
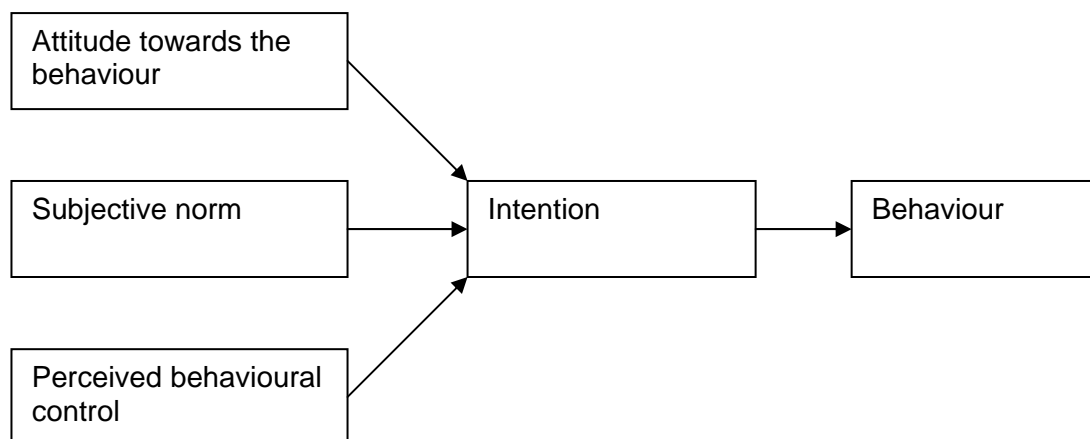
Source: adapted from Ajzen (1988)

To illustrate this model using the example behaviour of recycling, the strongest determinant of an individual recycling would be their intention to recycle. This would be influenced by their own attitudes towards recycling (i.e. whether they

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[2] These cover a diverse range of resultant behaviours, including for example intentions to conserve water, to lose weight, to cheat in college and to donate blood.

think this is a positive or negative thing to do), by the perceived pressure that referents exert on them (e.g. whether they perceive that their spouse/parents/friends think they should recycle) and by perceived behavioural control (whether they think that recycling will be difficult or time-consuming).

The Theory of Reasoned Action has been used in the wider field of tourism but mainly as an underpinning concept to understand the effectiveness of interpretative messages (Fishbein and Manfredo 1992). There is one example of the theory's wider use which uses the Theory of Reasoned Action to explore visitors' beliefs associated with their action of climbing Uluru in Australia (Brown 1999). In this research it was found that the theory was a successful tool with which to expose a range of insights into the attitudes and social influences predisposing visitors to engage in the culturally sensitive behaviour of climbing Uluru. However, according to Jackson and Inbakaran (2004), the Theory of Planned Behaviour has not yet been used in tourism research to explain tourism related behaviour. A further goal of this research is to apply the Theory of Planned Behaviour to the broader context of responsible tourism. The theory has been used as a crucial part of the theoretical framework to develop the research survey and is referred to again in Chapter 3.

2.6.2 Ethics - deontology and consequentialism

There are many branches of ethical reasoning but two in particular are dominant schools of thought: deontology and consequentialism. Although not the only moral theories which philosophy has put forward they are relevant to the context of responsible tourist behaviour because ". . . the principles they offer are clearly addressed to individuals, and intended as a basis for decisions as to what is the right thing to do in any particular situation" (Thomson 1999: 124).

Under the banner of consequentialism there are further sub-divisions of philosophical thought: hedonism and utilitarianism. Simply put, hedonism is concerned with maximising pleasure and minimising pain for the individual whereas for utilitarianism[3], the primary determinant of ethical conduct is the greatest good for the greatest number that results from one's actions (Brody 1983). Under the utilitarian branch of ethics are two further distinctions: act and

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[3] Originated by Jeremy Bentham in the late 18th century and advocated by John Stuart Mill in the 19th century

rule utilitarianism. Act-utilitarianism is focused solely upon the ends without considering the means while rule-utilitarianism argues that the greatest good for the greatest number must be achieved by following prescribed rules and acceptable means (Thomson 1999). Rule-utilitarianism is thought to be preferable for organising principles and rules of desired behaviour and for communicating messages targeting behaviour, as a rationale for that action is indicated (Malloy and Fennell 1998).

Deontology[4], on the other hand, proposes that certain actions are right or wrong. This approach describes ethical conduct as that which is in accordance with rules or the right means regardless of the consequences (Brody 1983). Deontology is often contrasted with consequentialism. Deontology would teach that the act of taking an innocent human life was wrong, no matter what the reason, while utilitarianism would recognise that innocent human life should not arbitrarily be taken, although it could be acceptable if taking that life was necessary to save the lives of many other innocent people. In its somewhat more prosaic application with regards to guiding tourism behaviour, deontology would not provide a rationale or justification for a certain action other than something being an obligation that one ought do as one's duty (Malloy and Fennell 1998).

Such ethical reasoning is evident in the codes of conduct analysed by Malloy and Fennell (1998). Their analysis of 40 codes comprising 414 statements shows that codes of conduct are generally deontological in nature (i.e. the recipient is told to do something because they should rather than providing the rationale for this action). However, research in the area of management ethics has emphasised the importance of rule-utilitarianism approaches to education, where an individual can learn through an understanding of the consequences of their actions (Malloy and Fennell 1998). The influence of deontological versus teleological ethics on the behaviour of the tourist is certainly worth applying beyond codes of conduct, for site-specific interpretation and for information about responsible tourism in general and for understanding motivations for responsible action.

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[4] Developed by Immanuel Kant in the late 18th century in opposition to the principles of utilitarianism

2.6.3 Kohlberg's Stages of Moral Development

The next concept to be examined here is that of morality and moral reasoning, a field which has been dominated by the work of Lawrence Kohlberg. The stages were originally intended to understand the progressive development of morals in children. Using a hypothetical moral dilemma, based on whether or not a man should steal drugs for his dying wife (see Kohlberg 1980), Kohlberg observed 50 males from the ages of ten to 28. He noted that, given the same scenario, the reasoning which the respondents offered in response to the scenario became increasingly more sophisticated as they grew older. The six stages are summarised in Table 2.5 below: it can be noted how these stages reflect typical western philosophical and ethical thought. For example stages 1 and 2 relate to the principles of hedonism, while the latter stages draw on utilitarian and deontological principles.

Table 2.5:   Kohlberg's Stages of Moral Development

Stage of moral development	Reasons for doing right
Preconventional morality 1. Fear of punishment	Avoidance of punishment, and the superior power of authorities
2. Maximising pleasure/minimising pain	To serve one's own needs or interests, what's an equal exchange, a deal, an agreement
Conventional morality 3. What significant others think	The need to be a good person in your own eyes and those of others. Desire to maintain rules and authority which support stereotypical good behaviour
4. What society thinks	Right is contributing to society, laws are to be upheld
Post-conventional morality 5. Social contract or utility and individual rights	Based on overall utility, the greatest good for the greatest number
6. Universal ethical principles	Belief as a rational person in the validity of universal moral principles, and a sense of personal commitment to them

Source: (adapted from Kohlberg 1976)

Kohlberg's theory has, however, been criticised for a number of reasons. Firstly, it is based only on a sample of 50 males, and Gilligan (1982) suggests that female moral development is different and will diverge from that of males at the post-conventional level, with women having greater emphasis on caring as the highest value. Secondly, Kohlberg's assumption that all cultures will follow the

same stages of moral development and that there are universal truths, morals and values has also been challenged, suggesting that there may be some cultural differences (see Snarey 1985). Snarey suggests that one should expect there to be some cultural nuances and that Kohlberg's existing stages can not accommodate such differences as, with particular regard to the post-conventional morality, these stages are based primarily on Western philosophy. Finally, although Kohlberg posits that there is consistency of moral reasoning from one context to another, this has been found not to be the case (see Carpendale 2000).

Despite these criticisms the stages of development have been applied to help understand interpretation found in National Parks management in the United States (Christenson and Dustin 1989). The stages along with their application for interpretation are presented in Table 2.6.

Table 2.6:   Stages of moral development and their application for interpretation

Stage of moral development	Application for interpretation
Preconventional morality 1. Fear of punishment	Interpretation threatens fine for behaviour that breaks the rules.
2. Maximising pleasure/minimising pain	Interpretation communicates personal costs and benefits with the behavioural prescription.
Conventional morality 3. What significant others think	Interpretative appeals must emphasise how behaviour will affect family, friends etc.
4. What society thinks	Interpretative appeals emphasise good citizenship.
Post-conventional morality 5. Social contract or utility and individual rights	Impacts and consequences of behaviour are described enabling the person to make an educated choice.
6. Universal ethical principles	Interpretative message communicates how compliance with the behavioural proscription characterises an ethically principled person.

Source: (adapted from Christenson and Dustin 1989)

Again, it would be worthwhile to research responsible behaviour according to the stages of moral development but as yet the application of Kohlberg's stages has been very limited in a tourism context.

2.6.4 Mindfulness and mindlessness

Mindfulness, and its opposite mindlessness, are a theoretical approach to social cognition and can be found in the work of Langer (1989). The argument presented by Langer is that in any given situation people can either be mindful or mindless. Mindless behaviour is described as automatic behaviour and has much in common with habit. "Habit, or the tendency to keep on with behaviour that has been repeated over time, naturally implies mindlessness" (Langer 1989: 28). Someone who is acting mindlessly will behave according to routine, clinging to rules and the categories that they are constructed from without question. Behaviour is controlled by context yet it is the mindset that determines how the context is interpreted. Mindlessness would not see an individual re-examining how a new context should be interpreted.

Mindfulness conversely is defined as:

> ". . . a state of mind that results from drawing novel distinctions, examining information from new perspectives, and being sensitive to context…When we are mindful we recognize that there is not a single optimal perspective, but many possible perspectives on the same situation."
>
> (Langer 1993: 44)

Mindful individuals are receptive to new information and to new points of view. They pay attention to both situation and to context. Breaking from the constraints of single-minded categorisation allows greater empathy with others and keeping an openmind to behaviour makes change become more possible (Langer 1989).

The theory of mindfulness has been applied to the study of tourism (Moscardo 1996; 1997). Of particular relevance to this thesis is Moscardo's (1996) application of mindfulness to interpretation. This study looks at the use of interpretation in making visitors mindful. Interpretation, she says, can produce mindful visitors who are " . . . active, interested, questioning and capable of reassessing the way they view the world" (Moscardo 1996: 382). Interpretation which successfully achieves mindful visitors, will be varied, multi-sensory and vivid and the context or exhibit are novel, and will be unexpected or surprising. It is this unexpected context which helps to produce a mindful response to the

interpretation. Moscardo concludes that mindful visitors are more likely to enjoy their visit, learn more from their visit and be interested in discovering. Mindful visitors will understand the consequences of their actions and will therefore behave in a way which lessens their impacts on a given site.

The theory of mindfulness can also be applied in a broader context to understand why a tourist has been responsible or why they have not. For example, if mindlessness is over-determined by past experience and behaviour is repeated out of habit, tourists may do what they do because they have always done it, regardless of the context. Tourists may mindlessly apply the values and attitudes that they have travelled with from their own country, without questioning whether or not this is appropriate in a different situation. Alternatively, a mindful tourist would be open to new experiences and would not be overly dependent on past experience and habit to guide their behaviour. Instead they would be receptive to cues sensitive to their different context.

2.7   Discussion and Conclusions

During the course of this chapter a wide and diverse body of literature has been reviewed. The progression of the chapter and the logic for following these literatures is shown diagrammatically in Figure 2.5. From this figure it can be seen that the starting point for the thesis was the impacts of tourism. Sustainable tourism development, an extension of sustainable development, presents a number of alternatives to address these impacts, one of which is the subject of the thesis – responsible tourism. Responsible tourism has been chosen for the focus of this study as it is not as limiting as other 'alternatives'. By definition responsible tourism has a triple bottom line, minimising negative environmental, social/cultural and economic impacts while enhancing the positive, it can be applied to any kind of tourism whether alternative or mass and finally, it is beneficial to all parties concerned. Tourism itself involves a complex system of interrelated stakeholders. These are the public sector, the private sector, the community, voluntary and not-for-profit organisations and the tourists themselves. Each of these stakeholders can be responsible for the impacts of tourism and can contribute and participate in the alternatives, including responsible tourism. Of these stakeholders the tourist is chosen for study as the tourist, it is argued, is at the 'heart of the matter' (Burns 2000).

Figure 2.5:   Diagrammatic development of responsible tourism theory
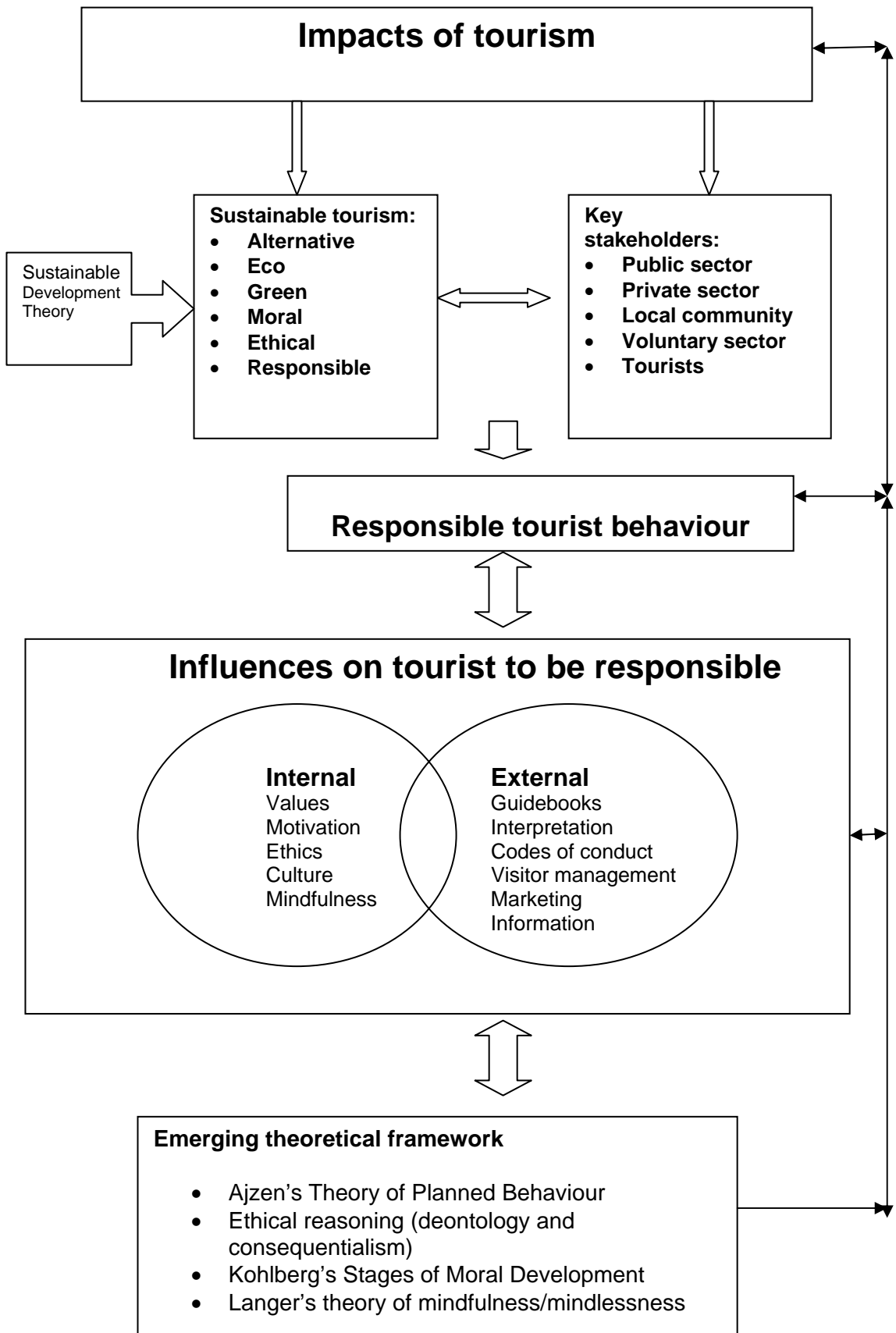
The crucial question for this thesis is to investigate the influences on tourist behaviour to act responsibly or not. Again, a broad range of possible influences were reviewed. These were split into internal influences, (including values, motivations, ethics and attitudes, culture and mindfulness) and external influences (including guidebooks, interpretation, codes of conduct, visitor management, marketing and other information). Four theories, Ajzen's Theory of Planned Behaviour; ethical reasoning (deontology and consequentialism); Kohlberg's Stages of Moral Development and Langer's theory of mindfulness/mindlessness, were explored as a way of structuring our understanding of responsible tourist behaviour and to suggest ways of addressing the impacts of tourism.

As these stages of the review were worked through, the broad and disparate literatures were brought together, means of understanding responsible/non-responsible behaviour were suggested and gaps identified which helped to formulate and inform the development of the research objectives. These gaps are as follows:

- Although responsible tourism has a number of definitions in the literature, no firm definition of a responsible tourist was found.
- Much work on responsible tourism has been undertaken by Greenwich University, and the International Centre for Responsible Tourism, but the focus of their research, as with other works relating to fair trade and community tourism, is tourism in developing countries. Yet the negative impacts of tourism affect developed and developing countries alike. The question may be asked of how relevant some of this work is to the New Zealand context. New Zealand provides an opportunity to study responsible tourism in the context of a developed country.
- Examples of responsible tourism in practice are demonstrated by industry, government and the voluntary sector. There is a foundation of literature which documents only the intentions of tourists to behave responsibly (Tearfund 2001; Goodwin and Francis 2003; Chafe 2004).
- Furthermore, there is little empirical study in the literature which seeks to understand the underlying influences and constraints on responsible tourist actions. Many possibilities have been suggested and will be explored further.

- In the literature, tourists are often denigrated and seen to be something of a 'pest' (Aramberri 2001). It is often presented that they take a holiday from their values while away from home, and indulge in behaviour that would be frowned on at home (Krippendorf 1984; France 1997; Josiam, Hobson et al. 1998). This view is re-examined in the thesis.

- As a system of determining right behaviour from wrong, ethics is suggested as a possible influence on responsible tourist behaviour. In the literature on ethics in tourism, however, there is little mention of the role of the tourist.

- Information in general is shown by the literature to be a significant influence on behaviour. However, studies tend to be fragmented and specific (i.e. they concentrate on codes of conduct or interpretation) with few holistic studies which look at information as a whole. The principles by which responses to information have been studied could be applied to responsible tourism in general.

- Again, with regard to studies of interpretation, these tend to be specific rather than holistic. Interpretation often focuses either on environmental and outdoor recreational situations (for example Aiello 1998; Ballantyne, Packer et al. 1998; Carter 2001a; Carter 2001b) or on cultural situations (Keelan 1993; Moscardo 1998; Howard, Thwaites et al. 2001). Although the two have been drawn together (see Hall and McArthur 1993), in empirical studies there is often only limited synthesis of the two.

- There are a number of theories which have been used as a way of understanding behaviour. Again, however, these have been applied to specific situations. For example Ajzen's Theory of Planned Behaviour (Fishbein and Manfredo 1992), Kohlberg's Stages of Moral Development (Christenson and Dustin 1989) and mindfulness (Moscardo 1996) have been applied to understanding interpretation. These theories could be applied more broadly to better our understanding of responsible behaviour. Similarly, ethical philosophies have been used to understand the effectiveness of codes of conduct (Malloy and Fennell 1998). In particular, deontological and consequentialist schools of thought have been studied in the context of codes of conduct. It is suggested that these theories should be applied beyond the confines of codes of conduct to help our understanding of responsible behaviour because "the principles they offer are clearly addressed to individuals, and intended as

a basis for decisions as to what is the right thing to do in any particular situation" (Thomson 1999: 124). This would include deciding what is the right or wrong thing to do as a tourist.

In conclusion, it is considered that the tourist can make a contribution to the advancement of responsible tourism and consequently to sustainable tourism development. Yet, in the literature to date, there is little documented evidence of responsible tourist behaviour, and even less empirical study which aims to advance our understanding of why a tourist would behave responsibly or not. If anything, the tourist is considered the antithesis of responsibility, taking a break from their duties while on holiday. This thesis takes a fresh look at the tourist and digs a little deeper into understanding their responsible (or non-responsible) behaviour while on holiday.

As little is understood about the motivations of tourists to behave responsibly, the research had to be designed to be flexible and to accommodate new and unexpected findings as they arose. As one would expect for such a diverse and complicated set of issues, the methodology to investigate such issues was not straightforward. The methodology, and some of the challenges which were presented in developing it, are presented in the following chapter.

3.0 Methodology

3.1 Introduction

The following chapter presents the research methods used to collect the data for this research, outlines the analytical framework for the subsequent analysis, and discusses the limitations that the methodology posed. The main research question of this thesis is:

What makes a responsible tourist in New Zealand?

In developing a research method to answer this and the research objectives as posed in Chapter 1, a number of challenges had to be addressed. Firstly, with regard to definitions, there are many definitions of what sustainable tourism is and what responsible tourism is, leading to the suggestion that these terms have become all things to all people. Without wishing to reinvent the wheel, it was important to establish the definition used for this study and in this context. As for the tourists, they receive very little acknowledgement at all and are only included in the debate as the source of the problem. Therefore it was important to define what is meant by a responsible tourist, and whether or not this is the same as responsible tourism. The tourists' voice is also under-represented so this had to be addressed. Therefore a methodology contacting a range of stakeholders, including the tourist, was required.

An additional problem was with the more theoretical literature. Much of the literature stops at 'here is what sustainable tourism is' or even 'here is what responsible tourism is'. This study had to go beyond that to understand why responsible tourism had, or had not been demonstrated. There are many different factors which influence behaviour, and the challenge was to bring these together in a framework sufficiently structured to give some cohesion to the whole, but not so rigid that it proved inflexible. Keeping this flexibility was crucial for a study which is quite exploratory.

In social science research there is a continuing problem that there is a gap between what people say or think they should do and what they actually do (Locke 1983).   Good intentions do not always result in actual behaviour (Carrigan and Attalla 2001; Mihalic 2001; Sharpley 2001; Doane 2005; Weeden

2005), yet much existing research focuses on intentions (Tearfund 2001; Goodwin and Francis 2003; Chafe 2004). A research method was used which attempted to get closer to actual behaviour by asking tourists what they had done, rather than asking what they intended to do.

There are other gaps which require filling. For example with regards to ethics, much of the research focuses on the industry. Research on communication analyses existing communication (Christenson and Dustin 1989; Malloy and Fennell 1998), rather than developing a conceptual framework on which future communication can be based. Furthermore, with regard to communication, these studies focus typically on the context (e.g. environmental, cultural) rather than comparing different contexts with each other. Again it was necessary to develop a research method which addressed these issues.

The tourist is studied within the network of those with whom the tourist interacts i.e. tour operators, accommodation providers, Regional Tourism Offices, Visitor Information Centres and so on. In addition, and in accordance with the triple bottom line of responsible tourism, the research looks at all aspects of responsible behaviour rather than focusing solely on, for example, environmental, economic or socio-cultural issues as is often the case with other studies. In order to study this diverse subject matter, a variety of research methods is employed including qualitative and quantitative methods (semi-structured interviews, document analysis and a survey), comparative case studies of Kaikoura and Rotorua, and triangulation with industry representatives and tourists.

This chapter details the methodology by which these research questions and objectives will be answered. Section 3.2 gives an overview of the methodology, explaining the overall philosophy for the data collection and a summary of the two phases of data collection. The two separate phases of the data collection are presented in greater detail respectively in Sections 3.3 and 3.4. Conclusions are drawn in Section 3.5.

3.2   Overview

Before looking in detail at the stages of the data collection a number of points should be made that underpin the conceptual reasoning of this methodology.

These relate to the quantitative/qualitative debate, the use of comparative case studies and, finally, of triangulation.

3.2.1 Qualitative and quantitative approaches

Research is often approached as a polarised preference of qualitative techniques as opposed to quantitative techniques (see Table 3.1 for summary) yet both approaches have their strengths and weaknesses. The qualitative researcher, for example, can deal with complex realities but is limited by the number of respondents, whereas the quantitative researcher can reach large numbers, but may oversimplify reality (Finn, Elliott-Whyte et al. 2000). However, the dichotomy of qualitative versus quantitative can be seen as crude and oversimplified (Morgan and Smirich 1980) and the combined use of the two approaches has been advocated as one which will complement the other and strengthen the final outcome (Jick 1979; Robson 1993; Ryan 1995; Veal 1997; Decrop 1999; Finn, Elliott-Whyte et al. 2000).

Table 3.1:   Quantitative and qualitative approaches to research

	Quantitative	**Qualitative**
Design characteristics	Pre-ordinate design	Emergent design
Data	Measurement using numbers	Meaning using words
Setting	Impersonal, controlled, manipulative	Natural, interactive, personal
Relationship with theory	Confirming theory	Developing theory
Process and procedure	Rational	Intuitive

Source: (Finn, Elliott-Whyte et al. 2000: 8)

The approach taken in this research design is to combine both qualitative and quantitative research techniques. The qualitative approach is useful for enquiry where no formal research model exists (Walle 1997) and was certainly the overriding influence on the initial stages of the work. During this stage it was quite uncertain as to what would be found and even what the precise nature of the research should be; this stage was very much a preliminary exercise to establish the pertinent questions to ask for the second stage. This initial phase of research included qualitative techniques such as semi-structured interviews with industry representatives and semi-structured interviews with tourists. Based on the findings of the preliminary research, the second stage of the work was more quantitative and was based on a visitor survey. However, much of the

questionnaire encouraged an open-ended response and was analysed for its qualitative value.

3.2.2 Case studies

A second consideration for the structure of the work was that of a case study approach. The case study is described as a " . . . strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real-life context using multiple sources of evidence" (Robson 1993: 52). In addition, it allows the researcher to " . . . retain the holistic and meaningful characteristics of real-life events" (Yin 1994: 3). The case study draws from a number of complementary techniques and although it is mainly viewed as a qualitative methodology, can combine the use of both qualitative and quantitative methods (Yin 1994; Finn, Elliott-Whyte et al. 2000).

The use of case studies can yield rich contextual data and is particularly useful for exploratory studies so as to understand situational factors and the characteristics of the phenomena of interest (Cavana, Delahaye et al. 2001). The case study can also be useful for exploring behaviour that is little understood and that is informal; in addition the case study is appropriate for exploring issues in depth, and to generate theory (Finn, Elliott-Whyte et al. 2000).   The case study was therefore seen as the most appropriate methodology for this study for a number of reasons. Firstly, a comprehensive nationwide study of responsible tourist behaviour within New Zealand would be an undertaking beyond the scope of a PhD thesis. Secondly, the case study would facilitate the study of responsible tourist behaviour in the context in which that behaviour occurred. Thirdly and finally, in an area such as responsible tourism where there is very little existing research on which to build and little theory relating to the motivations and influences on responsible behaviour, it would help to generate theory.

As one would expect from a technique that is largely qualitative the case study draws conclusions by inference and induction rather than deduction. This leads to one of the major criticisms of the case study method: that it makes generalisations from one limited example (Robson 1993) and indeed generalisation may not even be possible. Using more than one case study can substantiate these generalisations, and a comparison of two case studies was

chosen. Pearce (1994) advocates the comparative approach in tourism research for its usefulness in identifying basic patterns and using these to make generalisations of the processes at work. Use of the comparative approach can help determine any similarities or differences and to account for these. With regard to responsible behaviour, comparisons were made between the chosen case study sites and differences and similarities between the responsible behaviour of the tourist. The comparative method allowed analysis to advance beyond mere descriptions of what, when and how towards the more fundamental goal of explanation – why? In this case why be responsible? A further advantage of the comparative approach is that is it allows for the development of theory (Przeworski and Teune 1970), particularly apt for a study where there is, as yet, little theory. This comparative approach was most relevant at the first phase of the research which focussed on the two case studies.

3.2.3 Triangulation

Qualitative methods have been criticised for lacking rigor and validity, however, Decrop (1999: 158) argues that triangulation can increase the dependability and credibility of a study.

> Triangulation means looking at the same phenomenon, or research question, from more than one source of data. Information coming from different angles can be used to corroborate, elaborate or illuminate the research problem. It limits personal and methodological biases and enhances a study's generalizability.

Decrop suggests that triangulation can be employed in a number of different ways to inform the same research question. Firstly, a combination of data sources can be used. Both primary and secondary sources of data are useful, combining for example, interviews with documents such as promotional material, newspapers, minutes of meetings and so on. This is often evident in the case study approach where sources of evidence may come from documentation, archival records, interviews, direct observation, participant observations and physical artefacts (Yin 1994). Secondly, methods can be triangulated combining both quantitative and qualitative techniques; for example, interviews, a survey and observation. This multiple use of data collection is often seen in the case

study method (Finn, Elliott-Whyte et al. 2000) and is illustrated by Hartmann (1988) who used a combination of interviews, observations and recording methods to explore travel motivations of young Americans and Canadians in Europe. Thirdly, there is investigator triangulation which uses several different researchers to interpret the same data, thus reducing the researcher's subjective bias. Fourthly, theories can be triangulated using multiple conceptual perspectives from which to analyse a single set of data. Despite these advantages, triangulation can also pose problems. In particular, it can be challenging to combine these different sources and types of data and to compare qualitative and quantitative data. McKercher (2000) also comments that the term triangulation is questionable in social research, relaying a false sense of scentificness and exactness. He suggests that the term multi-method would be better still, allowing the researcher to claim "new insights beyond the respective walls of individual methodological or data approaches" (McKercher 2000: 145).

Triangulation, or a multi-method approach, has been used in the data collection of this thesis. Firstly, both primary and secondary data sources were used. Secondly, sources of information and data did not rely solely on the point of view of the tourist but also drew on input from those with whom the tourist interacts. Thirdly, the research methods were varied, using both quantitative and qualitative methods: semi-structured interviews, document analysis and a visitor survey. Finally, the conceptual and analytical framework employed triangulation and drew on a range of academic disciplines.

3.2.4 Overview of phases of data collection

Following preliminary fieldtrips in Spring 2002, Phase 1 was undertaken in February and March 2003 in Kaikoura and Rotorua respectively. The data collected in Phase 1 were largely descriptive and explored the definitions of responsible tourism and responsible tourists. The costs and benefits of tourism at the case study sites were identified, as were measures which encourage responsible tourism and responsible tourism behaviour. Secondary data were also gathered. The findings from this stage informed the more quantitative research undertaken in Phase 2 which attempted to explain responsible tourist behaviour. Repeat visits to the respective sites were made during Phase 2 in February and March 2004. Interviews with national level industry

representatives were held in October 2003. A summary of the stages of research and the methods used for the data collection was presented in Figure1.2. Greater detail and rationale for this research methodology is outlined in the following section.

3.3 Preliminary and Phase 1 of Data Collection

3.3.1 Identification of case study sites

The starting point for the empirical research was to become familiar with the New Zealand context, to understand the tourism product offered by the country and to identify appropriate locations for the case studies. To this end reconnaissance trips were made to both islands during Spring 2002 and early Summer 2003. The purpose of these preliminary visits and discussions was to generate further ideas for the research and to help finalise the choice of site for the case study. The chosen sites had to fulfil two main criteria: firstly, the sites had to offer opportunities to study both responsible and non-responsible behaviour and secondly, given the limited resources of time and money imposed by the structure of PhD study, the sites had to have reasonably easy opportunity to intercept tourists.

The final choices of case study sites were of Kaikoura and Rotorua. Pearce (1994), explains that the comparative approach may use 'most similar' or 'most different' systems and the choice of Kaikoura and Rotorua provided comparison as different systems. Rotorua and Kaikoura are different types of tourist attraction based on size, maturity and range of activities at each destination. Rotorua is a large and mature resort with a wide range of activities including geothermal, cultural and adventure tourism. Rotorua can trace its development as a tourist resort back to the mid 1800s (Ateljevic and Doorne 2002). Kaikoura is a smaller and more recently established destination, focusing mainly on ecotourism. The development of tourism in Kaikoura is much more recent and can be traced back to 1988 when the initial Whale Watch operation was first established (Simmons and Fairweather 1998) although to some extent Kaikoura existed as a stopover and coastal destination prior to this. Kaikoura hosts a large number of short stop transit visitors; many of its international visitors may not be aware of Kaikoura until they arrive in New Zealand (Horn and Simmons

2002). Rotorua, in comparison, is known to international visitors before their arrival in New Zealand and tourist stays are longer.

There were however similarities at both sites. Detailed and comparative studies of tourism at the two sites have been undertaken by Lincoln University (Barton, Booth et al. 1998; Butcher, Fairweather et al. 1998; Fairweather and Simmons 1998; Horn, Simmons et al. 1998; McAloon 1998; Moore, Simmons et al. 1998; Poharama, Henley et al. 1998; Simmons and Fairweather 1998; Simmons, Horn et al. 1998; Butcher, Fairweather et al. 2000; Moore, Fairweather et al. 2000; Ward, Burns et al. 2000; Turney, Becken et al. 2002) and this provided very useful baseline data. From a more practical perspective, both sites provided opportunities for easy access, reducing the cost and the time needed to undertake research. Both had a large flow of tourists, maximising the opportunity to recruit participants. Once the sites were established, relevant documentation relating to each was collected. This included, for example, the research undertaken by Lincoln University and regional tourism strategies.

3.3.2 *Semi-structured elite interviews with industry representatives*

In-depth semi-structured elite interviews were held both with industry representatives at the case study sites and at a national level. Elite interviews focus on a specific type of interviewee. "Elite individuals are those considered to be influential, prominent, and/or well-informed people in an organisation or community; they are selected for interviews on the basis of their expertise in areas relevant to the research" (Marshall and Rossman 1999: 113). Semi-structured interviewing is chosen because it allows sufficient flexibility for the respondent " . . . to speak in their words on issues that they consider to be important rather than responding within the predetermined categories identified by the researcher" (Miller 2001: 592), yet the researcher is able to retain a degree of control on the direction that the interview takes (Thomas 1993). The semi-structured interview is quite flexible yet still allows for comparability of key questions, the comparability however may be compromised when the interviewer selects questions for further probing (Finn, Elliott-Whyte et al. 2000). The semi-structured interview may take unanticipated turns and is particularly useful for exploring a subject in detail or in developing theory (Esterberg 2002).

The interviewees were selected according to a number of predefined criteria. The objective was to choose informants who would be representative of the whole. The respondents who were chosen who had direct or indirect links with the business of tourism. Unfortunately, time did not allow for comprehensive consultation with the communities at each case study site, although to some extent their opinions were represented by the industry representatives and by the secondary data (Horn, Simmons et al. 2000; Horn and Simmons 2002).

Respondents were chosen from both the public and private sector and from umbrella organisations such as the Tourism Industry Association NZ (TIANZ). Interviews included attractions operators, accommodation providers, Visitor Information Centres, Regional and National Tourism Organisations, government at national and local level and the Department of Conservation. There were further distinctions within these categories, so for example, attractions operators were selected to include natural and cultural attractions, and accommodation providers were selected to include a range of different types of accommodation from backpackers and campsites to motels and hotels. It should be noted that in Kaikoura, as there is such a small population, many people take on second jobs, sit on committees and have involvement in several different organisations. Therefore some respondents could be classed as representatives of a public sector organisation and as a private sector accommodation owner. The same was true to a lesser extent for Rotorua. Respondents were asked to identify other useful interviewees, a process known as snowball selection (Robson 1993). Respondents from the following participated:

Kaikoura: Kaikoura District Council, Department of Conservation, Innovative Waste (charitable company), Visitor Information Centre, Takahanga Marae, Environmental Health Protection, five visitor attractions, two accommodation providers.

Rotorua: Rotorua District Council, Department of Conservation, Maori in Tourism Rotorua, Tourism Rotorua Marketing, six visitor attractions, three accommodation providers.

New Zealand: Ministry of Tourism, Department of Conservation, Tourism Industry Association New Zealand

In total 32 key informants were spoken to (See Appendix I for full list of respondents).

Given the busy time of year in which the interviews were held, many of the respondents were more than helpful and generously gave their time and opinions. However, the respondents that were chosen were often key people within their organisation, or were owner/managers. Thomas (1993) observes that interviewing such important people can be problematic. There certainly were problems encountered while undertaking this research which slowed the process. Although most respondents were amenable in principle to taking part, there were several instances where appointments were cancelled with little or no notice. Ten interviewees missed the arranged time for the interview without prior notice, of these three were unable to be rescheduled; two key respondents agreed to be interviewed but in reality an agreeable time to interview them was never found; two key respondents (both attractions/operators) declined to be interviewed and one respondent, having cancelled the arranged appointment twice, allowed only 15 minutes for the discussion.

Arranging the interviews was quite straightforward. This was done with a preliminary phone call to explain the purpose of the research and, if the respondent was agreeable, to arrange a time for an interview. Further information was emailed if required. Interviews lasted from 15 minutes to over an hour, although 45 minutes to one hour was typical. Respondents were advised of the Victoria University of Wellington's Human Ethics Committee requirements and could choose not to have their responses attributable to them or their organisation. Several respondents declined to have their comments attributable to themselves and so it was decided to present all the views of the industry stakeholders anonymously. The interviews were recorded with the participants' permission and these were transcribed at a later date by the researcher. The interviews were held according to a checklist of prompts, however, the respondents were encouraged to expand on relevant, but unanticipated areas of discussion (See Appendix II). While this did provide useful and unexpected data, such an approach inevitably compromises the comparability from one interview to another. That said, there were common key elements to the discussions which allow for comparability. These were background details relating to their organisation; impacts of tourism; definitions of responsible/non-responsible tourism and responsible/non-responsible tourists, and what controls were currently in place to encourage/deter responsible/non-responsible tourism. Finally, respondents were asked to

indicate what, if any, relevant documentation the interviewer should follow up to supplement the secondary data.

As this is a comparative study, it is worthwhile to note the differences between the two case study sites, and observations relating to the interviews with industry representatives and tourists can be made. The nature of the interviews with industry representatives in Kaikoura was far less formal than in Rotorua. In Kaikoura advance requests for an interview received the response to just 'turn up' and phone the respondents while in Kaikoura, often arranging the final time for the interview with just a few hours notice. None of the respondents in Kaikoura requested additional information in advance of the interviews. Many of the operators who participated did not have office accommodation and thus interviews were held in cafés; in the reception of the interviewer's accommodation; at the interviewee's house and even, on one occasion, on the beach. In Rotorua, alternatively, the procedure was far more formal. Interviews were almost always arranged days, if not weeks in advance and written information relating to the research was also requested in advance for approval. Most of the interviews were held in the respondent's office or workplace.

This informal approach in Kaikoura made the job harder for the researcher. It was not possible to manage time in advance and much of the time in the field was spent phoning interviewees to find an appropriate time for an interview. In Rotorua a more formal approach was easier for a researcher with limited time in the field. Dates were put into the diary and it was far easier to maximise and manage time. The wisdom to be gained from this experience is that one cannot assume that a certain style of approach and interview will be suitable from one case to another. Just 'turning up' and phoning respondents for interviews in Rotorua would have been seen as unprofessional and inappropriate, while in Kaikoura attempting to pre-book interviews weeks in advance would have been equally inappropriate.

3.3.3 Semi-structured interviews with tourists

Semi-structured interviews with 97 tourists were undertaken at Kaikoura and Rotorua. Rather than being presented as a key part of the findings, much of the information gained from these interviews was used to inform and formulate Phase 2 and the development of the survey. As outlined above, semi-structured

interviews use set questions or topic areas, but give the interviewer the freedom to probe the answers and to encourage the respondent to develop their ideas where this may provide further useful information (May 1993). This type of interview was useful as although the interview was quite loosely constructed, a "shopping list" of topics or themes ensured that all the key points are covered and that there was some degree of uniformity to each interview (Robson 1993). The semi-structured interview also allowed respondents to reveal their opinions and attitudes in greater depth (Brunt 1997) but without pressing them into a situation where they had to adopt a prescribed stance such as 'agree' or 'disagree' (Rubin and Rubin 1995).

Tourists were interviewed following the interviews with industry representatives. It was decided to interview tourists after this stage as issues could arise as a result of the preliminary stages of research which would be pertinent to include in the interviews with tourists.

Five different locations were used for the data collection. At both Kaikoura and Rotorua interviews were undertaken at the Visitor Information Centre with additional interviews held at the seal colony in Kaikoura and at the Maori Arts and Crafts Institute and Waimangu Valley in Rotorua. Permission to undertake the interviews was gained, where applicable, from the relevant authority. Interviews were held throughout the day and included weekends as well as weekdays. An open sampling process as advocated by Strauss and Corbin (1990) was used as it was uncertain at this stage who the most opportune persons to go to for evidence of concepts were. Using such an approach, selection of interviewees is indiscriminate, where one chooses " . . . every third person who came through the door" (Strauss and Corbin 1990: 181). In total 43 respondents were interviewed in Kaikoura and 54 at Rotorua.

As for the format of the interviews, tourists were informed of the aims of the research, how long it would take and were asked to give their permission to use the data in accordance with Victoria University of Wellington's Human Ethics Committee requirements. Interviews took from 15 minutes to 45 minutes although between 20 minutes and half an hour was typical. In addition to general background information subjects for discussion related to information provision, and issues regarding responsible tourism (see Appendix III).

With regards to interviewing the tourists there were no discernable differences between the sites, however there were differences when interviewing different types of tourist. Firstly, the interviews were undertaken in the language of the researcher, English, and quite a high level of proficiency of English was required by the respondents to offer any depth to the interviews. Obviously this was not a problem for those whose first language was English, but responses from certain tourists were limited.   In particular Asian visitors struggled with undertaking an interview in English.   Respondents from most Northern European countries such as Germany, France and Scandinavia coped well with interviews in a second language but some tourists were unable or unwilling to be interviewed on the basis of the language. Secondly, respondents with small children were often reluctant to participate, as children could become bored and restless while the interview took place. Thirdly, package tourists were hard to intercept; tours tend to be so tightly packaged that tourists had little free time available to be interviewed.

3.3.5 Secondary data collection

Secondary data were gathered to provide a context to the case study sites. Consequently information was collected which related both to Kaikoura and Rotorua and to the wider context of New Zealand. The data were collected with a combination of manual and electronic searches and also from asking the key stakeholder during the interviews if there was any other documentation relevant to the research. The type of data collected was from newspapers, newsletters, policy documents, existing research and reports. These secondary data were analysed to address the key objectives of the thesis: to provide general background information, facts and figures relating to tourism and tourists in New Zealand, Rotorua and Kaikoura, to identify what the key issues and problems were and subsequently to define what actions could be deemed to be responsible and to investigate what was already being done towards promoting responsible tourism behaviour.

3.3.6 Analysis of Phase 1

The first phase of data was collected in February and March 2003. These data were then analysed during the spring of 2003 to form the basis for the second, more quantitative phase of data collection. To identify the costs and benefits of

tourism for Kaikoura, Rotorua and New Zealand an analytical framework as presented in Table 3.2 was used. The table shows how the different sources and different locations were drawn together, as well as how the different subject matter was divided. The analysis is further explained alongside the presentation of the data in Chapter 4.

Table 3.2:   Analytical framework for Phase 1 (impacts of tourism)

	New Zealand *Source* Primary/Secondary	Kaikoura *Source* Primary/Secondary	Rotorua *Source*
Impacts Primary/Secondary			
Economy			
Costs			
Benefits			
Society			
Costs			
&			
Benefits			
Environment			
Costs			
Benefits			
Culture			
Costs			
Benefits			

With regards to developing the definitions of responsible tourism and responsible tourists, the data were analysed as shown in Figure 3.1. As can be seen here, the two sources of information were drawn together to produce the definitions.

Figure 3.1:   Summary of data collection and analysis for Phase 1 (definitions)

	Definitions		
	Responsible tourism	**Responsible tourist**	
	Source used	**Source used**	
	Industry representatives	**Industry representatives**	**Tourists**
Method used	Semi-structured interviews Comparison between two sites	Semi-structured interviews General areas of discussion were raised during interview, including tourists and responsibility Comparison between two sites	Semi-structured interviews Respondents asked directly to list three characteristics of responsible and non-tourists Comparison between two sites
Means of analysis	Thematic framework for qualitative data (see Ritchie and Spencer 1994)	Thematic framework for qualitative data (see Ritchie and Spencer 1994)	Word or thematic frequency (see Esterberg 2002)

Analysis looks for convergence between industry representatives and tourists

Industry representatives
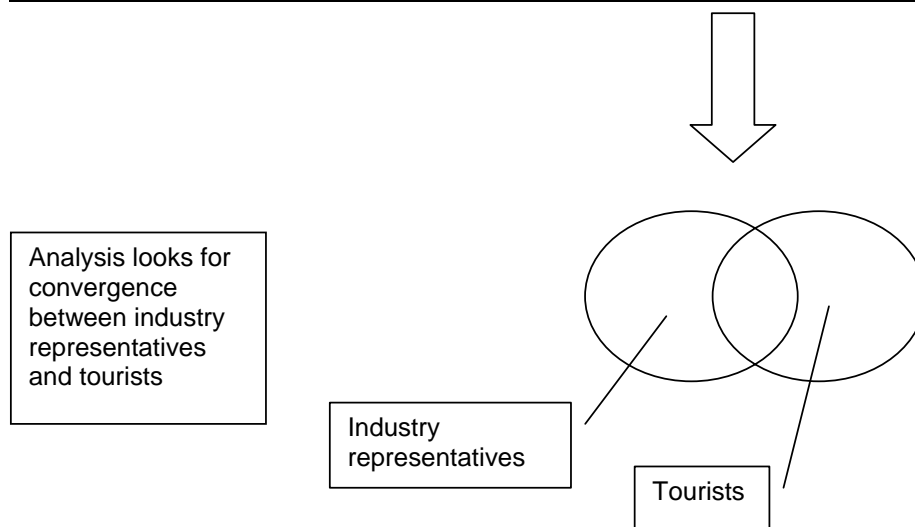
Tourists

In both the above cases data from the industry representatives were analysed using Ritchie and Spencer's (1994) framework for qualitative data as a basis. The method has been used in a tourism context by Miller (2001) who summarises the stages as: familiarisation with the overview of the research; identifying a thematic framework; indexing the materials using the framework and charting the data through the use of headings and subheadings. NVivo software was used to help organise the data and identify the themes for the thematic framework. The tourists' responses were analysed using content analysis. Using this method the frequency with which specific words or themes appear were counted (Esterberg 2002) to enable the researcher to build up a definition of responsible tourism. The written documentation was also analysed

for content to inform the researcher of the costs and benefits of tourism at the research sites and to identify what was being done to promote desired behaviour.

From this first phase of research actions representing responsible tourist behaviour in Kaikoura and Rotorua were identified. For the purposes of explaining the methodology used to study these actions, they are summarised below:

- Recycling
- Water conservation
- Crime awareness and crime prevention
- Spending more money (on activities and attractions)
- Experiencing local culture

The rationale for selecting these actions is explained in greater detail in Chapter 5, Section 5.5. Briefly, these were chosen because they represent a range of contexts: economic, environmental, social and cultural; because they are actions where tourists can easily demonstrate some level of responsibility and because they relate to issues which are identified in Chapter 4 as being significant. Finally, though they are based on issues emerging from the two case study sites, these action have implications for tourism in New Zealand as a whole.

The preliminary stage of research supported the idea, as suggested by the literature, that responsible behaviour could be influenced by external factors (such as visitor management) or by internal factors (such as values and attitudes). A key external influence on responsible behaviour was confirmed by the first stage of data collection to be information and education. For Phase 2 a survey was developed which used some of the key examples of responsible tourism behaviour to explore, in greater detail, what influenced a tourist to behave responsibly or not. The survey also investigated successful means of informing visitors of responsible behaviour.

3.4   Phase 2:   Visitor Survey

3.4.1 Introduction

This stage of the research was based on a visitor survey. The survey was chosen as a method in contrast to the in-depth information obtained from the case study interviews. Surveys are useful not only as supplying descriptive information, but can also be used to explore different aspects of a situation, to seek explanations and provide information about relationships (Robson 1993) while still allowing greater uniformity and objectivity (Jennings 2001); they are also quick to administer and relatively easy to analyse (Jennings 2001). However, there are drawbacks with the method, and survey data may lack the depth of more qualitative data (Jennings 2001). One also has to careful when designing a survey to ensure that all the questions are intelligible and unambiguous, internal validation may be used to ascertain that the respondent's answers are consistent and that they have understood the questionnaire correctly. Caution regarding the extent to which generalisations can be made from the findings is also necessary as what people say in a survey and what they actually do are not always the same thing (Robson 1993). The implications for using self-reported data for this research are discussed further in Section 3.4.4 below. A final consideration is in securing the involvement of the respondent. This can be challenging, as with postal surveys and self-completion surveys and even with face-to-face interviews, the interviewer has to work hard to engage the interest of total strangers (Robson 1993). Closed responses, used in many surveys, restrict answers and may create attitudes where none had previously existed (Jennings 2001).   The questionnaire which was developed for this survey allowed for many open responses, coded after the fact, to avoid this.

The final questionnaire was split into four main sections (see Appendix IV). Sections A and D were quite straightforward and were designed to obtain details relating to length of stay, nationality, mode of transport and accommodation used (Section A) and to obtain demographic details such as gender, age, level of education and employment details (Section D). Sections B and C formed the main body of the questionnaire. These questions were designed to examine the main research question in greater depth, i.e. what makes a tourist behave

responsibly or not. Section B was based on the key actions that had previously been identified as 'responsible' from Phase 1 of the research. Section C related to the importance of communication and the role this played in influencing responsible tourist behaviour. A conceptual framework was tested based on Kohlberg's Stages of Moral Development to theorise effective means of imparting information in a range of hypothetical situations.

3.4.2 Development of the questionnaire I: blind alleys and dead ends

While the author acknowledges that the focus of this chapter should be on what research was actually undertaken, the development of the final questionnaire was a long and slow process. Several methods and theories were tried out on the way to the final questionnaire and although the author does not wish to spend too much time looking at what was not done, it is useful to outline briefly some of the approaches which were considered and why they were rejected.

Initially it was hoped to design some form of quasi-experimental research. This approach would help eliminate the disparity between what people do and what people say they do, by setting up an experiment to observe actions in a controlled setting. This quasi-experimental design has previously been applied to the study of tourist behaviour, particularly in influencing responsible actions (for example Medio, Ormond et al. 1997; Espiner 1999; Reisar and Simmons 2003). It was hoped that responsible or non-responsible behaviour could be observed in a controlled setting, and that experimental research could test in a realistic situation for responsible/non-responsible behaviour and control and change variables to see which, if any, influenced that behaviour without having to rely on reported behaviour. After consideration this idea was dismissed because:

- The results would be too generalised and would relate only to one or two limited aspects of responsible tourism rather than producing an holistic overview.
- The variables would be too difficult to control with any degree of accuracy.
- The experiments would be lengthy to set up and would be time-consuming for data collection, with no guarantee of any meaningful data.
- It could become quite costly (for example producing signboards).

- It would involve a big commitment from an outside party where the quasi-experiments would be held (e.g. DoC, accommodation providers, tour operators etc.).

- The experiments would tend to be descriptive, and would only illustrate a certain type of behaviour in a certain situation and not why that behaviour was demonstrated. The participants of the experiment would need to be interviewed for a deeper understanding of their behaviour, relying on reported, rather than observed behaviour.

Having rejected the idea of experimental research, the researcher turned to theories which had been used in previous research to understand and explain behaviour. Again, certain possibilities were examined and rejected. Two distinct approaches to the study of responsible behaviour were identified. Firstly the Multidimensional Ethics Scale (MES), a technique developed by Reidenbach and Robin (1988; 1990) to measure pre-defined ethical characteristics of marketing activities. In a tourism context the MES was used by Fennell and Malloy (1999) to measure the ethical nature of tourism operators. The second method for consideration was the New Environmental Paradigm (NEP) scale as developed by Dunlap and Van Liere (1978). This method has been used to analyse and contrast environmental attitudes of different groups and, with specific regard to the tourism context, has been used as an explanatory psychographic factor to profile nature-based tourists (Luzar, Diagne et al. 1998). Both these methods were considered for this research but were rejected as being too restrictive. While the MES effectively measures ethical viewpoint this is the only thing that it would have measured. Similarly, the NEP scale gives an insight into environmental attitudes, but again this is the only insight that using it would have offered; the underlying motivations for responsible behaviour are more complex. While both ethics and environmental attitudes were considered to be possible influences on responsible behaviour, there were other factors which had to be taken into account. Developing a questionnaire that relied solely on these discrete areas would have been too restrictive and would have prejudged the outcome, deeming either say ethics, or environmental attitudes, to be the overriding factor in influencing responsible tourism behaviour. The whole philosophy behind this research was to gain an holistic understanding of behaviour, rather than narrowing the field to understand environmental or ethical motivations, although these certainly are key considerations.

3.4.3 Development of the questionnaire I: trial and error

The main challenge for developing the questionnaire was presented by the inevitable compromise between detail and breadth. The aim of the research was to gather information holistically and in line with the triple bottom line of responsible tourism. Therefore, questioning had to allow for an understanding of responsible actions in comparable environmental and socio-cultural contexts as well as economic situations. Furthermore, as stated above, a method was to be developed which allowed for a flexible response, accommodating a broad range of reasons and motivations for responsible behaviour. The challenge was to develop a questionnaire in keeping with this broad subject base, without prejudging the responses, but which was short enough to be tolerated by respondents. The questionnaire progressed through several drafts, pilots and re-drafts and the final questionnaire reflects the negotiation and compromise between depth and scope.

The questionnaire required a rigorous and iterative piloting process. Initially the questionnaire was tested and feedback was gained from colleagues within the Tourism Management department at Victoria University of Wellington. These comments were incorporated and the questionnaire was piloted with international and domestic tourists at the cable car terminal in Wellington during December 2003 and January 2004. On the basis of the pilots, changes were made to progressive questionnaires, as it was established that many of the piloted questionnaires were too lengthy to be tolerated by respondents. The questionnaire was also piloted for clarity. Respondents were informed that the questions were part of a pilot and were then asked to complete the questionnaire. The respondents were asked to offer their feedback on the questionnaire, to comment on the clarity of the questions and to comment on how they had interpreted the meaning of the questions. This was considered particularly important for foreign language respondents, to check that the level of English was appropriate and that the meaning was understood. From these pilots these comments were incorporated and the questionnaire was changed through progressive versions. The following sub-sections (3.4.4 and 3.4.5) show how the questionnaire evolved to accommodate both breadth and brevity yet retained sufficient detail to produce meaningful data.

3.4.4 Development of the questionnaire III: Section B

Section B of the questionnaire took some of the key issues identified in the two case study sites during the first phase of the research and used these to understand why the chosen behaviour had been demonstrated or why not. These issues were chosen not because they were the only or the main issues for the case study sites but because these were areas where tourist behaviour could make a difference. As stated in the objectives, the thesis challenged the view that tourists relax their values and therefore change their behaviour (for the worse) while on holiday. The following three issues were intended to allow for a comparison of behaviour at home with behaviour while on holiday.

The examples of behaviour were:
- recycling of rubbish,
- crime prevention and crime awareness,
- water conservation.

In addition, there were two further indicators which related to behaviour while on holiday:

- experiencing local culture,
- spending money on attractions.

Conceptual framework

The next process in the design of the survey was to find a suitable research technique to explore these issues in further detail and to give the research questioning a conceptual framework. A question was intended to be designed so that the same format could be used for all the issues, thereby allowing for comparison between them. The Theory of Reasoned Action and The Theory of Planned Behaviour, as presented in Chapter 2, were considered particularly useful frameworks from which to understand and explain behaviour. To recap, the Theory of Reasoned Action has been used as a predictor of behaviour. Behaviour is most likely to occur where there is a strong intention to perform that behaviour. Underlying the intention to perform the behaviour are beliefs and attitudes towards the behaviour and the influence of subjective norms or

significant others. The Theory of Planned Behaviour allows for a third factor which affects intention to act, which is external influences or perceived behavioural control (see Figure 2.4).

One of the main advantages of using these theories is that they allow for a great degree of flexibility and adaptability as is shown by Sheppard and Hartwick et al. (1988) who catalogued 87 different behaviours which had been researched using the Theory of Reasoned Action. Although the Theory of Reasoned Action and the Theory of Planned Behaviour are similar, it was decided that the Theory of Planned Behaviour was more relevant as this allowed for external factors to be considered and external influences were anticipated to contribute to responsible behaviour. Figure 3.2 uses the example of recycling rubbish to show how the theory can be applied in research.

Remaining true to this application of the Theory of Planned Behaviour as illustrated by Figure 3.2 proved to be difficult for a number of reasons. Using a process such as this is lengthy and involved. It works well for a single example of behaviour such as the recycling of rubbish (see for example Tonglet, Phillips et al. 2004) but responsible tourist behaviour is a composite of several different behaviours. Applying this method to a number of different types of behaviour in order to obtain a representative overview of responsible behaviour was attempted in a pilot study but was far too lengthy. Furthermore, as discussed in Chapter 2, one of the objectives of this thesis was to challenge the idea that tourists' values are abandoned while on holiday. Therefore, where relevant, the questionnaire was to include some comparative element of similar behaviours at home, for example, asking about tourists' attitudes and behaviours relating to recycling on holiday and asking a similar set of questions relating to this activity at home. This whole process would also have to have been repeated for the other actions, making the questionnaire even longer. It was therefore decided that some adaptation of theory would have to be made if it was to be used for several different examples of behaviour.

Figure 3.2: **Illustration of how the Theory of Planned Behaviour is applied in research**

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1. **Measure of intention to recycle on holiday**
    Which of the following statements best describes the chance that you will recycle your rubbish on holiday?
    -   I definitely will
    -   I probably will
    -   I am uncertain if I will
    -   I probably will not
    -   I definitely will not

2. **Measure of attitude toward behaviour**
    Recycling is

Good	-	-	-	-	-	-	Bad
Foolish	-	-	-	-	-	-	Wise
Pleasant	-	-	-	-	-	-	Unpleasant
Harmful	-	-	-	-	-	-	Beneficial
Appealing	-	-	-	-	-	-	Unappealing

3. **Measure of subjective norm**
    Most of the people who are important to me think I

Should	-	-	-	-	-	-	Should not

    recycle my rubbish while on holiday

4. **Measure of perceived behavioural control**
    Recycling is

Convenient	-	-	-	-	-	-	Inconvenient
Easy	-	-	-	-	-	-	A hassle

    Satisfactory resources are provided

Agree	-	-	-	-	-	-	Disagree

    I have plenty of opportunities to recycle my waste while on holiday

Agree	-	-	-	-	-	-	Disagree

    I know where to take my waste for recycling while on holiday

Agree	-	-	-	-	-	-	Disagree

    I know how to recycle my waste while on holiday

Agree	-	-	-	-	-	-	Disagree

Source: adapted from (Schiffman, Bednall et al. 2001; and Tonglet, Phillips et al. 2004)

A further problem with applying the theory as presented in Figure 3.2 is that it is designed to predict intended behaviour rather than to be applied to previously demonstrated behaviour. As identified in Chapter 2, there is often a large gap between what people say they *intend* to do and what they *actually* do. Therefore, this research was intended to concentrate more on actions than on intentions. Of particular relevance to this issue was Weber and Gillespie's (1998) paper which used the Theory of Planned Behaviour (Ajzen 1988) to study the behaviour of cheating at college. Weber and Gillespie avoided the gap between intentions and actions by asking participants not only about beliefs and

intentions regarding future behaviour (cheating at college), but also about previous instances of the actual behaviour. Applying the Theory of Planned Behaviour, these were broken down as " . . . individual's beliefs (What should I do?), intention (What would I do?), and actual behaviours (What did I do?)" (Weber and Gillespie 1998: 448). Respondents were asked what should they do (and why?) what would they do (and why?) and what they had done (and why?). This gave greater depth to the findings as the participants showed the cognitive processes underlying these beliefs and intentions.

An approach similar to Weber and Gillespie's was piloted using the example behaviours previously identified as representing responsible tourist behaviour. For example, respondents were asked if they thought they should recycle their rubbish on holiday (belief); if they had planned to recycle their rubbish on holiday (intention); and if they had recycled their rubbish on holiday (behaviour). At each stage they were asked why. Where it was appropriate these questions were repeated for the action at home (i.e. rubbish recycling, crime prevention and crime awareness and water conservation). Again the pilot study indicated this line of approach would be too lengthy to repeat for all the examples of responsible behaviour. The final questions, therefore, evolved from the Theory of Planned Behaviour but used an adapted and abbreviated form. The final version of the Section B questions were simplified as shown in Figure 3.3.

Figure 3.3: **Example of Section B questions relating to recycling rubbish, crime awareness and prevention, and water conservation**

1. *RECYCLING*	
1.1 Do you recycle your rubbish at home?	☐ Yes $_1$ ☐ No $_2$
1.2 On holiday in New Zealand have you recycled your rubbish?	
	☐ Yes $_1$ ☐ No $_2$
Please explain your answer (If yes why? If no, why not?)	
_____	
_____	
_____	
1.3 Do you think you should recycle while on holiday in New Zealand?	
	☐ Yes $_1$ ☐ No $_2$
Have you recycled more in New Zealand on holiday than you do at home or less? more/less/same	
Please explain your answer (i.e. why more/less):	
_____	
_____	

The question was slightly modified and simplified for the questioning relating to experiencing local culture and spending additional money on activities and attractions as presented in Figure 3.4:

Figure 3.4:   Example of Section B questions relating to local culture and spending money on activities and attractions

2.   LOCAL CULTURE
2.1   Have you experienced local culture in Kaikoura/Rotorua   ☐ Yes $_1$ ☐ No $_2$ Please explain your answer (If yes why? If no, why not?) _____ _____
2.3   Do you think that you should experience local culture while in Kaikoura/Rotorua?   ☐ Yes $_1$ ☐ No $_2$

It was intended that the open-ended responses would be analysed using the underlying influences as suggested by the Theory of Planned Behaviour (i.e. attitude towards the behaviour, subjective norm or perceived behavioural control). This is represented diagrammatically in Figure 3.5. As can be seen from this figure, the theory was used as a framework from which to understand reported previous behaviour, rather than as a framework to predict behaviour. So, for example, responses of 'why' or 'why not' would be coded according to attitude towards the behaviour, subjective norm or perceived behavioural control. Intention is understood to be a constant indicator of performing a certain behaviour common to attitudes, subjective norm and perceived behavioural control and therefore was not incorporated as part of the questionnaire or the subsequent analysis.

The approach outlined in Figure 3.5 has certain advantages. Firstly, truncating the Theory of Planned Behaviour in the manner described below addressed one of the main problems which had occurred as progressive questionnaires were piloted: its length.   Secondly, leaving these questions open allowed the respondent to reply in their own words about what influenced or discouraged them taking a certain action, without structuring the questions with pre-defined categories and prejudging the outcome.   Indeed, it was found in the later analysis that these categories did not always fit well with the respondents' qualitative answers.

Figure 3.5   Adaptation of Theory of Planned Behaviour

Original Theory	Adapted Theory

Attitude toward behaviour

Subjective norm → Intention → **Behaviour**

Perceived behavioural control

Intention ← Attitude toward behaviour

Intention ← Subjective norm

Intention ← Perceived behavioural control

Theory of Planned Behaviour → Used to predict behaviour

Analysis using coded categories developed from Theory of Planned Behaviour → Used to understand reported behaviour

Certain limitations of the method should be noted. It has been observed that most empirical studies of responsible tourist behaviour concentrate on intentions, which may or may not result in responsible actions. This research has attempted to get closer to the matter by looking at actual behaviour, but for reasons noted in Section 3.4.2 the study of actual behaviour proved difficult and unrealistic within the limitations of doctoral research. Nevertheless, an attempt has been made to close the gap between what people say they would do and what they actually do, by asking them to self-report on what they have done.

It is documented in the literature that relying on such self-reported data can be problematic as people may over or under report what they have done, possibly because they cannot accurately recall events, or may misunderstand the question (Phillips 1976, Robson 1993, Singleton and Straits 1999) or, possibly because they may answer the questions in a manner which they think is socially desirable (Phillips 1976, Nachimas and Nachimas 1981, Pearce 1982, Fisher 1993, Jones 1996, Singleton and Straits 1999, Ballantyne and Hughes 2006). Social desirability bias is thought to be particularly apparent for sensitive

Comment [DJ1]: New paragraph

questions which the respondent feels may require them to answer in accordance with acceptable social norms. As Fisher (1993: 303) states "…the basic human tendency to present oneself in the best possible light can significantly distort the information gained from self-reports. Respondents are often unwilling or unable to report accurately on sensitive topics for ego-defensive or impression management reasons."

That said, there are several researchers who support the self-report approach citing instances where there is very little bias. In their paper on environmentally significant consumer behaviour Gatersleben and Steg et al (2002) cite studies which suggest the difference between self-reported behaviour and actual behaviour is not systematic (Warriner and McDougall, et al 1984, Fuijii and Hennesy et al 1985) and Kaiser and Wölfing et al (1999), in their paper on pro-environmental behaviours, find that respondents are only nominally inclined to over-report. Lam and Cheng (2002), using cross-questioning, find no strong evidence either for accuracy or inaccuracy of self-reported data, though they do suggest cross-questioning can make respondents more cautious. Of most relevance to this research is the work of Gamba and Oskamp (1994) who, having triangulated self-report rates of recycling with observations of recycling, note only a 3% rate of over-reporting.

Furthermore, the self-report method has historically been used to explore ethical and environmental behaviours and still is being used (See for example Fraedrich 1993, Cohen and Pant et al 1993, Weber and Gillespie 1998, Fennell and Malloy 1999, Higham and Carr et al 2001, Barr 2003, Thørgesen and Olander 2003, Kang and Moscardo 2005, Ballantyne and Hughes 2006). Of particular significance to the themes of this research is Barr's (2003) paper which uses self-reported data to assess levels of recycling behaviour in Exeter. Finally, the problems of using such a technique can be mitigated to some extent by emphasising the confidentially of replies, appealing to respondents for honesty; and assuring respondents that there are no right or wrong answers (Fowler 1993, Singleton and Straits 1999, Nancarrow and Brace 2000). This was the case for this research.

Internal validation

The questions were structured to allow the questionnaire to be internally validated and to double-check for inconsistencies. The responses shown in Table 3.3 are an example of a discrepancy which could be identified by these questions:

Table 3.3:   Example of discrepancies from questionnaire

Question	Answer	Discrepancy
Do you recycle at home?	Yes	If a respondent answered that they recycled at home but not in [_____] then evidently this would not be the same.
Have you recycled while on holiday in [_____]?	No	
Have you recycled more while on holiday in [_____] than you do at home, less or the same?	Same	

These interviews were undertaken face-to-face which meant that if, occasionally, such a discrepancy was demonstrated, the researcher could enquire why the respondent had answered this way and, if the respondent had misunderstood the question, whether they wanted to reconsider their answer. The clarified answer was then recorded.

After piloting an issue arose relating to the scale of the questioning. Originally, the questionnaire was based on findings from the local case study; the questions were designed to relate only to the local case study area. Consequently, all the questions were asked about activities in Kaikoura/Rotorua. The main problem with this approach was that tourists who had not stayed a reasonable length of time at the destination could not easily answer the questions. Furthermore, there was a tendency for respondents, even if they had stayed in the destination long enough to answer this question, to make generalisations about New Zealand as a whole, for example "*the recycling facilities are so much better in New Zealand than they are at home".* The questionnaire was then tried with all the questions being asked on a general level, to apply to New Zealand as a whole. Generalising this question for experiencing local culture and spending money on activities did not work, as most people would answer "yes" for these at some point in their holiday. Therefore, it was decided that these questions should be asked in relation to the specific sites of Rotorua and Kaikoura. For the final questionnaire, recycling, water conservation and crime were asked as general questions relating to New Zealand, with experiencing local culture and spending money asked on a local

scale. Table 3.4 is a summary of how the issues identified in Phase 1 were used for Section B of the questionnaire, showing which site they relate to and the scale of the question.

Table 3.4:   Summary of questionnaire

Action of responsible behaviour	Scale of question	Social/cultural/ environmental/ economic	Objectives of questions
Recycling	National	Environmental	• Record if action taken • Rationale for action • Compare with behaviour at home
Crime prevention	National	Social	• Record if action taken • Rationale for action • Compare with behaviour at home
Water conservation	National	Environmental	• Record if action taken • Rationale for action • Compare with behaviour at home
Experiencing local culture	Local	Social/cultural	• Record if action taken & what • Rationale for action
Spending additional money	Local	Economic	• Record if action taken & what • Rationale for action

3.4.5 Development of the questionnaire IV: Section C

This part of the questionnaire addressed one of the key issues that had arisen in the first phase of research - that information was considered to be an important factor in influencing responsible behaviour. Three different scenarios were developed to represent situations where responsible behaviour could be encouraged through information presented in an economic situation, an environmental situation and a cultural situation. Respectively the three scenarios related to voluntary payments for a geothermal walk, behaviour when viewing seals and behaviour during a Maori concert. For each of the scenarios six different rationales were given for displaying the desired behaviour. These different messages were designed to be based on Kohlberg's Stages of Moral Development (see Figure 3.6). Though this part of the questionnaire was less challenging to develop than Section B, it still took some time to develop realistic scenarios and to find the right wording with which to represent communication based on Kohlberg's stages.

Figure 3.6:   Example of Section C question

The following 3 **imaginary** scenarios show realistic cases where management of tourists is required. For each scenario you are shown persuasive messages designed to influence your behaviour. Please indicate whether each message would persuade you.

1 = not very likely   3 = neutral   5 = very likely

1.   Geothermal walk in Rotorua

You are about to walk in a geothermal reserve in Rotorua. The managers of the land want tourists to pay $5.00 for the cost of the walk. You are supposed to put the money into a ticket machine at the start of the walk and the machine issues you with a ticket. However, in this scenario, you are travelling on a budget and are reluctant to spend too much money, so you are thinking of entering the reserve without paying. Which of the following are likely to influence you to pay the $5.00?

A sign saying…		Not very likely to influence behaviour				Very likely to influence behaviour	
		1	2	3	4	5	
a.	"Please pay $5.00. It's up to you to do the right thing."						Stage 6
b.	"Please pay $5.00. Contribute towards New Zealand's beautiful environment."						Stage 4
c.	"Please pay $5.00. If you are found without a ticket you will be asked to leave the reserve."						Stage 2
d.	"Please pay $5.00. $50 fine for non-compliance."						Stage 1
e.	"Please pay $5.00. Don't spoil this experience for other visitors".						Stage 3
f.	"Please pay $5.00. Walking the path causes erosion and is costly to repair; your money will help pay for essential maintenance."						Stage 5

The heading **Influence on my behaviour** spans columns 1–5.

1.1a Which of the above is the **most likely** to influence you? (*enter letter*) _____
1.1b Please explain your answer?_____
_____

1.2a Which of the above the **least likely** to influence you? (*enter letter*) _____
1.2b Please explain your answer?_____
_____

Internal validation

Although the main section of the questionnaire was filled in by the researcher, the first part of this question (ticking the 1-5 scale) was given to the respondent to fill in themselves. The questionnaire was then returned to the researcher who completed the remaining questions for the respondent. As with Section B, the question was designed to allow for some internal validation. Asking the respondents to choose which type of information was the most or the least likely to influence them enabled the researcher to check that the first part of the question had been filled in correctly. For example, if a respondent had checked sign a. as being a '5' (very likely to influence) and then subsequently answered in question 1.2a that it was the least likely to influence them then this highlighted a discrepancy. In this case the respondents were asked to clarify their answers with the clarified answer recorded.

Asking for a rationale of why each sign was more or less likely to influence also validated the success of the design to represent each stage of moral development. For example, if the majority of respondents answered that sign a was chosen because they wanted to avoid punishment then this would validate that this way of presenting information truly reflected Stage 1 of Kohlberg's Stages of Moral Development.

There were problems with using hypothetical scenarios. Some respondents found this kind of question very difficult to answer as they found it hard to imagine themselves in the situation which was described for them. For example, the scenario based at the Kaikoura seal colony evoked responses such as *"but I don't like seals so I wouldn't go to see them…can I pretend it's a bird colony?".*

A further problem was 'companion interference'. The questions were formulated around a social-psychological framework and so were intended to relate to the individual's experience, rather than the group. The researcher constantly had to remind respondents at the start of the questions, and throughout the three scenarios, that the main respondent as identified at the start of the questionnaire should be the only one to answer. Some couples, in particular older married couples, would ask if they could collaborate on the answers. Their justification would be that they had been married for so long that they acted as a unit, and in

reality would make a joint decision. There was also some conflict between travelling companions over what the 'right' answer was. Some couples would challenge the truth of their companion's response, while others disagreed with their companion's choice and would try to persuade them to change their answer in accordance with their own choice. In all these cases, the importance of the influence of significant others should be emphasised and would be an important point to bear in mind for future work. In real situations people may not respond individually; they may be more inclined to negotiate their course of action with their travelling companion. Consequently, there may be merit in designing a research approach which allowed companions travelling in the same group to negotiate their actions rather than taking the individual's responses in isolation.

There was also a tendency by some respondents to try and answer how they thought other people would respond, rather than how they personally would respond. This would result in answers such as, "*well, I would have to answer d.* [the fine] *because most people would only respond to a fine*". It had to be reinforced by the researcher that the required answer was how the respondent would be influenced and not how the respondent thought other people would react. In the above cases, the importance of holding the interviews face-to-face is emphasised, as the researcher had to ensure the questions were controlled and answered appropriately. This could not have been done with self-completion questionnaires.

3.4.6 Survey implementation and sample

The survey was undertaken over two months in the summer of 2004: in Kaikoura in February 2004 and in Rotorua in March 2004. The survey was held throughout the week including weekends. In Kaikoura two sites were chosen for the collection of data, the Visitor Information Centre and the seal colony, and in Rotorua the sites chosen for the collection of data were the Visitor Information Centre, the lake front and the Government Gardens. These sites were chosen as they were 'free' sites and this would not bias the questions that related to spending money. Evidently tourists who were asked at paid attractions if they had paid for additional attractions would always answer yes, although it could be argued that 'free' sites may attract a bias of people who do not spend additional money on activities and attractions.

The sample was designed to include a broad definition of the tourist as a person "...away from their immediate home communities and daily work environments for business, pleasure and personal reasons" (Chadwick 1994: 65). This would include those on working holidays, business, visiting friends and relatives and staying in second or holiday homes.

On the basis of the findings from the first phase of research and from the pilot studies it was necessary to filter and exclude certain respondents:

- Firstly, it was found from the first stages of research that it was difficult to intercept package tourists. As time and resources were limited it was decided not to spend time attempting to fill a quota for package tourists, that is those on a package tour which had pre-purchased accommodation, transport and attractions from the country of origin and these were excluded from the sample.

- A further filter question was used to select the sample on the basis of the time spent in either Kaikoura or Rotorua. While all respondents could comment on the generalised questions (i.e. their actions relating to recycling, water conservation and crime awareness in New Zealand), only those who had spent some time in Kaikoura and Rotorua could comment on their experience of local culture and whether or not they had spent additional money on activities and attractions. In this case, respondents who had been at the destination for less than half a day were excluded from continuing with the full questionnaire.

- Some respondents had to be filtered on the basis of their level of English language ability.

All those respondents who were filtered from the sample were thanked and the interview terminated.

Respondents were approached and informed of the questionnaire's length and content. They were also assured of their confidentiality in accordance with Victoria University of Wellington's Human Ethics Committee requirements. As the conceptual basis of the questionnaire was founded on social-psychology, it was important in a group of tourists to identify only one main respondent. This was done by asking who in the group had the next birthday and this person was

then asked to be the main respondent. The questionnaire was quite lengthy so was designed to be split into two smaller questionnaires, in the following combinations:

Option 1:   Sections A, B and D
Option 2:   Sections A, C and D
Option 3:   Sections A, B, C and D

Sections B (relating to the key issues) and C (based on information provision in realistic scenarios) could be taken in isolation from each other with Sections A and D (relating to general details and to demographics).   Although all respondents were informed at the beginning of the questionnaire the full length, they were asked halfway through the survey if they were happy to continue, allowing the questionnaire to be terminated if the respondent was fatigued by the length. In total 444 useable questionnaires were collected; 357 (80.4%) of these had all sections of the questionnaire completed, a sub-sample of Sections A, B and D had 429 (96.6%) respondents and a sub-sample of Sections A, C and D had 372 (83.8%) respondents. Throughout the presentation of the results the number of questionnaires relevant to each response will be made explicit. The sample is summarised in Table 3.5, showing demographic details, and Table 3.6, showing travel details.

The sample did have limitations: some tourists were excluded from the sample due to language difficulties and domestic tourists were also under-represented. This was thought to be due to the time of year the survey was held. New Zealanders tend to take their main holiday in January, during the school summer holidays.   Advice was sought from the Visitor Information Centres by the researcher asking for suggestions to maximise responses from domestic tourists.   However, it was confirmed that February and March were not the optimum time of year for domestic tourists. January, Easter or a longweekend were said to be a better time to include more domestic tourists. This could be borne in mind for future research.   In Rotorua it was suggested that the researcher undertake the survey at Skyline Skyrides as this was frequented by domestic tourists. However, this approach was not followed as it would bias the question which asked if additional money had been spent on activities and attractions.

Table 3.5:   **Sample summary 1, demographic details**

	Sub-sample A, B & D n = 429		Sub-sample A, C & D n = 372		All sections completed n = 357	
	No.	%	No.	%	No.	%
Nationality						
New Zealand	*43*	*10.0*	*41*	*11.02*	*37*	*10.36*
United Kingdom	140	32.63	121	32.53	116	32.49
USA	46	10.72	37	9.95	37	10.36
Australia	38	8.86	31	8.33	31	8.68
Germany	37	8.62	36	9.68	34	9.52
The Netherlands	26	6.06	21	5.65	21	5.88
Canada	21	4.90	19	5.11	17	4.76
Other Northern Europe	14	3.26	11	2.96	11	3.08
Other Western Europe	14	3.26	12	3.23	12	3.36
Ireland	13	3.03	11	2.96	11	3.08
Other	37	8.62	32	8.60	30	8.40
Gender						
Female	242	56.67	217	58.49	207	57.98
Male	185	43.33	154	41.51	150	42.02
Missing	2		1			
Age Group						
30 years and under	170	39.63	160	43.01	155	43.42
51 years and over	142	33.10	117	31.45	108	30.25
31-50 years	117	27.27	95	25.54	94	26.33
Highest level of education achieved						
University undergraduate degree	129	30.07	108	29.03	103	28.85
High school graduate	115	26.81	99	26.61	95	26.61
University postgraduate degree	73	17.02	70	18.82	67	18.77
Technical Institute	67	15.62	56	15.05	54	15.13
Other	45	10.49	39	10.48	38	10.64
Employment status						
Employed full time	152	35.51	126	33.96	123	34.55
Retired	73	17.06	58	15.63	54	15.17
Unemployed	54	12.62	53	14.29	50	14.04
Student	47	10.98	45	12.13	43	12.08
Career break	43	10.05	40	10.78	40	11.24
Employed part time	31	7.24	22	5.93	20	5.62
Self employed	28	6.54	27	7.28	26	7.30
Missing	1		1		1	
Occupation						
Professional	146	38.73	128	39.75	122	39.35
Clerical/sales	64	16.98	49	15.22	47	15.16
Managerial	60	15.92	48	14.91	48	15.48
Semi skilled/technical	42	11.14	39	12.11	37	11.94
Agricultural/trade/manual	35	9.28	32	9.94	31	10.0
Other	30	7.96	26	8.07	25	8.06
Missing	52		50		47	

Table 3.6:   **Sample summary 2, travel details**

	Sections A, B & D completed n = 429		Sections A, C & D completed n = 372		Sections A, B, C & D completed n = 357	
	No.	%	No.	%	No.	%
Location of survey						
Rotorua	221	51.52	186	50	178	49.86
Kaikoura	208	48.48	186	50	179	50.14
Reason for visiting NZ						
Holiday	313	74.00	281	76.57	270	76.70
To visit friends or relatives	81	19.15	62	16.89	60	17.05
Business	7	1.65	7	1.91	7	1.99
Study	6	1.42	2	0.54	2	0.57
Other	16	3.78	15	4.09	13	3.69
Missing	6		5		5	
Main type of accommodation						
Backpackers	141	33.33	125	34.15	123	34.94
Campground	99	23.40	91	24.86	89	25.28
Motel	89	21.04	74	20.22	70	19.89
Hotel	25	5.91	19	5.19	18	5.11
With friends or relatives	21	4.96	18	4.92	16	4.55
Bed and breakfast	20	4.73	15	4.10	13	3.69
Other	28	6.62	24	6.56	23	6.53
Missing	6		6		5	
Main type of transport						
Scheduled bus	136	31.70	119	31.99	118	33.05
Rental car	131	30.54	100	26.88	96	26.89
Private car/vehicle	70	16.32	64	17.20	59	16.53
Campervan	36	8.39	33	8.87	32	8.96
Backpacker bus	18	4.20	17	4.57	17	4.76
Other	38	8.86	39	10.48	35	
Number travelling in group						
2 adults	250	58.41	223	59.95	210	58.82
1 adult	122	28.50	108	29.03	107	29.97
3 adults	33	7.71	28	7.53	27	7.56
4 adults	19	4.44	11	2.96	11	3.08
6 adults	2	0.47	1	0.27	1	0.28
5 adults	2	0.47	1	0.27	1	0.28
Missing	1					
Median stay in New Zealand						
	30.5 days		35 days		35 days	

3.4.7 Analysis of Phase 2

The analysis of all sections of the survey used SPSS software, with the qualitative data first coded and then input. Each section of the questionnaire was analysed separately, with a final part of the analysis drawing the Sections B and C together. An overview is presented in Figure 3.7.

As can be seen, for Section B, key variables were first identified, based on statistical significance; these variables were then explored further and the respondent's own words were used to explore reported influences and constraints on responsible behaviour. The mean number of responsible actions for each of the key variables was also calculated showing the overall level of compliance with the responsible actions for each of the different variables. For Section C, each of the scenarios was compared with each other based on the scored scale of 1 to 5 and also on which messages overall would be the most and least likely to influence behaviour. Respondents' preferences for certain messages were compared with behaviour as reported in Section B, thus drawing the two sections of the questionnaire together. For both sections the analytical framework is discussed in further detail alongside the findings which are presented in Chapters 6 and 7.

Figure 3.7:   Analytical framework of survey
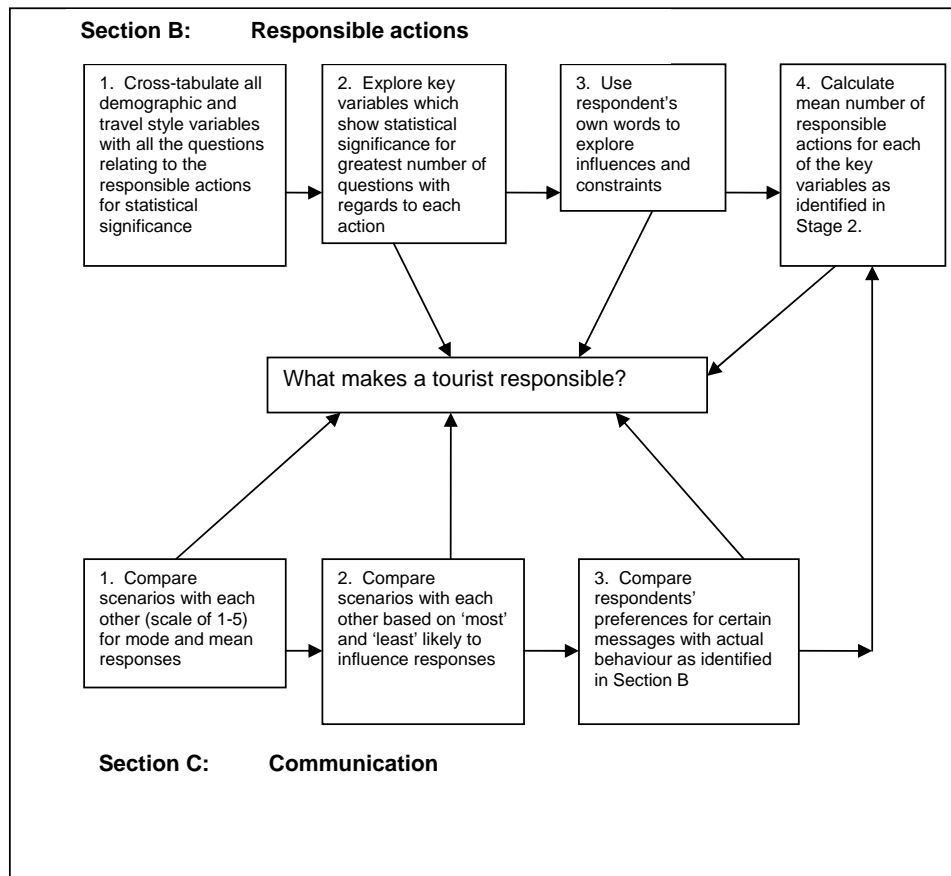
3.5   Discussion and Conclusions

There are few empirical studies which have attempted to understand and explain why tourists would or would not demonstrate responsible behaviour. In this thesis several ways of explaining and understanding behaviour are brought together from diverse literatures.   As one might expect, developing the methodology to explore this new area, using many and disparate schools of thought to help understand and explain behaviour, was a complex and difficult task, requiring a flexible framework. (Both the limitations and strengths of the method are discussed in further detail in Chapter 8, Section 8.6).

The first phase of the research proved quite straightforward and allowed the researcher to meet several of the research objectives, in particular, to test the existing definitions of responsible tourism in the New Zealand context; to develop a definition and characteristics of a responsible tourist; to understand the issues and problems for case study sites; to establish what was done already to promote responsible tourism and to develop themes and questions for the second phase of the research. However, it should be recognised that the respondents were either tourists or were those working within the industry, both within the public and private sector, and the community was not such a representative part of the research methodology.

The second stage of the research, however, proved to be more problematic. Several logistical and conceptual problems had to be addressed through iterative piloting and some changes had to be made even in the early stages of the survey implementation. The main problems with the data are the limitations of the sample, the differences in the scale of questioning (Section B of the questionnaire), relying on reported behaviour from the respondent (Section B of the questionnaire) and the applicability of hypothetical scenarios to real or different situations (Section C of the questionnaire). However, the methodology does have certain strengths. For example, the multi-method approach allowed for a range of different perspectives on the research questions, and although the questionnaire was challenging to administer, the combination of qualitative and quantitative data that it yields gives a comprehensive picture enabling both depth and breadth of understanding.

It should be stressed that the nature of this work was experimental and the research tool could be refined and used in similar situations. In particular the methodology could be applied to other stakeholders in the tourism network to understand their rationale for demonstrating, or not, responsible behaviour. For example, a similar approach could be used to understand recycling behaviour of accommodation providers, and to compare which of the accommodation sectors were more likely to recycle and why.

Despite the limitations of this untried methodology a wealth of data was produced by both phases of the methodology and this is presented in the following chapters. Chapters 4 and 5 present the findings from the first phase of the research: setting the research context, identifying responsible actions and developing definitions of responsible tourism and responsible tourists. Chapters 6 and 7 present the findings from the second phase of research. Chapter 6 identifies influences and constraints on responsible behaviour and Chapter 7 presents a conceptual exploration of effective communication to encourage responsible behaviour. After the analysis chapters are presented, reflections on the success of the method and recommendations for its further use and application are made in the conclusion of the thesis.

4.0 The Research Context: Tourism and Tourists in New Zealand, Kaikoura and Rotorua

4.1 Introduction

"The basic point of responsible tourism is that … tourism itself can be practiced in ways that minimize and mitigate its obvious disbenefits" (Husbands and Harrison 1996: 5).

This, the first of four findings chapters, acts as a foundation for subsequent chapters and establishes for each of the case study sites what the benefits and disbenefits may be. Once these are known it will be possible to outline what actions a tourist can take to maximise the gains and minimise the costs of their holiday. These responsible actions will then be taken forward in the remaining chapters and examined further to understand what influenced such action and, to address the key question of this thesis: what makes a tourist responsible?

This chapter also acts as a contextual introduction. Firstly it provides background information on tourists in New Zealand. Tourists, it has been argued in previous chapters, are one of the key players in the network of tourism (and responsible tourism) and tourists to New Zealand are described in this chapter. Secondly, this chapter provides background information for the case study sites, set in the wider context of New Zealand. As explained in the methodology presented in Chapter 3, this study is based on a comparative study of Kaikoura and Rotorua (see Figure 1.1). It will be seen that issues relating to New Zealand overlap and are reflected in the details of each case study site. Finally, this chapter also looks at management strategies in place to cope with negative impacts in New Zealand, Kaikoura and Rotorua. The influences raised here begin the process of identifying what makes a tourist responsible and will be revisited in the subsequent chapters.

Typically, the literature on tourism impacts makes categorisations of environment, society, culture and economy. These groupings are also found in the principles of sustainable development and in the definitions of responsible tourism. It is necessary to make such categorisations in order to give some structure to the analysis of the findings. Accordingly, the costs and benefits for each site are split into four groups: economy, environment, society and culture.

However, it will be seen that these areas are not mutually exclusive and there is much overlap between them. For example, the issue of infrastructure for water supply is raised in Kaikoura largely as an economic issue, as the cost of providing water and sewerage is perceived to be costly for the local residents; however, this issue could also be classed as a social and environmental cost.

The discussion regarding tourism and tourists in New Zealand in general provides background to the two case study sites. At the New Zealand level, most interviews were not recorded, at the request of the respondent, and therefore fewer quoted responses from industry representatives are presented in this section. The focus of this chapter is to be found in Sections 4.3 and 4.4 where background information and the costs and benefits that arise from hosting tourists to Kaikoura and Rotorua, as well as the current management, are presented. These sections are triangulated using both primary and secondary sources. The secondary sources included relevant literature and policy documents (for example, tourism strategies for New Zealand, Kaikoura and Rotorua). The secondary sources of information also draw on a series of reports undertaken in Kaikoura and Rotorua by Lincoln University's Tourism Research and Education Centre. Rotorua, having greater resources than Kaikoura, has recently updated these reports (see APR Consultants 2004) and therefore the secondary sources for Rotorua are more recent than for Kaikoura. The primary sources of information came from interviews with 27 industry representatives in Rotorua and Kaikoura as outlined in Phase 1 of the data collection in Chapter 3. Tourists were also approached for this phase of the research and were asked to comment on their understanding of tourism impacts of Kaikoura and Rotorua. None of the tourists interviewed were able to identify issues of tourism relevant to the specific case study sites.

Table 3.2 (Chapter 3) summarises the framework used for the analysis of the costs and benefits presented in this chapter. It demonstrates the links between the wider context of New Zealand and the two case study sites and shows that the categorised costs and benefits of tourism may overlap. The table also indicates the source of the findings, primary or secondary. During the course of this chapter detail will be added to this template and the completed table will be revisited at the end of the chapter.

As outlined in Chapter 3, the discussions with industry representatives were based on semi-structured interviews which, by their nature, are harder to compare than structured interviews. It should therefore be borne in mind that certain issues may be important to respondents even though they were not raised during the time available for the interview. Some issues may have been overlooked as interviews concentrated on what were perceived to be the *main* issues. In addition, these interviews are not intended to be quantifiable; however, in order to give some weighting to the findings it should be stressed that the issues discussed below were mentioned by several respondents unless otherwise stated. The discussions also indicate where these findings are disputed or supported by secondary sources.

4.2   New Zealand, the Research Context

4.2.1 Introduction

"Tourism contributes close to 10 per cent of New Zealand's GDP, supports more than one in ten jobs, and represents an astounding 18 per cent of New Zealand's export earnings – making this premier industry our number one export earner."

(Hon Mark Burton, Minister for Tourism, 2004)

That tourism is important to the New Zealand economy is without question, as illustrated by the figures presented in Chapter 1, Section 1.3.

Yet, despite a relatively long involvement in tourism, New Zealand's geographic isolation has meant a slow growth (Kearsley 1997) with visitor numbers kept low until the introduction of the jet aircraft. With just over 2 million international visitors in 2002 this still falls well short of the 3 million target set by the New Zealand Tourist Board in the early 1990s to be reached by the year 2000 (New Zealand Tourism Board 1991), although this target may not have been realistic. Tourism in New Zealand remains, therefore, small and 'boutique' in nature. The natural environment is still fundamental to New Zealand tourism (New Zealand Tourist Board No date) and these resources have provided opportunities for nature-based tourism with, for example, ski-fields and water sports being developed in both islands (Pearce 1992).   Recently, New Zealand has diversified its tourism product to include 'high adrenaline' adventure activities

such as bungy jumping; ecotourism (Kearsley 1997; Pearce 2001b); events tourism (Nicholson and Pearce 2000); and cultural and heritage experiences, both Maori and Colonial (Kirshenblatt-Gimblett 1998).

4.2.2   The institutional structure of the industry

The institutional structure of tourism in New Zealand today was established in the early part of the 1990s as part of a national restructuring. There is now a small core of primary agencies directly responsible for tourism and a large number of secondary agencies which have part direct involvement (Hall 2000).

At a national level, the two primary agencies of tourism promotion and planning were created in 1991 when the New Zealand Tourism Department (NZTD) was split into the New Zealand Tourism Board (NZTB), commonly called Tourism New Zealand, and the Ministry of Tourism. Tourism New Zealand is responsible for international marketing and promotion, and the Ministry is responsible for policy advice to government (Hall 1994). The Department of Conservation (DoC) also plays a key role in the regulation of tourism. The Department of Conservation currently manages national parks and other protected areas of the conservation estate. Under the legislation of the Conservation Act 1987, DoC is required to 'foster the use of any natural or historic resource for recreation and allow their use for tourism'(Kearsley 1997). Specifically the Department is also responsible for species protection; estate protection; resources use and recreation; advocacy and information; and science and research (Collier 1996). A further primary agency for tourism planning and policy is the Tourism Industry Association NZ (TIANZ) which acts as an umbrella organisation for large business and smaller sector-specific organisations within the industry. TIANZ has recently taken a more active role in various aspects of visitor impacts (Kearsley 1997).

At a regional level, local government authorities are responsible both for regional promotion and for regulation and planning, largely through the structure of the Resource Management Act, 1991 (Kearsley 1997). There are also 25 Regional Tourism Organisations (RTOs). It is envisaged that the role of RTOs will expand to include responsibility for marketing, development, planning and management (New Zealand Tourism Board No date).

The key agencies in the structure of the New Zealand tourism industry are summarised in Figure 4.1.

4.2.3 Tourists in New Zealand

For the year 2002, the number of international visitor arrivals to New Zealand reached 2.045 million. As for domestic travellers in 2001, domestic overnight stays were recorded at 50.3 million (Tourism Research Council 2005). Tourists, both international and domestic, paid $1.2 billion in GST on their purchases in the year to March 2003 and bought 95% of all accommodation supplied in 2003 (Statistics New Zealand 2004). In the year ended December 2002 total guest nights were 28.9 million; these guest nights were spent in motels 34%, hotels 32%, caravan parks, 20%, backpackers 12% and other 2% (Tourism Research Council 2003). According to the New Zealand Tourism Strategy, international visitors spend more than domestic tourists: $4.7-5.4 billion in 2000 spent by international visitors compared with $4,262 million spent by domestic visitors. Domestic tourism in New Zealand is characterised by summer holidays to the beach and visiting friends or relatives (VFR), and this is complemented by trips to sporting events, skiing holidays or long weekends at the bach (Pearce and Simmons 1997). These holidays are often informal and unstructured, using private cars and staying in second homes or with friends and family (Pearce and Simmons 1997).

Figure 4.1:   Structure of the New Zealand tourism industry
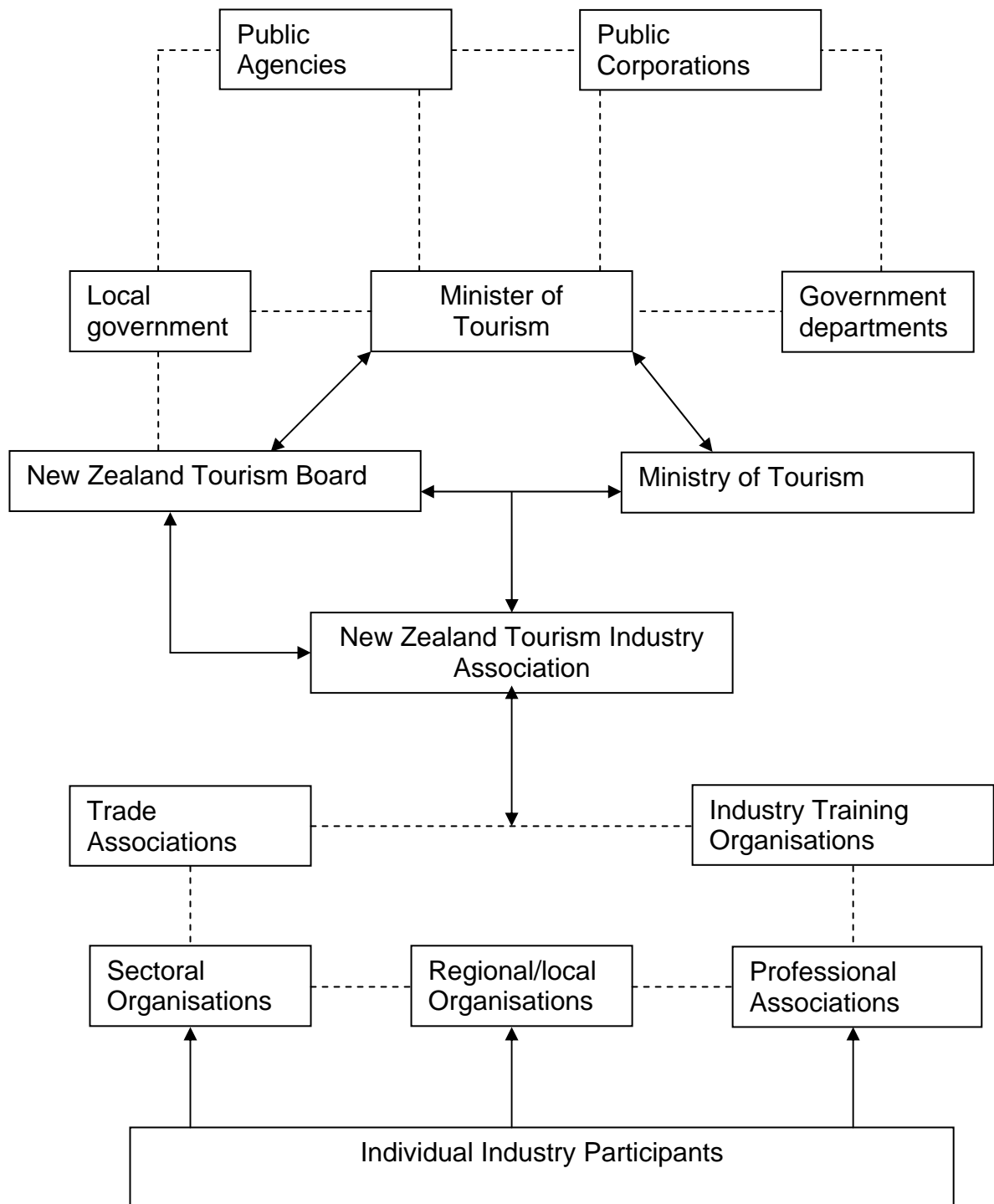
Source: (Collier 1996: 123)

As for international tourism, much of this has been characterised by circuit travel (Pearce 2001b). Typically, this circuit tourism consists of entry through Auckland or Christchurch international airports, taking in nearby natural and cultural attractions in the tourist centres of Rotorua and Queenstown (Pearce and Simmons 1997). Recently there has been a shift from scheduled coach tours to fully independent travel (FIT) (Kearsley 1997) with fully independent travellers representing 55% of all visitors to New Zealand, followed by semi-independent travellers (SIT) 24%, package travellers 13% and tour groups 8% (Tourism Research Council 2005). The various characteristics of each group are summarised in the following Table 4.1. It should be noted that this table is sourced from four separate reports and therefore the data are not always comparable; furthermore, in practice, the terms are not always used correctly and there is overlap between the four different traveller groupings.

It can be seen from this table that the main group, FIT travellers, have a more dispersed pattern of travel, avoid 'touristy' icons and participate in a range of activities. They use private cars and buses to get around and frequent backpackers accommodation and hostels. Although this group stays longer, their spend is less than the average spend of all visitors to New Zealand. Like FITs, SIT travellers also travel off the beaten track. They participate in a range of natural and cultural activities and attractions, travel by rental car or campervan and stay in a range of accommodation. On average they spend more than FIT travellers. The two smallest travel types have similar travel patterns to each other. They are more inclined to follow typical circuits in the North and South Island and enjoy more passive activities such as eating out, shopping and general sightseeing. They use coaches and domestic air travel and stay in motels and hotels. Though these groups stay less time their average spend is the highest of the four groups.

Table 4.1:   Summary of characteristics of visitors to New Zealand

	Fully Independent Travellers 55%	Semi Independent Travellers 24%	Package Travellers 13%	Tour Groups 8%
Definition	Must not have paid for any of the following before arriving in New Zealand: Domestic airfares, accommodation, meals, other transport, activities, events, educational fees.	Must have purchased their international airfares prior to arrival and at least one of the following: Domestic airfares, accommodation, meals, other transport, activities, events, educational fees	Must have purchased the following items prior to arrival as part of package: International airfares and accommodation and other transport and meals or activities	Must have booked and travelled with a tour group
Main reason for visit	Holiday (43%) followed by VFR 28%	More SIT travellers come to New Zealand for a holiday than the national average	74% of package travellers come to New Zealand for a holiday.	86% of tour group visitors come to New Zealand for a holiday.
Average length of stay	30 days	The majority stay for less than a fortnight	10 days	8 days
Country of origin	A high proportion of FIT visitors from Taiwan, Canada, Singapore, South Korea or the UK. A large number of Australian, German and American visitors also travel independently but make up a lower proportion of total FIT travellers.	A high proportion of SIT visitors come from Australia, Germany and the UK. The large numbers of Australians coming to New Zealand for business, conferences or skiing helps explain why these visitors are commonly SIT travellers.	Japan provides the most package visitors with 28% of all package tourists being from Japan, followed by Australia 19%, USA, 13% and South Korea 9%.	Japan provides the most group tour visitors with 27% of all group tour visitors being from Japan, followed by USA 15%, South Korea 12% and Taiwan 9%.
Transport used	Use private cars and buses to a larger extent than any other travel group. Less likely to use domestic air travel.	More inclined to use rental cars, campervans, ferries and trains. Coach tours and private cars are less frequently used.	Package travellers make most use of coach tours and domestic air travel.	Tour group visitors largely make use of coach travel and domestic air travel.
Accommodation used	Private homes, backpackers/hostels and camping are the most frequently used accommodation types used.	SITs have a greater range of accommodation types with hotels, motels, and private homes all reporting significant amounts.	Stay overwhelmingly in hotels and motels.	The majority stay in hotels.
Destinations visited	The upper North Island attracts a high proportion of FIT travellers. Waikato, Eastland, Bay of Plenty, Coromandel, Ruapehu and Lake Taupo are particularly popular. FITs travel less than average to tourist destinations of Rotorua, Queenstown and Canterbury.	More likely to visits places in the lower South Island. Central Otago, Southland, Dunedin, Fiorland, Central South Island and the West Coast rate highly. Visit off the beaten track as well as iconic destinations such as Rotorua, Auckland and Ruapehu.	There are two main tour routes: In the North Island, Auckland, Waitomo, Rotorua, Auckland and In the South Island, Christchurch, Mt Cook, Queenstown, Milford Sound, Christchurch.	There are two main tour routes: In the North Island, Auckland, Waitomo, Rotorua, Auckland and In the South Island, Christchurch, Mt Cook, Queenstown, Milford Sound, Christchurch.
Activities	More likely to participate in a wide range of activities, particularly outdoor activities. Less likely to participate in more iconic 'touristy' activities such as visiting Mt Cook, farm shows, Maori-related activities.	More inclined to visit standard tourist attractions than FITs. High rates of participation in natural and cultural activities/attractions, e.g. albatross, seal colonies and wine trails. Lower participation rates in outdoor pursuits such as heli-skiing, sailing, ballooning etc.	The four most frequently cited activities are eating out, shopping, general sightseeing and walk in city. Both Maori performance and geothermal sites figure highly.	The four most frequently cited activities are eating out, shopping, general sightseeing and walk in city. Both Maori performance and geothermal sites figure highly.
Expenditure	Over a third spend under NZ$3,000 on their travel in New Zealand. However, an increasing amount are spending over NZ$5,000 as length of stay and costs of travelling have risen.	Around half of SIT travellers spend in excess of NZ$5,000 per visit. Another big block of SIT expenditure falls between the NZ$1,000 and NZ$3,000 per visit range.	20% of package travellers spend over NZ$5,000, but most expenditure is in the NZ$1,5000 and NZ$3,000 range. Average spend in 2002 was NZ$3,395	Tour group visitors spend the most of all travel types. Average expenditure in 2002 was NZ$3,819.

Source: (from Tourism Research Council 2005)

Table 4.2 below summarises the key international markets, their length of stay and their respective expenditure for the year ending December 2004. The top three origin markets in each category are highlighted. As can be seen, the key markets are Australia and UK, both in terms of overall visitor numbers, total length of stay, and of total expenditure. While the US has third highest overall visitor numbers, Japan is more significant in terms of an increased average length of stay and of total expenditure. Although markets from the Netherlands, Thailand, Germany and Switzerland have long average length of stay only the Netherlands has an average expenditure in the top three. In the case of the Netherlands the total expenditure is not high, due perhaps to its relatively low overall number of visitors. In the case of Germany a long length of stay does not result in a significant total expenditure and this could be explained by the preference of the German market for FIT and SIT travel (the lower spending types of travel). Conversely, the countries which most commonly provide the highest spending type of traveller (the package and tour group traveller), such as Japan, Australia, USA and South Korea, show a high total expenditure despite a relatively low average length of stay.

Table 4.2:   Profile by origin of tourist in year ending December 2004

Key markets	Visitor numbers	Average length of stay	Total length of stay	Average expenditure	Total expenditure
Australia	**769,548**	13	**9,875,331**	1,868	**1,437,398,086**
UK	**264,441**	29	**7,729,685**	3,356	**887,381,723**
USA	**198,260**	18	3,599,724	3,084	611,385,016
Japan	160,034	25	**4,044,829**	4,057	**649,230,511**
South Korea	99,081	22	2,204,200	3,281	325,133,436
Other Nth Asia	83,663	33	2,772,161	**4,884**	408,595,909
Other Central Europe	58,086	36	2,065,912	3,685	214,045,201
Germany	54,568	**38**	2,092,065	3,644	198,866,524
Canada	38,472	35	1,336,453	3,372	129,719,921
Nordic	31,790	31	997,867	3,442	109,405,457
Netherlands	30,154	**42**	1,253,823	**4,688**	141,375,824
Singapore	27,593	20	543,883	2,677	73,870,550
Hong Kong	26,521	21	552,305	**4,685**	124,246,926
Taiwan	25,409	36	910,229	3,429	87,123,701
Malaysia	23,006	27	630,190	4,263	98,068,769
Thailand	16,327	**42**	685,640	3,996	65,240,584
Other Sth East Asia	14,347	33	475,577	2,853	40,933,433
Switzerland	12,421	**39**	490,173	3,970	49,305,039
Other Countries	216,386	33	7,107,197	2,991	647,112,864
Total	2,150,107	23	49,367,244	2,929	6,298,439,476

Source: (from Tourism Research Council 2005)

As for the 'ideal' tourist to New Zealand, Tourism New Zealand has identified an ideal tourist as their target market branded as the Interactive Traveller (see Figure 4.2). The Interactive Traveller shares many of the characteristics of the key markets of the fully independent traveller and the semi independent traveller in that they enjoy a wide range of activities including natural and cultural experiences, and do not mind making travel arrangements for themselves.

Figure 4.2:   The Interactive Traveller

The Interactive Traveller:

- Consumes a wide range of tourism products and services
- Seeks out new experiences that involve interacting with nature, social and cultural environments
- Respects the environment, culture and values of others
- Is considered a leader by their peers
- Doesn't mind planning and booking holidays directly
- Prefers authentic products and experiences
- Is health conscious and likes to connect with others
- Enjoys outdoor activity
- Is sociable and likes to learn
- Has a high level of disposable income.

Source: (Tourism News 2003: 10)

More pragmatically, research has been undertaken to identify the 'ideal' tourist, examining the costs and benefits of tourists according to type. A study of 453 international and domestic tourists on the West Coast, shows that in terms of energy consumed per day coach tourists consumed the most due to the long distances travelled and their stays in energy-intensive hotels and energy-intensive activities. This is compared with backpackers, trampers and VFR visitors who have the least energy consumption per day, due to the short distances they travel each day and the less energy-intensive nature of budget accommodation (backpacker, camping grounds, private homes) (Becken, Simmons et al. 2003). 'Auto' tourists who travelled independently but used personal or rental vehicles were characterised by an intermediate use of energy per day. In total however, the energy impact of coach tourists is smaller than that of long-term travellers due to their shorter length of stay. In a later study, Becken and Butcher (2004) explore tourist types by yield, concluding that auto tourists had the highest daily expenditure, followed by coach tourists and then

the camper. These are important points to note with regard to responsible tourism, as the tourists with highest economic contribution may not be the 'best' tourists in terms of their environmental impact. This issue will be returned to in subsequent chapters.

4.2.4 Tourism in New Zealand

The New Zealand Tourism Strategy for 2010 clearly places a triple bottom line philosophy at the core of its objectives for 2010:

> "In 2010:
> Visitors and their host communities understand and embrace the spirit of manaakitanga (hospitality) while,
> New Zealander's environment and culture is conserved and sustained in the spirit of kaitiakitanga (guardianship) and,
> Tourism is a vibrant and significant contributor to the economic development of New Zealand"
>
> (New Zealand Tourism Board No date: 13)

Though not described as such, this philosophy reflects much of what has been described as responsible tourism in Chapter 2: that the host and guest relationship is valued; the environment and culture is sustained and the economic benefits are maintained. However, "because so much of the country's tourism is focused upon delicate natural environments or on relatively small resort centres…the impacts of tourism are both substantial and widespread" (Kearsley 1997). As a consequence there may be barriers to achieving the strategy's vision for sustainability. This sub-section briefly sketches some of the problems of tourism in New Zealand and, by inference, the need for responsible tourism. It also introduces some of the measures already in place for managing these impacts.

Economic

Although the economic contribution of tourism is clear, contributing $16.5 billion to the New Zealand economy in the year ending 2003 (Statistics New Zealand 2004), there can be negative economic impacts. Speaking to the Inbound Tour Operators Council (ITOC) of New Zealand in 2004, Minister of Tourism Mark

Burton, raised one of the key issues for New Zealand tourism: seasonality. For domestic and international tourists alike the peak season is between December and March (Tourism Research Council 2005). The Minister also indicated that regional spread should be more even. As can be seen from the profile and circuits of tourists above, although some independent travellers take in more peripheral regions, there is still a route of key iconic destinations and, due to the restricted itineraries of many international travellers, domestic tourism is very important to peripheral regions (Pearce 2001b). Addressing these issues, spreading the demand year round and regionally would not only ensure more consistent employment and income, but would ease the pressure on infrastructure in key hot spots. Increasing visitor yield is also a key objective for tourism in New Zealand with a 1% increase in spend by all visitors estimated to generate the same economic result ($1 billion increase in revenue) as a 12% growth in visitor numbers (New Zealand Tourism Board No date).

As with tourism in many other countries there is economic leakage as a result of foreign investment (Collier 1996) with much foreign investment in existing hotels (Pearce 2001b). Furthermore, tourism in New Zealand is vulnerable to external factors such as the SARS outbreak in 2003 which indicated a decline in visitor numbers from eastern Asian countries (Tourism Research Council 2005), and to currency fluctuations, with the New Zealand dollar currently high. Capital expenditure to ensure the adequate provision of essential infrastructure such as sewerage and water can also be very costly, particularly in the early development phase (Market Economics Limited 2003).

Social

Initially the negative social impacts of tourism in New Zealand do not appear to be great; indeed, tourism brings many advantages and a recent study shows ten communities in New Zealand perceiving tourism to be good for the economy and people's quality of life (Lawson, Williams et al. 1998). However, concern is increasingly being expressed in tourism destinations about the effects of tourism development and negative perceptions of residents (i.e. that tourism is causing overcrowding, lack of privacy and inflation) and may lead to adverse reactions towards the development of tourism (Hall, Jenkins et al. 1997: 29). There are also concerns over low wages for those working in tourism and the high cost of living and housing (Collier 1996); long working hours (Collier 1996) and

problems caused by tourist driving behaviour (Lawson, Williams et al. 1998; Ruscoe 2004). Crime against tourists is also becoming more of a problem in New Zealand (Warren and Taylor 2003; Johnson 2004b). It should be noted however, that crime differs from one area to another and may be exacerbated as tourists perceive New Zealand to be a safe country and do not therefore take appropriate precautions (Coventry 2004a).

Environment

Tourists to New Zealand can have a direct and often negative impact on the clean, green, pristine environment that they come in search of. A report from the Office of the Parliamentary Commissioner for the Environment (1997) raised concern over pressure on specific attractions such as the Waitomo Caves and Milford Sound, emphasising the importance of reducing adverse visitor effects. In the report, three principal adverse environmental effects associated with tourism were identified:

- loss of quality of some relatively unspoilt parts of New Zealand's natural environment
- loss of amenity values from incremental development, which can also affect communities and lifestyles, especially in places where the proportion of visitors to residents is high
- pressure on infrastructure, resulting in significant costs to local communities.

Further specific examples of environmental concern are:
- crowding or perceptions of crowding and high visitor numbers in natural areas, particularly overuse of the conservation estate (Hall, Jenkins et al. 1997; Kearsley, Russell et al. 2001; Early 2002; Napp 2002; Department of Conservation 2003; New Zealand Conservation Authority 2003; Johnson 2004a);
- wildlife/habitat disturbance/damage (Warren and Taylor 1994; Department of Conservation 1996; Department of Conservation 2003; Douglas 2003; New Zealand Conservation Authority 2003);
- track erosion (Collier 1996; Department of Conservation 1996),
- degradation of soil, water and natural habitat (Collier 1996; Department of Conservation 1996);

- toilet waste and rubbish (Department of Conservation 1996; Cessford 2002; Early 2002); this relates in particular to freedom camping (Coventry 2004c);
- noise and visual pollution (Department of Conservation 1996; Early 2002; Department of Conservation 2003; New Zealand Conservation Authority 2003)
- and increased litter (Department of Conservation 1996).

In addition, tourists can strain the country's infrastructure, for example sewerage and water provision, as highlighted in a recent report prepared for the Ministry of Tourism and Ministry of Economic Development (Market Economics Limited 2003). At present, however, rates and other mechanisms recover the cost that tourists impose on these infrastructures.

On a more global scale, there could be serious implications to New Zealand's tourism industry from ratifying the Kyoto Protocol, an agreement under which participating industrialised countries agree to reduce their collective emissions of greenhouse gases. According to a recent Tourism Industry Association NZ (TIANZ) report on climate change "Tourism is among the largest direct energy consumers and CO_2 producers, ranking 19th out of 26 sectors (with 26 being the largest producer)" (Turney, Becken et al. 2002: 35). Within the tourism sector, transport and accommodation make up about 78% of total direct energy use and CO_2 emissions. Although international travel is not currently included in the Protocol, New Zealand could be affected by its integration as the average tourist travel distance to New Zealand is 12,900 km one-way (Turney, Becken et al. 2002). Taking into account a CO_2 price of emissions charge of $25 per tonne of CO_2, could result in a 5% increase in the price of the airfare from Europe to New Zealand.

Culture

New Zealand has recently diversified its tourism product to include more cultural and heritage experiences (Kirshenblatt-Gimblett 1998) and Maori tourism is becoming increasingly popular (Barnett 1997; Zeppel 1997; Warren and Taylor 2001). Indeed, a recent Ministry of Tourism report states that Maori culture sets New Zealand apart and is therefore very appealing to most international

travellers who have knowledge of the culture (Ministry of Tourism 2004a). In the year 2003 258,000 international visitors experienced Maori performances, 107,000 experienced Maori-organised activities and 33,000 made marae visits (Ministry of Tourism 2004b). Two distinctions are made when discussing Maori and tourism. Firstly Maori in tourism: defined as Maori involved in the tourism industry through employment or ownership of business, and secondly Maori cultural tourism: defined as tourism experiences that include visits to Maori cultural activities (Ministry of Tourism 2004b).

These visits are not without their impacts. For example, some state that the Maori culture is becoming commercialised and commodified (Warren and Taylor 1994; Hall 1996) and that the culture has been appropriated by non-Maori tourism operators (Warren and Taylor 2001). The authenticity of the cultural product being offered is also an issue (Barnett 1997; Webber 2003). To this Keelan (1993) adds the intrusion of privacy; conflict in values; unresolved resource issues; a lack of visitor reciprocation and the one-sided nature of the host/guest relationship.

4.2.5 Current management

The New Zealand Tourism Strategy 2010 is a guiding document for tourism management targeting key issues such as:
- yield management;
- management of physical, natural, social, environmental and economic factors for New Zealanders and visitors, present and future;
- providing infrastructure;
- managing the conservation estate;
- improving environmental efficiency;
- increasing Maori participation and
- ensuring quality.

In answer to these issues a number of measures are in place. For example, TIANZ promotes Green Globe 21 sustainable tourism certification programme to the industry; Maori participation in tourism is encouraged through closer partnerships between Maori and RTOs; quality is controlled by the adoption of the NZ fern as an official 'Qualmark' quality mark throughout the tourism industry, and yield management can be addressed through pricing strategies for low and high season and pricing premium for quality and authenticity (Ministry of

Tourism No date). The Department of Conservation also plays an important role in controlling tourism activity, as outlined in the Visitor Strategy (Department of Conservation 1996), through statutory regulation (for example the Conservation Act); managing visitor conflicts and through concessions[1]. DoC also advocates appropriate visitor behaviour through information and education using signage, publications and advice from visitors' centre staff and through interpretation using on-site panels, publications, visitors' centre displays and staff. (Department of Conservation 1996). In addition, throughout New Zealand the Environmental Care Code is widely distributed by DoC and other organisations (Figure 4.3).

Figure 4.3:   New Zealand's Environmental Care Code

Protect plants and animals

Remove rubbish

Bury toilet waste

Keep streams and lakes clean

Take care with fires

Camp carefully

Keep to the track

Consider others

Respect our cultural heritage

Enjoy your visit

(Department of Conservation No date)

The focus of this thesis is on the tourist, and encouraging visits from the 'right' sort of tourist is seen as a further way means of management, as the right tourists will have fewer negative impacts as well as more positive ones. Targeting the Interactive Traveller market is seen as one way of encouraging the right sort of tourists: "The 'Interactive Traveller' concept is about applying the

---

[1] A concession is an official authorisation to operate in an area managed by the Department. It may be in the form of a lease, licence, permit or easement. Concessions are required for accommodation facilities, water, air or land transport services; commercial education or instruction activities; guiding; attractions such as bungy jumping; and services such as shops, tearooms; restaurants; garages or hire services. The concession system helps DoC ensure that activities are compatible with the primary aim of protecting the land and other resources.

values, such as sustainability, articulated in the New Zealand Tourism Strategy. In this way Tourism New Zealand is helping future-proof the New Zealand tourism experience by actively seeking visitors who will enjoy and acknowledge our environment, values and culture" (Ministry of Tourism No date: 10). This issue of attracting the right sort of tourist is one which will be returned to in subsequent chapters.

This section has provided a background of tourism and tourists in New Zealand. The following two sections look in detail at the case study sites of Kaikoura and Rotorua.

4.3   Kaikoura

4.3.1 Introduction

The township of Kaikoura is a small coastal community of approximately 2,760 (McNicol, Shone et al. 2002). It is situated on the east coast of the South Island on the main highway between Blenheim (100km to the north) and Christchurch (200km to the south).

Figure 4.4:   The Seaward Kaikoura range

The landscape of Kaikoura is defined by mountains and sea and it is these natural assets which provide the foundation for the tourism industry.   The

continental shelf is much nearer to the coast at Kaikoura than it is in most parts of New Zealand and, at the Kaikoura peninsula, two ocean currents converge (McAloon 1998). As a consequence of these geographical features the sea is rich in minerals, plankton and marine life such as whales, dolphins and fur seals, and the Whale Watch and Dolphin Encounter operations are the mainstay of Kaikoura's tourism. These can be enjoyed against the dramatic backdrop of the Seaward Kaikoura Range which rises to 2,600 metres just 25km from the coast.

From the mid 1880s the region's economy was dominated by sheep farming, and up until 1984 Kaikoura's economic activity was predominantly as a farming, fishing and government service town. During the mid 1980s the restructuring process which was necessary to keep pace with international and technological changes across the world saw the railway privatised and the telephone exchange and Meteorological Service automated, and left many in the town unemployed (Horn, Simmons et al. 1998). The fortunes of the town in general fell into decline and Maori in particular were hard hit by unemployment.

The development of tourism is a relatively recent phenomenon and until the 1980s Kaikoura's main tourism role was as a staging post for traffic to and from the Picton ferry link (McAloon 1998) with some domestic coastal tourism. Whale Watch Kaikoura Ltd, one of the major tourist operators in Kaikoura and owned and operated by Maori, helped to revitalise the tourism industry in the town and provide local job opportunities. From modest beginnings in 1987 with one ten-seater vessel, Whale Watch has grown today to a multi-million dollar operation with over 80,000 passengers per annum today (Department of Conservation 2005). Viewing or swimming with dolphins provide the other key focus of commercial activities, with visiting the peninsula's seal colony also being popular (Simmons, Horn et al. 1998). In addition, there are small, owner-operated businesses providing seal swimming, diving, bird watching, kayaking and Maori cultural tours. There are also a range of supporting services such as shops, restaurants, cafés and accommodation, though the lower cost forms of accommodation are those most frequently used by visitors (Simmons, Horn et al. 1998).

4.3.2 Tourists in Kaikoura

It has been estimated that Kaikoura receives 873,000 visitors a year (Fairweather and Simmons 1998) with 365,000 overnight visitors (Horn and Simmons 2002). Visitors to Kaikoura have been categorised by length of stay, with three distinct groups identified: short stop visitors (staying less than two hours); day visitors (staying more than two hours, but not overnight) and overnight visitors (staying one or more nights) (Simmons, Horn et al. 1998). These groups, their activities and profiles are summarised in Table 4.3.

Table 4.3:   Summary of Kaikoura visitor groups

	Short stop	Day visitor	Overnight
Estimated percentage of visitors %	43.5	15.7	40.8
Composition % Domestic International	75 25	41 59	13 86
Transport % Main Second	Private car/van 57.8 Bus/shuttle 28.1	Bus/shuttle 35.9 Private car/van 33.3	Hire car/van 38.3 Bus/shuttle 33.0
Attractions % Main Second	Convenient break 79.7 Whales 9.4	Whales 38.5 Convenient break 33.3	Whales 49.6 Swim dolphins 17.0
Accommodation %	Nil	Nil	Backpackers 35.2 Motorcamp 31.0 Motels 17.4
Group composition % Main Secondary	Family 32.8 Alone 26.6	Partner/spouse 30.8 Family 25.6	Partner/spouse 42.6 Alone 21.3
Group size % No. of people	3-6 45.3	3-6 38.5	2 56.5
Age % Less than 30 years 30-49 years 50+ years	21.9 46.9 31.3	30.8 35.9 33.3	43.0 38.3 18.7
Gender % Male Female	58.7 41.3	38.5 61.5	45.2 53.9
Expenditure % Average per visitor per day	$2.40	$47.50	$45.73
Volume n Estimated annual volume	380,000	137,000	356,000

Source: (Simmons, Horn et al. 1998)

As can be seen from this table, the biggest group of visitors stay only a short time and, although a small percentage of this group do participate in some of the commercial activities available, they only spend on average $2.40 a day. The majority of these visitors tend to be domestic tourists, 57.8%. The second

largest group are overnight visitors, who are mainly international tourists, 86.5%, and spend on average $45.73 a day. This cohort of visitors is most likely to stay in backpacker accommodation, followed by motorcamp accommodation. The average length of stay for overnight visitors is 1.8 nights (Simmons, Horn et al. 1998). With the highest spend per day, $47.50, are day visitors. This group consists of 41% domestic travellers and 59% international travellers. It can be seen that the most popular paid attraction is whale watching. Overall visitors are attracted to Kaikoura by the whales, seals and dolphins and the most frequently visited places are the Visitor Information Centre and the seal colony (Moore, Simmons et al. 1998).

4.3.3 Costs and benefits of tourism

In Kaikoura the main problems relate to controlling the rapid development of a small, relatively recent destination. There is a strong feeling in Kaikoura that the pace of tourism has been very fast and that a small community is struggling to keep pace with this development and the large numbers of tourists that the success of tourism brings. This feeling is evoked in the following quote:

> *Well, it has grown so quickly that the local people have a very low local rate base of only 1,700-1,900 people…we are struggling to keep up with our infrastructure such as the water supply, sewage disposal, waste disposal and things.*
> *(Private and public sector representative, Kaikoura)*

Specifically, Kaikoura is dealing with the increased pressure of visitors on water, sewerage and waste infrastructure; the increased cost of living for residents coupled with seasonal and poorly paid jobs; and maintaining the environment on which tourism in Kaikoura is founded.

Economic

Without question, tourism has helped to revive the fortunes of Kaikoura following a period of economic recession (Lawson, Williams et al. 1998). Today, total direct spending by visitors to Kaikoura is estimated to be $28 million a year and as a direct result of tourism approximately 330 persons are in full-time equivalent employment (FTE) (Butcher, Fairweather et al. 1998). This is certainly recognised by industry representatives as illustrated by the following quote:

> *The local economy lives on tourism, the accommodation places from simple backpackers up, they've got to eat, the food outlets, restaurants, the supermarkets, petrol stations, local bus companies, local taxis…it just keeps going round in circles.*
>
> *(Private and public sector representative, Kaikoura)*

However, one of the main economic concerns for Kaikoura is the issue that tourism is causing an increase in rates, due in part, to additional demands on the infrastructure for water and sewerage supply. Typical responses with regard to rating are presented as follows:

> *In 1998 873,000 visitors a year, a third of those stayed for less than three hours. A population of some 3000 people are paying for the infrastructure to support all these people. So that's the big problem really the infrastructure. We have to supply the sewerage, the water. A town of 3000 is paying on average for an estimated 4500 people staying each night. And that's increasing every year. So that's where the real problem lies.*
>
> *(Public sector representative, Kaikoura)*

This concern over rising rates is certainly supported in the literature (Butcher, Fairweather et al. 1998; Lawson, Williams et al. 1998; Horn, Simmons et al. 2000). However, Butcher and Fairweather et al (1998) suggest that even at peak times tourism water demand is probably only 10 to 12% of total demand, although these calculations are estimated on limited data. A more recent study, prepared for the Ministry of Economic Development and the Ministry of Tourism (Market Economics Limited 2003), gives a less conservative estimate that total visitor demand for water in Kaikoura is estimated at 19.4.% of total annual consumption rising to 24.4% of the Kaikoura total during the peak season. The report summarises that current operating costs and funding for the water and sewerage system suggest a small net contribution in excess of costs rather than a net cost from tourism. Furthermore, rate rises have been attributed in part to past councils deferring important public works while running down capital reserves (Horn and Simmons 2002).

There are also concerns over seasonality (Horn, Simmons et al. 1998), although the studies produced by Lincoln University demonstrate that some, though not all, residents welcome the low season as a time to relax (Horn, Simmons et al. 1998). However, only the problems not the benefits, of seasonality were discussed by the industry representatives, and there was a strong feeling from

some respondents who simply feel that Kaikoura has reached capacity and is full at certain times of the year. The issue, they say, is not one of attracting more tourists, but of spreading the load more evenly over the year. There are other concerns that there is a heavy reliance on tourism for income, with 30% of the economy relying directly or indirectly on tourism (Butcher, Fairweather et al. 1998).

Society

As far as society is concerned, both the primary and secondary sources show that there are benefits to inviting visitors to the community who bring a fresh perspective and increased social life (Horn, Simmons et al. 1998). This point is illustrated by the following response:

> *On the positive side you get to meet lots of interesting people, you are able to talk with those people and learn a lot…Tourists give space to the town, bring in different points of view, not so insular. Make the bars more interesting, they give a different flavour, different people to speak to.*
> *(Public sector representative, Kaikoura)*

However, secondary sources shows that there are concerns that the jobs resulting from tourism bring in migratory labour and are seasonal in nature; that the cost of living has risen and that to some extent family life is affected by work arrangements, (Horn, Simmons et al. 1998; Lawson, Williams et al. 1998). The respondents indicate their concerns that jobs are poorly paid and are affected by seasonality; that the cost of living has increased, in particular land prices; and that jobs are taken up by working tourists. There are also concerns that work arrangements are affecting family life. These issues are represented by the following quote:

> *Local people can't afford to live where they traditionally did because the prices are inflated. We get problems with people not being in full time employment because a lot of the tourist positions are only for six months of the year. You get the break down in the community because people have to make the most of the tourist season and may have to work seven days a week so the community suffers, people don't spend time with their family.*
> *(Public sector representative and attractions manager, Kaikoura)*

In addition, the community is concerned by traffic congestion, parking problems, tourists' driving behaviour (Horn, Simmons et al. 1998; Lawson, Williams et al. 1998) and not becoming like Queenstown, articulated by a desire to maintain the present atmosphere and size of the town (Horn, Simmons et al. 1998). Though not respondents' main concern, these issues are also raised by the industry representatives during the interviews:

> *I wish they'd learn to drive. You can tell the tourists, parking on wrong side of the road. Locals are aware of this and drive carefully.*
> *(Public sector representative, Kaikoura)*

> *There is a big feeling that we shouldn't become Queenstown. People want to maintain the feel and size of the town.*
> *(Tour owner/operator, Kaikoura)*

Environment

As previously raised in the section on economic impacts, one of the problems in Kaikoura is the provision of infrastructure and in particular the provision of water, sewerage and waste disposal. Almost all the stakeholders interviewed for this research mentioned water and sewerage as key issues, with waste and rubbish disposal also proving to be significant. Again, reference to these issues is to be found in secondary sources (Horn, Simmons et al. 1998; Kaikoura District Council 2002). As discussed above, there is some debate relating to the scale of impact of the tourists, with some residents recalling water shortages during the summer months before the recent development of tourism (Horn, Simmons et al. 1998). What is certain, however, is that infrastructure to supply water and sewage treatment will require major upgrading in the near future (Horn, Simmons et al. 1998) and Kaikoura has significant capital expenditure planned to provide greater capacity and service levels in water and sewerage infrastructure (Market Economics Limited 2003).

> *There are a number of problems…for the environment they are increased waste, water quality issues, sewerage, problems on the infrastructure.*
> *(Public sector representative and attractions manager, Kaikoura)*

Some parts of the town have run out of water. Need to keep the water clean too. And provide more sewerage and rubbish facilities.
            (Public sector representative, Kaikoura)

Of particular note are Kaikoura's efforts to reduce the amount of rubbish that is disposed in landfill; and tourists contribute heavily to the rubbish created in Kaikoura especially in the peak seasons:

During winter 400 cubic metres of waste goes to landfill…and in December, January and February it is almost half as much again.
              (Public and private sector representative, Kaikoura)

Although water, sewage and waste disposal are the three main environmental issues there were also concerns relating to wildlife disturbance around the peninsula, in particular the New Zealand fur seals, with viewing distances of 20 metres recommended but often transgressed (Barton, Booth et al. 1998), fishing and over-fishing and freedom camping and inappropriate toilet waste disposal:

And if there are seals on the rocks they get…harassed until they either move. If the tides right in and they are on a rock then people can't get to them and they are fine, but at low tide people can get to them and they've been patted, people try to feed them lollies, all that sort of drama. People throw a pebble at them to get them to sit up so that they get a better photograph or people come up right behind them and get within a metre or a half metre.
              (Public sector representative, Kaikoura)

People take too much or take undersize fish due to greed, they know. Over-fishing affects the whole of the food chain.
              (Public sector representative, Kaikoura)

Freedom campers are becoming a problem. Five or six campers may be parked 200 metres from the beach. There aren't any toilets there and people use the beach as a loo.
              (Tour owner/operator, Kaikoura)

One respondent also looked to the bigger picture and referred to the CO_2 emissions created by tourism:

> *…we also have a CO$_2$ emissions problem in Kaikoura and we need 2 million trees in our district to act as carbon sinks to absorb all those CO$_2$ emissions and it's the tourists that are causing most of that problem. With the infrastructure that supports them being here, and transport. It's not just travelling in a jet plane, it's trucks running goods here all the food, all the booze, all the wine and that is pumping all the CO$_2$ into our local atmosphere.*
> *(Public and private sector representative, Kaikoura)*

On a positive note, one respondent acknowledged the renewed sense of value that tourists bring to the environment:

> *Also things that we take for granted when we see it through a tourist's eyes, we realise that we are special. Seen through fresh eyes all the nature seems very important. There is a sense of discovery when people come here.*
> *(Public sector representative and attractions manager, Kaikoura)*

Maori and Tourism

Maori involvement in Kaikoura has largely revolved around the development of Whale Watch, representing Maori in tourism, rather than Maori tourism, with Whale Watch owned and operated by the local *iwi*. As a consequence of this, tourism has had many positive effects on Maori in Kaikoura. Tourism is of benefit through increased business, employment opportunities, facilities and community spirit and open-mindedness (Poharama, Henley et al. 1998). Whale Watch in particular has been the catalyst for Maori employment, employing the greatest number of Maori in the tourist sector (Poharama, Henley et al. 1998). The Maori-operated company has also increased the *mana* (respect) for many:

> *Whale Watch has given Maori mana in the town…15 years ago Maori were unemployed, just the Ministry of Works and the railways, people were leaving town. With the success of Whale Watch their heads are high now. A lot of mana.*
> *(Tour owner/operator, Kaikoura)*

There are also positive cultural changes including greater understanding of Maori culture, more access to Maori arts and crafts with more Maori encouraged to learn about cultural heritage (Poharama, Henley et al. 1998).

> *Tourists are often more receptive to Maori culture than locals.*
> *(Public sector representative, Kaikoura)*

However, the literature shows that Maori are also affected by the broader social issues such as the increased cost of living, rates increases and an increase in crime rate (Poharama, Henley et al. 1998). There are also issues relating to the commercialisation of culture, authenticity, loss of cultural values, control of cultural products and compromising cultural integrity to accommodate other cultures (Poharama, Henley et al. 1998). From these respondents it is clear that, as with other residents, mentioned above under social impacts, the cost of living for Maori is also an issue:

> *It's expensive for people to live here. It's seasonal so people have two or three jobs. And it's expensive to live here, yet people only earn $10 an hour average. People just get a couple of hours work here and there.*
> *(Public sector representative, Kaikoura)*

From an environmental perspective, the main issues related to resource use, particularly water and *kaitiakitanga* (caring for natural resources, spiritual guardianship) (Poharama, Henley et al. 1998). The main concern for the Maori respondents, echoing the environmental issues raised in general, relates to natural resource use:

> *The big issue as far as Maori goes is water. Water is a cleansing thing used in baptism for Maori. Water is considered sacred…We have water restrictions at the moment so the whole quality of the water is, could be a major issue as far as Maori goes.*
> *(Tour owner/operator, Kaikoura)*

4.3.4 Current management

As far as strategic management is concerned, the township of Kaikoura is under the jurisdiction of Kaikoura District Council, New Zealand's second smallest territorial local authority. Kaikoura is part of Environment Canterbury, a regional council, and is also encompassed by Destination Marlborough, the Regional Tourism Office which has produced a strategy for sustainable tourism (Destination Marlborough 2002a; Destination Marlborough 2002b). However, because it is geographically isolated, the area does not really relate to either

Marlborough or Canterbury (Challenger 2003). Tourism in Kaikoura has happened rapidly and without any tourism plan or strategy to guide it (Kaikoura District Council 2002). The 2002 Tourism Strategy of the Kaikoura District is the first such planning document, seeking to actively promote a self-reliant community providing a quality tourism experience in a well cared for environment (Kaikoura District Council 2002). As such, Kaikoura is the first town in the world to gain full certification from Green Globe, the world's only global tourism certification programme. Tourism in Kaikoura is supported by Kaikoura Information & Tourism Inc, a publicly funded incorporated society whose main objective is to provide quality information on tourism to visitors and to local people (Personal communication Sigglekow 2003). DoC also issues concessions to operators; this controls the behaviour of the operators and limits the number of commercial operators, particularly in the marine environment. There is currently a moratorium on whale and dolphin watching concessions and there is also a *rahui*, which has put certain coastal areas off limits for fishing to allow the stocks to recover.

In addition, Kaikoura has public private partnerships such as Innovative Waste Ltd who, in partnership with the council, run the local landfill. Innovative Waste are aiming for a zero waste policy in Kaikoura in the next 10 to 15 years and currently divert 60% of Kaikoura's waste from the landfill, due to recycling. As well as running the recycling programme in Kaikoura, Innovative Waste Ltd have been instrumental in the Trees for Travellers scheme (see www.treesfortravellers.co.nz). The scheme enables tourists to take an active role in the preservation and enhancement of Kaikoura's unique environment by purchasing a tree. This contribution has multiple benefits, environmental, economic and social. Buying a tree provides a lasting carbon sink to offset CO_2 emissions; regenerates native plants; prevents erosion of land into marine mammal habitat; provides income to reach the final 40% towards Zero Waste and generates employment for at-risk youth in Kaikoura who are employed to plant the trees.

There are also several codes of conduct aimed at influencing tourist behaviour. For example, the January 2003 edition of Kaikoura's free tourist newspaper carried New Zealand's Environmental Care Code; a summary of Kaikoura District Council's role in caring for the environment and an invitation to visitors to play their part (see Figure 4.5); and advice relating to responsible fishing

practices. The Kaikoura website also hosts action points for responsible tourist behaviour (see Figure 4.6). Tourist behaviour is also influenced at the level of site management and there are a number of interpretative and informative signs guiding behaviour at the seal colony (See Figures 4.7 & 4.8). Finally, there are examples of sustainable companies to be found in Kaikoura, such as the Whale Watch operation (Spiller and Erakovic 2005).

The majority of the industry representatives interviewed at this stage of the research identified information and education as a key management strategy for guiding tourist behaviour. This is well captured by the following respondent who highlights the importance of good information as well as the importance of spreading a consistent message via all the people tourists come into contact with:

> *Education is the key. You have to point out some of the problems that this community has, not in a negative sense, but in a positive sense and also look at ways in which you as a tourist…can do to help us…It requires good information, good education and good front of line people. You need to be able to have people who can communicate those values to people. So basically all businesses in the town, anywhere there is interaction with the tourists, people should be reinforcing those values.*
> *(Public sector representative and attractions manager, Kaikoura)*

In addition, other management strategies were identified by the respondents as ways in which appropriate tourist behaviour could be influenced. Setting standards was a significant part of visitor management. If something was well cared for and attractive then visitors would respect this and play their part in ensuring that it remained that way:

> *Most travellers are blown away by New Zealand, they see it as a beautiful country and they tend to respect it because it is so beautiful.*
> *(Tour owner/operator, Kaikoura)*

> *We put walking tracks here to a high standard. They are maintained so that people aren't inclined to take the short cuts. If you try and have your infrastructure up to a high class then people generally use that rather than trying to make their own tracks.*
> *(Public sector representative, Kaikoura)*

Figure 4.5:   From Kaikoura's free tourist newspaper

Kaikoura District Council

We warmly welcome everyone to Kaikoura and its naturally spectacular environment

Our role in managing the environment includes the following:

- Zero waste – Reduce, Reuse and Recycle
- Protecting the environment from adverse effects of activities
- Providing infrastructures and services for the community
- Supporting and encouraging tourism and local industry
- Working in partnership with local iwi, DoC and other agencies

PROTECTING AND ENHANCING OUR ENVIRONMENT FOR OUR CHILDREN AND THEIR CHILDREN

Please play your role and help keep Kaikoura natural

ENJOY YOUR VISIT

Figure 4.6:   How can tourists help in Kaikoura?

How can you help?

While staying in Kaikoura help us to look after our environment by doing the following:

1. **Recycle your waste**; recycle plastic, paper, aluminium and glass in the facilities along the Esplanade or at your accommodation

2. **Please don't drop rubbish**; instead use the bins

3. **Reduce the energy you use**; remember to turn of the lights in your accommodation when you're not there for example or hire a bike and cycle around Kaikoura instead of using your car.

4. **Buy a Tree from Trees for Travellers**; contribute to offsetting greenhouse gas emission and beautify the area of Kaikoura.

5. **Don't pick plants or flowers** in our forests.

6. Enjoy our marine life but **don't get too close** and disturb them.

7. **Don't over fish the waters;** find out the rules for fish and shellfish quotas and stick to them!

8. **Buy** from Kaikoura shops and local products and remember to reduce the packaging if possible.

9.Make sure you **turn off the tap after using it** - conserve our precious water supplies

10. Use **biodegradable products** such as washing up liquid

Figure 4.7:   Information board at Kaikoura seal colony
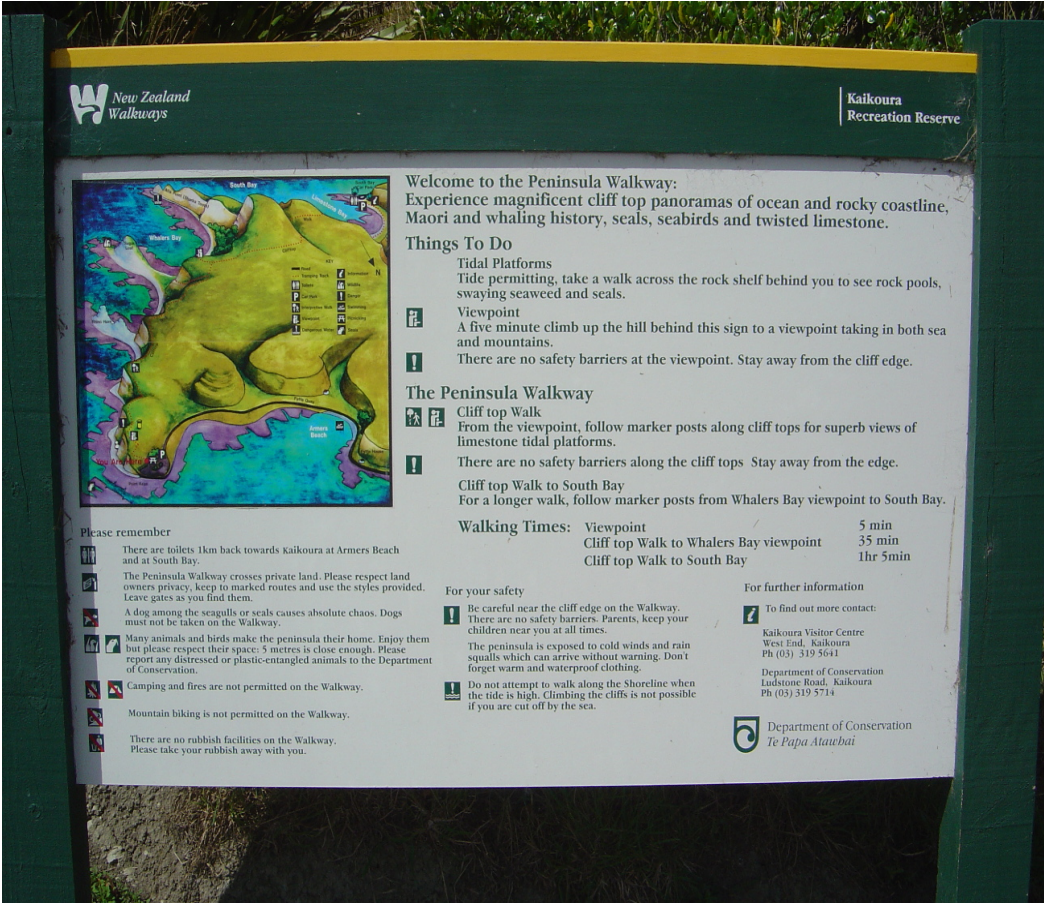
Figure 4.8:   Sign informing appropriate behaviour at Kaikoura seal colony

Simply having the right attitude before visiting was important seen to be important by this respondent:

As far as tourists go generally I believe that a lot of the tourists that come here perceive New Zealand as fresh, clean, green. So they are coming with that attitude already and a lot of them have that attitude before they get here. That's the attraction. A lot of them have those values before they get here. So I don't see tourists chucking rubbish, in fact I see, the ones that come to New Zealand have those values more than New Zealanders themselves...
(Tour owner/operator, Kaikoura)

One respondent showed how harder management in the context of accommodation could be used to address water use:

But we put the showers on timers so that people push a button when they go and they get 5 minutes of hot water and get a blast of cold water to tell them that they've got a minute to go. And that stops people standing under there for 20 minutes, because they actually, physically come out and push the button again for another hot shower and then there is a minute delay until it runs hot again. So it's conservation of water and cost as well.
(Accommodation provider, Kaikoura)

Finally, one respondent who runs a seal swim operation, talked about fear as a means of management. He stated that their visitors were tuned in to any messages that they were given, including appropriate environmental behaviour, as they were apprehensive in an unfamiliar environment and this makes people more mindful. The following quote also illustrates the importance of 'matching' values, so for example, environmentally conscious people do not deliberately exhibit environmentally inappropriate behaviour:

99% of people listen because they are going into a strange environment. It's a colder environment, it's like nothing that most of these people have ever been into before and they listen. They want to know what they are getting into. They don't even know that there are no jelly fish that can sting you. So every word that you say they listen. Luckily the type of people that go seal swimming are environmentally conscious people anyway.
(Tour owner/operator, Kaikoura)

4.4   Rotorua

4.4.1 Introduction

With a population of 67,000 (Horn and Simmons 2002), Rotorua is located in the central North Island and is accessible from Auckland, 250km to the north, Hamilton, 110km to the west and Wellington 460km to the south. Geographic features of the town and the surrounding area include a number of lakes providing opportunities for boating, fishing and swimming, and extensive geothermal areas including volcanoes, geysers and thermal springs. Rotorua also has a strong Maori culture with 33.95% of residents identifying themselves as Maori. This is much higher than New Zealand as a whole (Horn, Simmons et al. 2000). These natural resources, along with a rich cultural heritage, have presented the main attractions for tourists to Rotorua with recent diversification into ecological and agricultural related products and adventure products such as rafting, parachuting and bungy jumping (APR Consultants 2004). Rotorua offers a wide range of attractions, with the largest receiving several thousand visitors a year. The majority of the attractions are independently owned and operated. These attractions are supported by a broad range of motels, home stays, backpackers and lodges as well as major hotels (APR Consultants 2004).

Figure 4.9:   Geothermal features, Rotorua

Figure 4.10:   Maori cultural tourism, Rotorua

Tourism and Rotorua have long been conjoined in history. Prior to European settlement the area was known and visited for the curative powers of its hot pools and was visited by Maori from all over the country. Catering to European visitors was an extension of this practice of hosting Maori visitors (Tahana, Te O Kahurangi Grant et al. 2000) and European visitors began to visit the area from the 1800s onwards. Throughout the 200 year history of tourism, the *iwi* and *hapu* of Te Arawa have played an active role as hosts and guides (Tahana, Te O Kahurangi Grant et al. 2000).

In contrast to Kaikoura, tourism is a significant, though not dominant, part of Rotorua's economy with 18% of the economy reliant directly or indirectly on tourism (Butcher, Fairweather et al. 2000). Total direct employment in Rotorua is around 4,000 to 4,700 equivalent full time (FTE) persons with total direct tourism expenditure in 2003 estimated at between $361 and $559 million (APR Consultants 2004). Unlike Kaikoura, employees for jobs are available within the region rather than relying on migrant workers (Butcher, Fairweather et al. 2000). Lawson, Williams et al (1998) report that residents in Rotorua are satisfied with

pay and conditions, but there are challenges due to the seasonal fluctuations (Rotorua District Council 2003).

4.4.2 Tourists in Rotorua

In 2002 Rotorua attracted 1.8 million visitors staying 3.9 million visitor nights (APR Consultants 2004). Unlike Kaikoura, where visitors have been categorised according to length of stay, Rotorua is more typically categorised according to domestic and international visitors (Simmons, Horn et al. 1998). Rotorua is a popular destination for both international and domestic tourists although there is a rising trend towards international tourism (APR Consultants 2004). In the last four years international visitors have increased by 30% while domestic visitors have only increased by 4%, and 51% of commercial visitor nights are international visitors compared with around 40% domestic (APR Consultants 2004). At the 13 major attractions in Rotorua, the visitors were 69.8% international and 30.2% domestic (APR Consultants 2004). Domestic visitors are attracted to a family destination with many things to do including adventure activity, spa and relaxation, the lakes, ecotourism, and Maori tourism for the VFR market (Rotorua District Council 2003). The most significant numbers of visitors come from Auckland, followed by Wellington (Moore, Fairweather et al. 2000). International visitors are attracted to Rotorua by natural and geothermal attractions, Maori tourism, the range and availability of accommodation and as a hub to the central North Island (Rotorua District Council 2003). Domestic spend in the year 2003 was estimated to be $111 million and international spend $223 million (Rotorua District Council 2003). Most of Rotorua's visitor nights are spent in hotels and motels (41% and 35% respectively in 2003) (APR Consultants 2004). A recent survey of 600 respondents shows that the most popular visitor attractions are visiting volcanic valleys (56.7%), thermal pools (45.5%), cultural performance/hangi (41.5%), general sightseeing 39.3% and the luge (38.5%) (APR Consultants 2004).

Table 4.4 below shows key international visitors' country of origin by visitor numbers and expenditure. The top three countries in each category are highlighted in bold. Top international visitors (on a visitor nights basis for the year ending 2002) are Other Asia (345,500 visitor nights), UK-Nordic (329,000 visitor nights) and Australia (281,000 visitor nights) (APR Consultants 2004). However, in terms of expenditure, top visitors per total spend are Other Asia,

Australia and Japan demonstrating the significant economic contribution from visitors from Other Asia and Japan.

Table 4.4:   International visitors by visitor nights and expenditure 2002

Market	Visitor nights	Expenditure
Australia	**281,000**	**$39,942,225**
Americas	220,000	$36,052,862
Japan	133,800	**$37,373,898**
Other Asia	**354,000**	**$57,552,120**
UK-Nordic	**329,000**	$25,098,323
Other Europe	223,400	$22,708,466

Source: (APR Consultants 2004)

4.4.3 Costs and benefits of tourism

In Rotorua, in contrast to Kaikoura, the situation is more one of consolidating, improving and managing a well established and successful destination, specifically by improving infrastructure, in particular the airport; raising the quality and standard of tourism products; managing crime; and maintaining the integrity of natural and cultural resources. Many respondents felt that there are few problems and that on the whole tourism is well managed. This response was found both from the overall satisfaction of the community toward tourism reported in the secondary sources (Lawson, Williams et al. 1998; Horn, Simmons et al. 2000; Horn and Simmons 2002) and the key stakeholder interviews:

> *I think that Tourism Rotorua is doing an exceptionally good job at the moment.*
> *(Accommodation provider, Rotorua)*

> *… if the tourism wasn't here, Rotorua might not even be here anymore. It's always been here for tourism. I definitely think that tourism in Rotorua is sustainable if it's managed properly.*
> *(Public sector representative, Rotorua)*

Economic

As shown in the introduction to this section, there is a significant economic contribution, however, as with Kaikoura there are issues relating to the infrastructure. The recent study, prepared for the Ministry of Economic Development and the Ministry of Tourism (Market Economics Limited 2003) suggests that visitor expenditure contributes marginally less funding than the cost it imposes on infrastructure yet, in contrast with Kaikoura, this was only mentioned as a concern by a small number of the industry representatives interviewed illustrated by this comment:

> *Rotorua has some problems in managing tourism, the usual, waste, utilities, infrastructural.*
>
> *(Attraction manager and public sector representative, Rotorua)*

Although, one respondent suggests that this is under control and compared themselves favourably with Kaikoura:

> *Also things like sewerage and rubbish, council have those pretty well under control. Rotorua leads the way as far as the rubbish dump goes, it is pretty forward. They've got rid of the leaching and the sewerage gets sprayed into the forest. We don't have the water issues. And the reason for that is because the population of Rotorua is not increasing it's only the growth of tourism that we have to cope with. We don't have the same issues as Kaikoura, they have some major, major problems.*
>
> *(Attraction owner/operator, Rotorua)*

Of greater concern for the infrastructure is the development of Rotorua Regional Airport. This is apparent both from secondary sources (Rotorua District Council 2003) and is explained by this respondent:

> *There are also major infrastructure issues round the airport. We have everything here, but we don't have the access points.*
>
> *(Public sector representative, Rotorua)*

As with New Zealand as a whole, one of the key topics which was raised for discussion was that of promoting quality over quantity and yield management:

> *I think there are a number of areas. One would be the continual balance of the quality of product versus number.*
>
> <div align="center">*(Public sector representative, Rotorua)*</div>

Specifically, Rotorua District Council want to raise the overall quality of commercial facilities in the city and the quality of existing accommodation (Rotorua District Council 2003). The subject of quality accommodation is an important issue for many respondents as illustrated by the following quote:

> *One of the biggest problems in Rotorua, is in my belief, that we are not charging what we are worth. Take accommodation, you have properties here that go for 30, 40 dollars less than they would in other parts of the country. And part of that is not having good yield management principles. And part of it is not being able to really say when yes this is the rate, this is what you'll stick to. You may lose some short-term gain, but then if you do it right and do it properly you'll build up a good loyalty base.*
>
> <div align="center">*(Public sector representative, Rotorua)*</div>

Society

Tourism Rotorua General Manager, Don Gunn, has said that the city has benefited from facilities far beyond the average for a city of 67,000 (Cited in Coventry 2004b) with residents reporting that tourism had improved recreational facilities and local services (Lawson, Williams et al. 1998; Horn, Simmons et al. 2000). Overall, the community in Rotorua are very accepting of tourism (Horn, Simmons et al. 2000). This is demonstrated well by this quote from a key stakeholder:

> *I think that tourism in Rotorua is well managed. As a resident myself, you don't go out and run into all these tourists. You don't even see it. I do see it at work, but very rarely walk through town and have to dodge the tourists. The way that the town is laid out and set up and the location of the attractions means that you very rarely suffer congestion because of the tourists.*
>
> <div align="center">*(Public sector representative, Rotorua)*</div>

Furthermore, of great significance to many respondents is the social interaction and connection that they benefit from when hosting visitors, illustrated by the following quote:

Some customers come in to use the internet here and we are having a drink and then they join us and stay for the evening. Some customers end up becoming friends, they have dinner with us and that just happens. It's not forced, it's if you really connect to someone, particularly if you have long-term guests. And they take that away with them. There was a couple the other week from the UK, they had a B&B and so of course we had a lot in common, the next night they came for tea. If you are doing this then this is part of being a host, you can't just shut the doors on them. We've made some wonderful friends, here and abroad…And this interaction makes it more enjoyable for us.

(Accommodation provider, Rotorua)

As far as social problems are concerned, secondary sources show that crime and perceptions of crime are a problem, with Horn and Simmons et al. (2000) reporting residents' concern that crime rates might put people off visiting. A recent Rotorua Police report (Lawlor, Scott et al. 2002) states that many victims of crime in Rotorua are tourists with 128 burglaries recorded at tourists' accommodation and 157 thefts from vehicles reported at tourist attraction carparks during the year 2001. This represents 8% of the total overall burglaries and theft from vehicles, with even more crimes believed to have been unreported. A less frequent, but worrying example of crime which occurs relates to attacks on personal safety and the perception of personal safety in Rotorua. It is worth nothing that while the researcher was in Rotorua, she was cautioned several times to avoid certain areas of town as they were considered unsafe for a lone female. Specifically these were Sulphur Point and Kuirau Park, both of which are places of geothermal interest and may attract tourists. During the period that the researcher spent in Rotorua a German tourist was indecently assaulted while walking alone on the Sulphur Point track (Blanchard 2004).

This issue of crime is strongly voiced by the following interviewees and, in fact, was the most frequently mentioned problem:

The biggest problem at the moment with tourism in Rotorua is crime. One backpacker got broken into 75 times in two months…It was Green Voyager… They have break-ins at least two or three times a week. And it's people smashing into a cabin and grabbing a TV…We feel terrible saying to people just leave your campervan outside our office, while you come in. The chances are when you get back it'll be broken into. So that puts the pressure on us. A lot of the

accommodation sector are like that. They tell people to lock their cars, they have warning signs to lock their cars. "Cars will be broken into if not locked". And it's not that people steal the cars they just take a bag or a wallet or a TV or video, just small things. So crime is huge in Rotorua and the responsibility that we have as a city to deal with that is massive. We need to deal with that. The council, or the police force, they should really deal with that and they're not. So each individual operator is having to deal with it.

(Attraction manager, Rotorua)

The other thing, the issue that we all discuss all the time is that…because of the tourists coming you get crime. And Rotorua is perceived as a big crime area. 7.5% of all crimes in Rotorua are committed against tourists, so it's not a big figure, but it is a figure that is advertised. So we have to safen the city up…They have a perception of a high crime rate, because it is publicised. And this is because it is one of the first stops when they hit NZ. And the tourism board has done this clean, green, safe image and then their car is broken into or whatever and they are really pissed off and they tell everyone.

(Accommodation provider, Rotorua)

As with Kaikoura, frustrations over driving behaviour were also mentioned:

… they come into the country and not have any clue, just have a driving licence and jump into a campervan and drive on the wrong side of the road. We used to have a few of those. Driving on the wrong side of the road. You just get given the keys and away you go. It's crazy eh?

(Attraction manager, Rotorua)

Environment

The opinion in Rotorua seems to be that tourism is well managed and, unlike Kaikoura, there was much less concern relating to the environment. However, two areas of concern are apparent, the first of which is the lakes and their quality:

There is the obligation with the lakes and making them sustainable. They are the jewels in our crown. They need managing.

(Public sector representative, Rotorua)

The second issue relates to the geothermal areas, and it is noted specifically in the literature that geothermal vegetation is highly susceptible to trampling and that the effects of trampling extend at least 30cm into the surrounding vegetation on either side of observed tracks (Ward, Burns et al. 2000). That said, however, it is considered by Ward and Burns et al. (2000) that track management was adequate to prevent more than minimal damage at two key geothermal sites. Problems of trampling and wandering into geothermal areas were also of concern for two interviewees and illustrated by the following respondent:

> *From the recreational side there are certain areas that get some physical damage from overuse, some geothermal sites in particular. People walking on vulnerable, fragile geothermal soils and damaging those features.*
> *(Public sector representative, Rotorua)*

Maori and Tourism

It has been reported in the literature that tourism for Maori in Rotorua is both good and bad (Tahana, Te O Kahurangi Grant et al. 2000). On the one hand tourism promotes culture and self-determination and overall it is considered that Maori have adapted well to cultural performances and guiding. However, while *kapa haka* (cultural performance) does provide employment and cultural training, its repetition can cause burnout and standardisation can move performances from their original style. In addition there are concerns relating to relevance, consultation, control, authenticity and protecting Maori cultural and intellectual property. As for the environment, there are also concerns about ownership and control of natural resources.

Some of these concerns were reflected by the industry representatives, for example the following respondent demonstrates how Maori culture can be misrepresented by uncontrolled information:

> *You will hear the bus driver who says if you get lost on the trails you are liable to end up on the dinner table. They think that it is just a joke and it is such a common one that you know it is a joke now. But you still get tourists who have just walked in off the plane who believe that Maori are cannibals and will eat you for dinner if you don't do what they say. Which is stupid. And it was never actually that kind of practice, there was a whole other different thing that would happen before we would take that course. We did have other preferred things in*

our diet than other people! So what is funny in one culture is not necessarily funny in another.

(Public sector representative, Rotorua)

Conversely this respondent explains how their cultural tourism operation had led to reclaiming control and ownership of their image:

We are also huge ambassadors as far as Maori images go… At the moment it is hard, because for years and years culture has been portrayed as eye bulging, tongue poking Maori people, whereas we want to change that. Here's our latest brochure and this is the image that we want to portray, one of wisdom, that we are wise, that we have sayings that are used around the world and no-one knows they are Maori sayings…This is so powerful an image that our RTO has used the image to sell Rotorua to the rest of the world. It's brilliant and when you compare that to stuff from five years ago.

(Attraction manager, Rotorua)

The issue of authenticity is also raised with one interviewee demonstrating concern that when presenting Maori culture there is the need for authenticity:

We represent culture in a way that is authentic. Being a museum authenticity is so important, you can't…. it's almost to the extreme. If it's not absolutely authentic then you just don't touch it…But we have to make things interesting and accessible without trivialising it.

(Public sector representative, Rotorua)

While for others the word authentic itself was something of an issue. As far as the respondent below is concerned if Maori are presenting their culture then that makes the experience authentic.

… and I hate the term "authentic" because for me as long as Maori are presenting it then it is authentic, whether it is in a hotel or on a marae it is how we choose to present it and we are the best of what we want to present.

(Public and private sector representative, Rotorua)

4.4.4 Current management

Rotorua is in the Bay of Plenty region of New Zealand and is under the jurisdiction of Rotorua District Council. The management of tourism in Rotorua

is coherent and well co-ordinated, involving the Rotorua District Council, local industry groups, Environment Bay of Plenty and the Department of Conservation (Horn, Simmons et al. 2000). There is a comprehensive Tourism Strategic Plan, backed by the Tourism Rotorua Travel Office, Tourism Rotorua Marketing and the Rotorua official website (APR Consultants 2004). This 'Flying in Formation' approach is encouraged for the future development of Rotorua (Rotorua District Council 2003).

The guiding framework for tourism in Rotorua is the Rotorua Visitor Industry: draft strategic plan 2003-2013 (Rotorua District Council 2003) which aims to promote Rotorua as a high quality destination; strengthen both its international and domestic position; encourage 'Flying in Formation; and promote a balanced mix between domestic, international, events, conference and retail markets. Rotorua also has the Sustainable Charter which requires that each business commits to one or more principles every year to promote sustainable practice; support and advice are given to achieve this task (RotoruaNZ.com 2005). As with Kaikoura, DoC also issues concessions to operators in Rotorua; this controls the behaviour of the operators and limits the number of commercial operators. There are also any number of interpretative signs and information aimed at tourists, for example see Figures 4.11, 4.12 and 4.13.

Figure 4.11:   From Rotorua 'Think Safe' flyer

Your think safe checklist:
- Lock all windows and doors at night when leaving accommodation
- Do not leave valuable items in your vehicle or accommodation
- Keep important items out of sight in your vehicle or accommodation
- Keep photocopies of all your important documents
- Lock your vehicle when visiting attractions
- Do not leave your bags unattended
- Do not carry large amounts of cash

Travelling tips:
- Drive on the left-hand side of the road
- Drive with extra care on windy, unsealed or icy roads
- Everyone in your vehicle must wear a safety belt
- Wear life jackets and carry extra fuel when boating
- When tramping/hiking let someone know where you are going and when you are due back

Most importantly
- Be as careful on holiday as you would be at home and…

Think safe

Figure 4.12:   From Waimangu Volcanic Valley, wanderer's guide

The environment at Waimangu is important to us, as is your safety. To protect both, please read and respect the following guidelines:

- Stay on the footpaths at all times.
- Supervise children at all times.
- Plants must not be picked or harmed in any way.
- No samples of any type may be collected.
- No stones or sticks to be thrown.
- Geothermal features must not be broken, walked on, dug, scratched or damaged in any way.
- Graffiti is unacceptable.
- Collect and deposit all rubbish in the bins provided.

      Thank you

Figure 4.13:   From Hell's Gate geothermal area

In terms of visitor management at the level of a specific site or attraction, certain trends of managing tourists were identified by the industry representatives.

As with Kaikoura, great significance was placed on information and education. It was thought that messages guiding behaviour should be provided consistently throughout visitors' holidays. Furthermore, many respondents talked about providing information in different languages. The following quote illustrates these points and shows that in addition to education and information a range of strategies should be employed, including setting high standards which encourage visitors to maintain these standards:

Visitor impacts are largely solved by good strategies. Common things are trampling, informal tracking, rubbish. We're pretty much over malicious damage and graffiti by making it look so beautiful that they don't want to destroy it. And if we had a problem, bring it to their attention. And written information so that they understand its importance and uniqueness and appreciate its beauty and then they are not likely to harm it. So things are managed by simple strategies like clearly defined pathways, safety management, and clear information. A lot of stuff is managed by educating, good interpretation… The information is provided in different languages…From a hospitality issue as well as for management…If you want people to stay on the paths then tell them in their own language.
(Attraction manager, Rotorua)

The respondent continued, discussing the importance of leadership and stating that informative messages should be reinforced throughout people's stay in New Zealand both by repetition and by setting an example:

It all comes back to leadership and that is why leadership is the first word in our vision. It is totally the responsibility of the industry to provide the right information in the first instance. And it starts in branding, marketing, flying into the country, getting briefed, getting a handout explaining our culture, what we regard to be important, this is how you meet and greet in New Zealand.
(Attraction manager, Rotorua)

In the context of accommodation the following respondent shows the importance of setting high standards. He states that if the communal kitchens are kept clean and well maintained this will encourage their guests to keep them this way:

At Kiwi Paka we set a standard. Here's our rubbish bins and people use them. We employ someone to clean up the communal room at 12 o'clock at night so that

encourages people to keep it tidy…We also clean the kitchens two or three times
a day and that also helps to encourage others to keep it that way.
(Accommodation provider, Rotorua)

Hard landscaping and encouraging by example can also be used, as identified by this respondent:

Other things to reduce impacts is the type of tracks that we use. If we are trying to
prevent erosion we can use special types of gravel, cut culverts to reduce erosion,
ensure that tracks are well maintained so that people don't get lost, or wander off
the tracks and destroy the vegetation.
(Public sector representative, Rotorua)

Another means of management, both in environmental and cultural situations, was to provide experiences at different levels both in a environment and a cultural context. The tourist could then choose the right level of involvement. This is illustrated by the following respondent who discusses how different levels of walking track can prevent walkers from getting lost:

Another way we try to reduce impacts is providing a range of different recreational
opportunities and detailing those in brochures so there are short walks for prams,
wheelchairs and can be used for any age and going up to very advanced
wilderness experience with few track markers. So the impact that we are trying to
reduce there is people getting lost and forming their own track trying to get out or
getting lost. So we do have different types of track grade.
(Public sector representative, Rotorua)

In the context of a Maori cultural experience, the following respondent discusses how fear and intimidation can be used to control behaviour:

We rely a lot on fear of the tourists to guide them in the right direction and they do
because our warriors can be pretty intimidating. Yeah, but if you do laugh it is
considered a sign of disrespect and that you see our culture as a joke. But as I
said no-one does it, they're all pretty freaked out. The difference between ours
and others, we rely a lot on intimidation…I guess it must be how England feel
when the All Blacks do the haka, very intimidated, and we rely on that!
(Attraction manager, Rotorua)

Finally, the following quote illustrates the importance of pricing and attracting the 'right' tourist. This strategy was mentioned by a number of respondents but is well articulated by the following respondent:

> *It's a big picture thing, it starts with how you position the company, whether you are going to take a boutique or warehouse strategy to the business. Right down through marketing, pricing, distribution, attracting the right people. Not working to hard to attract the wrong people and there are right and wrong people. So for example we don't market into South-east Asia, they don't have an environmental ethic, generally they are not educated in environmental issues. Their wants and needs from a paid holiday in New Zealand are quite different to somebody for instance from Europe, UK, Scandinavia, States. So we definitely target those markets through our positioning.*
>
> *(Attraction manager, Rotorua)*

4.5   Discussion and Conclusions

In this chapter background information relating to tourism and tourists in New Zealand, Kaikoura and Rotorua was presented. The costs and benefits of tourism were discussed and have been summarised in Table 4.5. The table shows the overlap between the New Zealand context and those of Kaikoura and Rotorua. So, for example, all sites acknowledge the economic benefits of tourism and the opportunities for social interaction, yet all sites suffer environmental consequences and have issues relating to infrastructure. The negative impacts on Kaikoura's society seem to be felt more strongly than in Rotorua as do the effects on environment. Overall, the responses from Kaikoura would seem to indicate more dissatisfaction with tourism than in Rotorua. In Kaikoura, there has been a recent and sudden growth of tourism, compared with the steady and prolonged growth of tourism in Rotorua. This has left the Kaikoura community feeling that they lack control, associating tourism with change, while in Rotorua tourism is associated with stability (Horn and Simmons 2002). Kaikoura's concerns reflect this and the emphasis is on managing the effects of tourism on their environment and community. In Rotorua conversely, the emphasis is on managing a successful and well-established tourism product.

Looking in greater depth at the two communities of Kaikoura and Rotorua helps illustrate many of the generic issues raised at the nationwide level. In Kaikoura, for example, there are problems of seasonality and the pressure that this puts on the town at the popular times of the year. In particular there is concern over the cost of supplying infrastructure such as water and sewerage for tourists and the strain on natural resources with water use and waste disposal arising as key issues. Wildlife disturbance is illustrated by stories of 'bad' behaviour at the seal colony. As for Rotorua, again, some of the generic issues raised at a New Zealand level are illustrated by the specific detail of the case study. In Rotorua the benefits of social interaction are eloquently recounted, while the issue of pricing, yield management and quality control are raised. Crime, and how this affects the city, is also discussed at some length. Environmental concerns do not appear to be as great when compared with Kaikoura, however there is specific mention of the lakes and the geothermal features. Finally, Maori culture is discussed and the debate around authenticity, misappropriation and misrepresentation of culture is highlighted. These differences help to illustrate how issues become site specific and this will be taken up in further chapters.

There is management in place and this is making some inroads in maximising the benefits and minimising the costs of tourism. At the national and case study level there are guiding documents such as tourism strategies. There is also legislation such as the Resource Act and the Conservation Act to manage natural resources, administered by DoC and local government. At each site there is also a range of additional management aimed at encouraging behaviour. These include, for example, interpretation and codes of conduct, pricing strategies, marketing and landscaping. Information and education is seen as an important influence and management tool both in the literature and by the industry stakeholders. Similar measures are used at both sites and across a number of contexts; so for example, setting high standards can be used both as a way of influencing guests to keep a kitchen clean at a backpacker accommodation, as well as preventing visitors from dropping litter in a geothermal valley. In the literature, visitor management has been viewed in terms of direct and indirect influences and in these sites current management can be classed as such. For example, direct controls such as hard landscaping, prevent tourists from wandering off the path. Conversely, indirect measures such as information are also in place.

Table 4.5: **Summary of impacts of tourism in New Zealand, Rotorua and Kaikoura**

	Impacts	New Zealand Source Primary	New Zealand Source Secondary	Kaikoura Source Primary	Kaikoura Source Secondary	Rotorua Source Primary	Rotorua Source Secondary
Economy							
Costs	Seasonality	✓	✓	✓	✓		
	Need to manage yield	✓	✓	✓		✓	✓
	Cost of infrastructure	✓	✓	✓	✓	✓	✓
	Over reliance on tourism		✓		✓		
Benefits	Jobs created	✓	✓	✓	✓	✓	✓
	Income created	✓	✓	✓	✓	✓	✓
Environment							
Costs	Crowding	✓	✓				
	Wildlife/habitat disturbance/damage	✓	✓	✓	✓	✓	✓
	Track erosion		✓				
	Toilet waste	✓	✓	✓	✓		
	Noise and visual pollution		✓				
	Litter		✓			✓	
	Strain on infrastructure (water, sewerage and rubbish disposal)	✓	✓	✓	✓	✓	✓
	CO_2 emissions	✓	✓	✓	✓		
Benefits	Increased value of environment			✓			
Society							
Costs	Jobs poorly paid		✓	✓	✓		
	High cost of living		✓	✓	✓		
	Long work hours		✓				
	Tourist driving behaviour		✓	✓	✓	✓	
	Crime		✓			✓	✓
	Jobs seasonal			✓	✓		✓
	Family life affected by work			✓	✓		
	Migratory labour			✓	✓		
	Traffic congestion				✓		
	Loss of identity			✓	✓		
Benefits	Opportunity to meet people			✓	✓	✓	
	Improved facilities						✓
	Jobs created		✓	✓	✓	✓	✓
Culture							
Costs	Commercialisation and commodification of culture		✓		✓		✓
	Appropriation by non-Maori		✓		✓	✓	✓
	Authenticity	✓	✓		✓	✓	✓
	Lack of privacy		✓				
	Conflict of values		✓	✓	✓		
	Resource issues		✓	✓	✓		✓
	Lack of visitor reciprocation		✓				
	Poor wages			✓	✓		
Benefits	Jobs and income created		✓	✓	✓	✓	✓
	Increased respect		✓	✓			
	Continuation of cultural practice		✓	✓	✓		✓
	Increase of community spirit and open-mindedness			✓	✓		
	Control of culture				✓	✓	

The following chapters build upon the issues raised here. Chapter 5 demonstrates how the general definitions of responsible can be operationalised with the specific detail of this chapter. Chapter 6 develops further some of the visitor management identified here and will explore which are the most effective, progressing our understanding of what influences or constrains responsible tourist behaviour.

Returning to the tourist, one of the industry representatives has discussed that there are different types of tourist, 'right and wrong' and some are better suited to a specific context than others. Identifying characteristics of the 'right' and 'wrong' type of tourist is developed further in Chapter 5, where a responsible tourist in the context of New Zealand is defined. Finally, it can be noted that the tourists' voice was not represented in these pages. This is not because they were not asked about tourism impacts in New Zealand, Kaikoura and Rotorua, but because largely they had not considered the impact of their holiday and were unaware of any specific issues in the case study sites. Therefore they were unable to comment. The issue of awareness in tourists will be returned to in subsequent chapters.

5.0 Defining Responsible Tourism and Responsible Tourists

5.1 Introduction

This chapter explores definitions of responsible tourism and responsible tourists. Developing our understanding of what constitutes both responsible tourism and a responsible tourist is crucial to answering the main question of this thesis: what makes a tourist responsible? If we are to understand these influences we must first know how that responsibility is defined.

This chapter is split into two main parts. The first part of the chapter looks at definitions of responsible tourism and the latter at definitions of responsible and non-responsible tourists. Firstly, the chapter aims to explore the interpretation of responsible tourism as proposed by industry representatives. The same respondents were then asked to comment on an existing definition of responsible tourism in the context of New Zealand. The definition is that used by the International Centre for Responsible Tourism[1] (hereafter ICRT) and was chosen as a useful starting point as it is detailed and comprehensive. According to this definition, responsible tourism:

- Minimises negative environmental, social and cultural impacts,
- Generates greater economic benefits for local people and enhances the well-being of host communities, by improving working conditions and access to the industry,
- Involves local people in decisions that affect their lives and life chances,
- Makes positive contributions to the conservation of natural and cultural heritage and to the maintenance of the world's diversity,
- Provides more enjoyable experiences for tourists through more meaningful connections with local people, and a greater understanding of local cultural and environmental issues,
- Is culturally sensitive and engenders respect between tourists and hosts.

While ICRT has been very active in progressing responsible tourism, much of the focus of their work has been on tourism in developing countries, rather than

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[1] A research centre run from Greenwich University

tourism in developed nations. Therefore it is appropriate to test this definition in a developed country.

The second aim of this chapter is to make the tourist a focus of the responsible tourism equation. Tourists are one of the key players in the network of tourism (and responsible tourism). In addition " . . . tourists are the only thing which all those involved in the tourism industry have in common, and the tourist should therefore be the starting point for any initiatives" (Bramwell, Henry et al. 1996: 14). Yet, despite this, they are often overlooked in discussions of sustainability and typically are viewed as part of the problems of tourism and not as a part of the solution to these problems (Swarbrooke 1999). Furthermore, there is no substantive definition of responsible tourists and non-responsible tourists and such an omission almost excludes tourists from participating in the responsible tourism process. This thesis argues that the actions and opinions of tourists are important and should also be considered. As stated earlier in Chapter 2, we should " . . . place more emphasis on the role of the tourist . . . recognizing that unless tourists begin to take a genuine interest in, and show a commitment towards, sustainable tourism, then little will be achieved by either government action or industry initiatives" (Swarbrooke 1999: 142).

In developing both definitions of responsible tourism and responsible tourists the data used are from the first phase of research as outlined in Chapter 3. Discussions of responsible tourism were based on semi-structured interviews with 27 industry representatives from the public, private and voluntary sector in Kaikoura and Rotorua and 97 structured interviews held with tourists, with comparison made between the two sites, as detailed in Chapter 3. Triangulation, as discussed in Chapter 3, was introduced in developing definitions of responsible and non-responsible tourists and these definitions relied on responses from both industry representatives and from the tourists themselves. It was considered important to include the tourist in the responsible tourism/tourist debate, not only by defining what it means to be a responsible tourist but also by including the tourist voice in this dialogue regarding matters which related to their behaviour.

5.1.1 Analytical framework

The data from the industry representatives were analysed based on Ritchie and Spencer's framework for qualitative data (Ritchie and Spencer 1994). The method has been used in a tourism context by Miller (2001) who summarises the stages as: familiarisation with the overview of the research; identifying a thematic framework; indexing the materials using the framework and charting the data through the use of headings and subheadings. NVivo was used to help organise the data and identify the key themes or ideas. The tourist interviews were analysed by counting the frequency with which specific words or themes appear (Esterberg 2002) to enable the researcher to build up a definition of responsible tourism. As with Chapter 4, the interviews were based on a semi-structured style.   In order to give some weight to the findings the issues discussed below were raised by several respondents unless otherwise stated.

It was found that while the specific details of the industry representatives' responses were different from one context to another, commonality could be found in the general terms they used. These specifics often related to issues raised in Chapter 4. As for the tourists' definitions, these lacked the specific detail but their generalisations certainly echoed the responses of the industry representatives. The common aspects of the all the respondents' replies were drawn together to develop the definitions. The method of data collection and analysis was summarised in the Figure 3.1, Chapter 3.

From Figure 3.1 it can be seen that the two main aims of the chapter are firstly, to refine and develop a definition of responsible tourism and, secondly, to define responsible tourists. For each, different sources of data and analysis have been used. The final stage of the analysis was to look for convergence between the two definitions of the industry representatives and the tourists.   This can be illustrated by the following example, showing how common ground between quotes was taken from different contexts.

> They should be **aware** of the whole rubbish thing...
>> [response from industry representative, Kaikoura]

> Any visitor to any region should be **aware**, made **aware** of culture...
>> [response from industry representative, Rotorua]

> *Aware* of culture, eco-friendly…
>
> *[response from tourist, Rotorua]*

In these cases, regardless of the specific detail, the common factor is the term 'awareness' and this would be taken to be part of the definition.

The remainder of this chapter is split into four sections. Based on responses from industry representatives, Section 5.2 explores the definition of responsible tourism using industry representatives' own words and the existing definition from the ICRT. Two additions to the existing definition are suggested. Sections 5.3 and 5.4 concentrate more on the focus of this study: the tourist. These two sections develop definitions of responsible and non-responsible tourists respectively. The chapter concludes in Section 5.5 which discusses how our improved understanding of what constitutes responsibility and a responsible tourist can be taken forward and applied to address the overriding question of this thesis – what makes a tourist responsible?

5.2   Defining Responsible Tourism

5.2.1 Industry representatives define responsible tourism in their own words

Industry representatives were encouraged to describe, in their own words, how they would define responsible tourism. Differences between Kaikoura and Rotorua were apparent. In both cases the respondents' answers tended to define by example, and focused on the specifics which related to their context; many of these reflected the issues which were raised in Chapter 4. In Kaikoura the majority of the definitions emphasised the importance of environmental issues while in Rotorua definitions focused more on the issue of quality and maintaining high standards. Certain generalisations could nevertheless be made which were common to both sites; from these, suggested revisions to the existing ICRT definition were made so that it could be applied to the New Zealand context.

In Kaikoura several of the respondents emphasised the importance of environment in defining responsible tourism. These definitions referred to the

problems within the town which were previously raised and discussed in Chapter 4: namely water use, sewerage and recycling, as well as concern for the marine environment. Responsible tourism was defined by actions which related to these issues and the following quote shows how the existing definition is applied by taking the generic "minimises environmental…impacts" and translating it to be relevant to the specific context. As such, responsible tourism is defined by the following respondent as tourism which has little impact on the environment and in particular as tourism which practices waste reduction and recycling with sufficient infrastructure to cope with tourist numbers:

> *Basically, you want the minimum amount of impact on the environment from tourism that you can possibly get away with. So you are looking at transporting people by train or by bus, so that has the minimum impact…You also look at sorting of the waste materials and if it is recycled. Look at the way our sewerage systems, and water systems are set up and if the infrastructure can cope with the demands that the tourists put on them.*
> *[Public sector representative/attractions manager, Kaikoura]*

Some respondents defined by example, citing existing practices in Kaikoura as examples of responsible tourism. The Whale Watch operator was referred to as an example of responsible tourism both in terms of their environmental practices and the environmental information which they give to tourists, and in terms of their economic contribution. The Trees for Travellers scheme run by Innovative Waste was also mentioned as an illustration of responsible tourism. Again, these specific examples reinforce the points raised in the existing definition and show how the general definition is applied to the specific context.

> *Whale Watch is probably a good example of a responsible tourism operator because they have been supplying employment for local people and they are the biggest employer in town and they can really consult the public about new developments. They are building a hotel on the peninsula which is going to be built in a manner that doesn't impact on the landscape and they are trying to put something back the whole time even though they are developing a big hotel and bringing in more tourists. That is going to be generating more employment.*
> *[Public sector representative, Kaikoura]*

> *That would be firstly an appreciation of your environment and most people do. I mean those within the tourism sector I believe have that. That's great. For*

example fuelling the boats, have the procedures so you don't spill. The whole
recycling thing at Innovative Waste. It's brilliant. That's responsible tourism. The
Trees [for Travellers] scheme that's brilliant and I push it on my tour and I've got
brochures. On my tour you can gauge those who really like the bush and culture
you identify the bushy guys and then push the Trees For Travellers and they love
it. I guess that's responsible tourism.
<div align="center">

[Tour operator, Kaikoura]

</div>

Finally, service, quality and setting standards were also considered by two respondents to be a part of responsible tourism, both with regard to environmental behaviour and to offering honesty, value and good hospitality to the tourist. The following respondents discussed the importance of setting standards which indicate sustainability specifically with regard to the environment:

And I think that probably down the line for New Zealand the Qualmark sort of thing
as the tourism industry realises it. Each company will be judged on its own merits
and I think there is a lot of rip off within tourism as well so I think there needs to be
a standard set which is happening throughout the tourism industry and that would
probably help because whoever gains a standard it is going to be recognised that
they as a company are working in a sustainable, manageable way with nature, the
environment, with animals, whatever it is they are dealing with. Most probably the
way forward throughout the industry over the next ten years probably is to sort
ourselves out with standards.
<div align="center">

[Tour operator, Kaikoura]

</div>

In Rotorua, as with Kaikoura, responsible tourism was defined in terms of the issues outlined in Chapter 4. In Kaikoura the emphasis of responsible tourism was on mitigating and controlling the negative impacts on the environment, reflecting the reaction to a recent and rapid increase in tourist numbers. The focus from respondents in Rotorua was on improving the tourism product and the experience of the tourist with emphasis on service, quality, hospitality and being "the best", reflecting Rotorua's position as a mature destination building on their existing success.

Reference to being the best was made by several of the respondents and the two following quotes chosen here demonstrate this, as well as recurrent themes of service, standards and quality. Certain specific issues which were raised in

Chapter 4 are emphasised such as ensuring the safety of tourists, especially with regard to crime, were also mentioned:

I believe that service is the key. Yes, it is an added advantage to us to have the product to start with because that good product makes it easier to sell…Also to provide the tourist with the best experience is to me, well it is our focus. It's service, quality and the best of what is to be offered, in a professional but friendly way as well so that they feel welcome so that they feel comfortable.
                    [Accommodation provider, Rotorua]

I guess it would be ensuring for one that we are accurate with our marketing and that we deliver what we say we do…It's a whole range of stuff like, for example, safe car parks. Ensuring that they can walk downtown at night and feel comfortable and ensuring the standard of service. If there are too many fluctuations of service, the tourists will only remember the poor ones and then they will categorise their trip here as that.
                    [Tour operator, Rotorua]

Some respondents felt strongly that *manaakitanga* (the state of caring for visitors of guests in the fullest possible sense) evoked responsible tourism and the concept was used by several respondents to express responsible tourism. *Manaakitanga*, as described by these respondents, is a broad concept which includes not only the care of visitors, but also the care and guardianship of the land. *Manaakitanga* is also used as part of Rotorua's brand, demonstrating how this concept has become integral to the way in which Rotorua is presented and operated. As with the previous comments, this concept of *manaakitanga* is referred to in terms of aspiring to be the best one can be and there is an emphasis on providing an excellent experience for the tourist:

Our brand. Why I say this is because the development of our brand was about identifying something that communicated what our community was about and at the same time gave a realistic expectation to the visitor. So manaakitanga, the whole term means taking responsibility for and taking care of visitors, but at the same time taking care of your own back yard, the land, people, water, whatever. Responsible tourism, if everyone lived up to our brand then that would be a responsible tourism.
                    [Public sector representative, Rotorua]

And manaakitanga is really special, it represents spiritual protection and guardianship of all that is precious. The deep rooted values of Maori culture, it is a feeling, an invitation and a responsibility. It implies guardianship of the land, the treasures, the visitors and the people and it requires us as tangata whenua to do our very best and that is excellence. Manaakitanga begins with the first time you step foot on new ground, so the Marae situation is a good example, so that is why we have the ceremony around welcome and the powhiri is to symbolise that the manaakitanga has begun. From that point on the obligation is on the people who are hosting you to bloody dig out their last piece of bread, if that is the best that they have got to give you they will give you that. They will give you the best bed, the best food, the best of the stories that they can tell. And that is their job, their responsibility and that is where the invitation part comes, it is up to you to honour it and to take from that what you can.

[Representative from both public and private sector, Rotorua]

Throughout these discussions of responsible tourism the role of the tourist has not so far been raised. The industry representatives consulted for this stage of the research tended to be from the point of view of the industry, therefore responsible tourism was discussed in terms of environmental performance, and setting quality standards. The role of the tourist in responsible tourism was largely overlooked, demonstrating perhaps that tourists are not considered by these respondents to be significant in achieving responsible tourism. However, it will be seen that tourists have an awareness of what it means to be responsible and should be included in defining responsibility. It will be shown in Chapter 6 that they could well be an untapped resource in the successful management of tourism impacts.

The following quote, therefore, is significant as the role and responsibility of the tourist in responsible tourism is introduced. The reciprocity of the host/guest relationship is also mentioned. The following respondent refers to the importance of hospitality and the host/guest relationship, stating that hospitability is a reciprocal relationship, with the responsibility on the guest to accept what is offered without judgement. By this definition responsible tourism needs both the hosts and the guests to be 'exceptional':

I guess being responsible for me is about an accountability to someone and something. And in tourism it revolves around the host and the visitor responsibility and I talked about it earlier in terms of Maori, we have reciprocal roles and

responsibilities and obligations that responsible tourism for me is acknowledging
that fact the host and visitor. That as the host you will look after your visitor, keep
them safe, provide them with the best whatever that is, information, food,
accommodation everything and for the visitor it is to come without judgement and
accepting of what the host is going to give you. Always remembering that at some
point the visitor becomes the host and the host becomes the visitor. Responsible
tourism is about being an exceptional host and to be an exceptional visitor.

[Representative from public and private sector, Rotorua]

The role of the tourist in responsible tourism is explored further in the following
Section 5.3.

5.2.2 Applying the ICRT definition of responsible tourism in New Zealand

Following open discussions on the meaning of responsible tourism, industry
representatives were asked to comment on an existing definition of responsible
tourism produced by ICRT. The purpose of this was to test its significance and
applicability in the New Zealand context.

Overall, reactions to this definition were favourable and all the industry
representatives interviewed in Kaikoura approved, saying that the definitions
would be possible to apply in practice. Furthermore, many added that this was
what they were already practising or striving to achieve as illustrated by this
respondent:

Oh I think that sums it up…it's similar to what I've been saying. I don't think that
it's hard to apply, I think that's what most people aim to do.

[Tour operator, Kaikoura]

In Rotorua all but two of the industry representatives approved of this definition.
As with Kaikoura, several respondents stated that these were realistic guidelines
which could be and were practised in their work or operation. Both respondents
who criticised the ICRT definition did so because they felt it was very "university"
or academic and wordy. The following respondent makes the point that any
such definitions are interchangeable and essentially meaningless unless they
are practised. The importance of action and following through with objectives is
returned to later in the chapter.

Any sustainable business plan, strategy, charter whatever, uses the same words. Protecting the environment for future generations, sustainable management, eco-tourism, blah, blah, blah, all have the same ideals, just different phrases and it doesn't matter which university down to which local tourism organisation says them but they are all the same words. And you know what? Most people actually miss the fact that it [responsible tourism] is actually about doing something not just bloody talking. So many of these schemes have these great ideas and the delivery is nil.

[Attractions manager, Rotorua]

Both industry representatives from Kaikoura and Rotorua suggested additions that they felt should be included. The main point of issue was over the fifth element of the definition by which responsible tourism "provides more enjoyable experiences for tourists through more meaningful connections with local people, and a greater understanding of local cultural and environmental issues". Though not in the majority, a few respondents from both Kaikoura and Rotorua expressed quite strongly that this 'meaningful connection' could and should be reciprocal between the host and the guest. The following respondents went to some length to demonstrate this point and to illustrate the benefits that the hosts gained from social interaction with their guests:

For example, the widows who are opening up a B&B and tourists just love to come here and have a New Zealand type dinner with crayfish, roast lamb and pavlova. It might be quite simplified, but it is nice for tourists to do that and it is fulfilling a need for the person who has suddenly been left on their own after years of companionship so it is a two way thing.

[Public sector representative, Kaikoura]

The guys on reception if they click with someone, then they'll say hey it's my day off and they'll have people waiting for them. Just this morning there were three people waiting for _____ and they went to the Blue Lake for a swim and a walk around. It's a real interconnection thing and that's the benefit that we should be getting out of it, not just money. I think that this connection can happen everywhere, there are a lot of hotels who do the same. And the rafting guides, they connect with people, and mix with them afterwards. Take Lost World, after they've done that they have a BBQ and they take eight people and by the end of it they are good friends. Contiki, a 16 day tour with 45 people on a bus and at the end of it they have a friendship and that's what tourism is about. It brings people

together from different areas that don't even know each other, putting them together and then us being a host and providing them with the opportunity to experience it. We are opportunity providers. Whether they take the opportunity is up to them. But we still get something back.

[Accommodation provider Rotorua]

5.2.3 Summary

On the whole, the existing definition from the ICRT worked for most respondents and, it is reported, was being practised. However, as the above quotes indicate, the fifth element of the definition would require amendment in this context. Respondents in both Kaikoura and Rotorua discuss how highly valued connection is for hosts, not just guests, and demonstrate how meaningful connections benefit the hosts too. In this case it is suggested that the fifth element is altered as follows:

Responsible tourism…"provides more enjoyable experiences for tourists **and hosts** through more meaningful connections with **each other**, and a greater understanding for the tourist of local cultural and environmental issues".

When industry representatives used their own words rather than basing their definitions on the existing one, we can see that responsible tourism was frequently defined by example, serving to illustrate how the definition used by the ICRT can be translated from the general to the specific. The concept of *manaakitanga* and the reciprocal nature of the host and guest relationship was also raised, as was the issue of standardisation and quality control and expectations of excellence from *both* hosts and guests. This would suggest, in the New Zealand context, that any definition of responsible tourism should give greater emphasis to the role of the tourist in a two-way relationship. The following section moves on from responsible tourism and defines responsibility with specific reference to the tourist. The importance of *action* was stressed by one respondent and this will be returned to later in this chapter.

5.3 Defining the Responsible Tourist

As shown in Chapter 2, there is no substantive definition of responsible tourist to be found in the literature, and this omission leaves the tourist overlooked in the process of responsible tourism. The following two subsections explore further descriptions of the responsible and non-responsible tourist and are based on testimony from both the industry representatives and the tourists themselves. The findings are based on discussions regarding responsible tourists as part of the in-depth interviews with industry representatives, and on questions regarding responsible tourists as part of direct questions during the more structured interviews undertaken with tourists. The tourists were asked to list characteristics of a responsible and non-responsible tourist while for the interviews with industry representatives these characteristics of responsibilities emerged from less structured interviews.

5.3.1 Industry representatives' definition

With regards to the industry representatives defining responsible tourists, a difference in focus was apparent between Kaikoura and Rotorua. In Kaikoura the emphasis was on environmental behaviour, and in Rotorua more on interaction, engagement and open-mindedness. Again, responsibility is defined by the specific issues which arise in each case study. As well as specific actions, other key qualities of responsibility were drawn out regardless of context with, for example, an emphasis on respect, awareness, economic contribution, and interaction.

The focus in Kaikoura was on the environment and specific mention was made regarding waste, rubbish and water. In addition the following quotes also highlight the importance of qualities such as respect and awareness:

> *They should respect the environment and dispose of their own waste.*
> *[Public sector representative, Kaikoura]*

> *Someone who is polite, aware of the environment as regards waste, rubbish and water.*
> *[Tour operator, Kaikoura]*

They should be aware of the whole rubbish thing.
[Tour operator, Kaikoura]

One that's receptive and respect comes from that.
[Public sector representative, Kaikoura]

Education also arose in Chapter 4 as an important tool with which to guide behaviour and the two respondents represented below discussed the importance of awareness and education. However, they make the important point that awareness and education are not sufficient by themselves, and to be truly responsible a tourist also has to act on this awareness:

Those that educate themselves in the ways of this country, educate themselves about their responsibilities as a visitor and they act in a sustainable manner when they visit.
[Public sector representative/attractions manager, Kaikoura]

Someone who is aware of the natural environment and doesn't do anything that has a detrimental effect on it.
[Accommodation provider, Kaikoura]

One respondent presented the responsible tourist in a more holistic manner demonstrating that as well as respecting the environment a responsible tourist spends money, is active and chooses responsible hosts. This point of view is important as it recognises that neither the host nor guest work in isolation towards responsible tourism, and that for a tourist to be responsible they need to be able to interact with responsible hosts:

They respect the environment for what it is and leave it in the state that they found it. Somebody that spends Kiwi dollars, lots of them, preferably doing all manner of activities with responsible hosts.
[Tour operator, Kaikoura]

Finally, as discussions regarding responsible tourists developed during each interview, it was mentioned by three respondents that a definition could not be considered clear-cut. These respondents went so far as to say that you couldn't get a 'perfect tourist' as tourists will often demonstrate a certain level of both responsible and non-responsible behaviour. The following quote illustrates

that while one tourist might spend less on accommodation, they might make a greater economic contribution elsewhere by spending on activities or they might make a social contribution by interacting more in the community. Conversely someone who spends a lot on accommodation may not have such a level of interaction as it is suggested they will spend more time in their accommodation. The quote emphasises once more the importance of the environment for Kaikoura:

> *It could be that while a lot of people feel that backpackers don't spend a lot of money on their accommodation they will contribute more to the community as a whole because they'll buy local food from the supermarket and then they'll go to the pub, whereas people who come and stay in a hotel will just stay in the restaurant in the hotel and go to the bar in the hotel and if it's owned by a national or international chain then the profit from that disappears out of town. So there is little economic benefit but they still have the impacts on the infrastructure. I'm not sure there is a perfect tourist. But I might agree with New Zealand Tourism that it is someone who wants to interact with the environment because that is where our core products are.*
>
> *[Public sector representative, Kaikoura]*

In Rotorua, as with Kaikoura, the use of words like 'awareness', 'education' and 'respect' were still evident. However, there was more focus on interaction and engagement, more of an expectation of the tourist to experience, to reciprocate and to become involved in the responsible tourism process. The following quote represents the importance of the tourist experiencing, and understanding, as well as recognising their economic contribution. A responsible tourist then, is one who engages and who really experiences and understands the people and the culture that they are visiting. To truly experience and understand takes a little longer so, by inference, a responsible tourist would take more time:

> *It's about experiencing as much of a place and a people that you can so that you can then generate your own understanding of the people and the culture. But ultimately you must give it time to really get to know it and develop a sense of understanding. To develop understanding takes time and a commitment of resources, to be able to get to know people then you have to be able to come here, but if you have only been here for one day and gone for an hour to three places is that really representative.*
>
> *[Public and private sector representative, Rotorua]*

> *High spending, accommodating, tolerant and someone who wants to really experience the community and understands what Rotorua is all about.*
> *[Attractions operator, Rotorua]*

In Rotorua there was also a feeling that a responsible tourist should be active rather than passive in their part of the tourism experience, and to reflect upon what they have been offered and participate in *manaakitanga:*

> *The role of the visitor is to feel that experience and to go home and tell everybody else about it and to reflect the values that we are giving them. And to walk away and think "I felt manaakitanga" even if they don't use that word. "I felt special, I had tingles down my spine. Did you know that this place is really special, that just layers beneath that ground there is ….. I stood and watched a geyser, got wet from it". They should get that feeling, that manaakitanga that spirit. They should get that spirit from the people they talk to. From the land that they look at. That is their job in the big scheme of things.*
> *[Public sector representative, Rotorua]*

The responsible tourist was also defined as being reciprocal. This interviewee talks about the Rotorua brand as a challenge as well as a promise. What is offered to the tourist should be the best, and in return, the tourist should also aim to be the best:

> *Our brand, Feel the Spirit, is basically a challenge as well as a promise. The challenge is on Rotorua itself to host the visitors as well as they can, hospitality-wise, safety-wise that sort of thing. But then the expectation is that if Rotorua aims to give its best, we would hope that the tourist does the same.*
> *[Public sector representative, Rotorua]*

A further common theme in defining a responsible tourist related to the qualities of the responsible tourist rather than their actions. Regardless of the subject or context, be it environmental or cultural, the key defining qualities of a responsible tourist were to be open, receptive, respectful and aware:

> *I guess probably one of the key things would be non-judgement, which is very hard…But when you come to new countries and new places the fact that you are the explorer into those new areas is to be open and to be receptive to people and to take on all of the information and then make your own opinion.*
> *[Public and private sector representative, Rotorua]*

Ideally they should come with an open mind. Tourists should appreciate the culture and New Zealand laws and so on.
[Attraction operator, Rotorua]

Somebody who is aware when they arrive in NZ, I guess if it is a fly-drive person, the rules and regulations from a driving point of view, has studied a bit about the culture, for example it is rude to spit in public, although some nationalities do that. I guess they are coming here under the impression that we are friendly, clean and green and overall they should come here respecting that. Most do.
[Attraction operator, Rotorua]

There were also a few industry representatives who believed that tourists should be responsible for their own safety, both when walking in the bush and particularly with regards to crime:

Yes you are on holiday, but take care. Be conscious about certain things. We have a lot of areas for instance that are off the beaten track, we'd love you to wander through them, but just be careful about your valuables. Be responsible, as responsible as you would be at home.
[Public sector representative, Rotorua]

I think a responsible tourist should be responsible for themselves as well, with regard to being targeted by thieves. They should look out for their own personal safety and that includes things like getting lost in the bush, that's another area.
[Public sector representative, Rotorua]

5.3.2 The tourists' definition

Unlike the industry representative definitions there were no apparent differences between the responses from tourists in Kaikoura and those in Rotorua, probably because, as demonstrated in Chapter 4, they were not aware of any specific issues at a local level and were relating their replies to their stay in New Zealand generally.

The main response from tourists when asked to define a responsible tourist was that a responsible tourist should spend money. Furthermore, as with the definitions from the industry representatives, the responsible tourist was

frequently defined by their qualities irrespective of context, be it environment or culture. These qualities repeat those identified by the industry representatives, with the most frequent response being that a responsible tourist is aware; followed by interested; friendly and engaging; open to new experiences; and respectful (see quotes below). The number of times specific words or themes appear are presented in Table 5.1 :

Spends, aware and respects:

Aware of culture, eco-friendly and money – they should be rich (Tourist Rotorua)

Environment conscious, interested in native cultures and moneyed (Tourist Rotorua)

Respects what they see, understands why they go and aware (Tourist Rotorua)

Environmentally friendly, aware, knows about the amazing environment, interested in heritage and pays for activities (Tourist Kaikoura)

Self-sufficient, environmentally concerned, financially sound, non-bombastic and respects hosts (Tourist Kaikoura)

Spends money…respects the environment (Tourist Kaikoura)

Open, interacts and interested:

Open-minded, tolerant and willing to learn about cultures (Tourist Rotorua)

Tree hugger, interested in history, interested in Maori culture, interacts (Tourist Rotorua)

Open-minded, understands environmental things, takes time – you can't appreciate if you don't take more time (Tourist Rotorua)

Curious, involved, wants to understand culture (Tourist Kaikoura)

Active, fit, money, open-minded, appreciates culture (Tourist Kaikoura)

People who want to learn culture, try different activities, respects the environment (Tourist Kaikoura)

Brings their hiking shoes, environmentally aware, likes walking, adventurous
(Tourist Kaikoura)

Table 5.1:   Tourists define responsible tourist

Broader theme	Word or idea	Frequency*
Spends, aware, respects	Spends money/has plenty of cash	27
	Is aware and/or informed of environment and/or culture	26
	Respects environment and/or culture	25
	Takes time	2
	Doesn't litter	3
Open, interactive, interested	Engages/friendly/interested	17
	Open/tolerant	9
	"Outdoorsy"/walks/active/athletic	9
	Quiet/polite	7
	Easy going	2
	Buys local produce	2

*Responses add up to more than total of sample as multiple responses were given

5.3.3 Summary

Although the specific detail of the definitions differed between the responses of industry representatives in Kaikoura and Rotorua, common characteristics or qualities of the responsible tourists were apparent. As for the tourists' definitions, they seem to have a good understanding of what it is to be responsible. However, tourists did not know about local issues. Although tourists articulated that a responsible tourist respects the environment in some ways tourists would have been unable to respect the environment as they would not have known how to do this in a specific location. They were aware though of the triple bottom line of responsibility: of environment, society and economy. They also mirrored many of the opinions of the industry representatives, that tourists should be aware, open, interactive, respectful and interested in the environments and cultures that they are visiting. However, as noted above, tourists are not always fully aware of locally relevant issues, and therefore may require greater information or guidance. Tourists placed more emphasis on their economic contribution than was apparent from the responses of industry representatives. The tourists, unwittingly, described themselves in accordance with the characteristics of Tourism New Zealand's ideal tourist: the Interactive Traveller (see Chapter 4).

5.4 Defining the Non-responsible Tourist

5.4.1 The industry representatives' definition

Discussions with industry representatives regarding responsible and non-responsible tourists led to non-responsible tourists frequently being described according to 'type'. For both Kaikoura and Rotorua there were distinct groups or types of tourists who were singled out as being 'worse' than others. For both Kaikoura and Rotorua certain nationalities were identified as being less responsible than others. A number of nationalities were mentioned including Israelis, Dutch and Germans for being rude; English and Australians rowdy; Americans loud; and New Zealanders were singled out in Kaikoura for their non-responsible fishing behaviour and for not recycling:

> *As far as domestic tourism goes, that's where the real problem is. People come here with their boats and their trailers and basically treat this place like a big supermarket. They go out and fill their freezers up with as much seafood as they possibly can before they go home. They'll have months of seafood and unfortunately it spoils and they end up throwing it away. That's got to be stopped. Just take the feed, not for greed.*
>
> *[Public sector representative/attractions manager, Kaikoura]*

Mention was made of Asian tourists by several industry representatives both in Rotorua and Kaikoura, although which countries specifically constituted as Asian was not clarified further. In particular, Asian tourists travelling in groups or part of a package were criticised. Specific focus on issues relevant to each site were discussed. In Kaikoura, where the marine environment is crucial, Asian package tourists were criticised for taking too much shellfish:

> *Busloads of any Asians will stop the bus, file out and go and rip every limpet and every shellfish off the rocks, put them in a plastic bag and walk away. The whole area gets stripped in a few minutes. They must take them away to cook them, I don't know…Asians are the worst travellers. You know they come here on a very strict timeframe, a lot of it is pre-booked, pre-paid overseas. And they expect everything.*
>
> *[Tour operator, Kaikoura]*

I see the Asian tourists as a problem. They have raped their own coastlines and there is nothing there that is safe and consumable. They see the riches in other countries and want to have it.

[Public sector representative, Kaikoura]

While in Rotorua groups of Asian tourists were criticised, with regards to their cultural behaviour:

Asians in ones and twos are fine and easy to handle, but Asians in groups are out of control and to a point where we have discontinued two Asian groups due to the disrespect. They were spitting and putting their cigarettes out and so on. They weren't too phased. We weren't too sure whether that was a lack of respect for culture in general, we don't know how Asian people feel about other people's culture and sensitivity or whether they just didn't understand. We don't have translators so it could be that they didn't understand. But the difference between the big groups of Asian and the ones and twos is just massive. There is a big difference.

[Tour operator, Rotorua]

However, respondents in both Kaikoura and Rotorua recognised that this conflict may come down to differences in culture and cultural values. These respondents note that what is appropriate in one culture many not be so in another and while Asian visitors would not want to cause offence deliberately, they might do so inadvertently because their cultural norms are so different. The respondent below illustrates this point and emphasises that with appropriate management, and in particular information, these problems can be addressed:

Some of our Asian visitors they have maybe not such a great reputation, people judge them as "Asian" but it is because people haven't aligned to their cultural values. I've been to China and it is completely different and they would never do anything to be disrespectful and to trample over the mana, the honour, of people. It is huge over there and people haven't given them the boundaries…Sure people might say that the Asian tourists are the worst. But we all have the same core values and it is how people who are guiding them and looking after them - they need to tell them what the boundaries are. If the tour guides tell them, then the programme that they have prepared will run smoothly. But when you look at it from the people's point of view as being a responsible tourist or responsible visitor, if you told them what it is that is expected in New Zealand, particularly around the Maori cultural practices and pointed out that some things might be the

same as their own cultural practices they would behave a lot differently I know that.

[Public and private sector representative, Rotorua]

A second 'type' of tourist was singled out as being worse than others and these were campervan tourists. In both Kaikoura and Rotorua tourists who travelled in campervans were criticised for their low economic contribution and their toilet waste and driving behaviour. Again, the final quote indicates that campervan operators should provide better information for those that hire their vans, for example displaying signs which tell them that camping in a rest area will incur a fine. The final respondent below, who objected to campervans freedom camping, was an accommodation provider.

Well, you have the low spenders, who aren't putting much into the economy and who are trying to sleep for free in their vans.

[Tour operator, Kaikoura]

Freedom campers are becoming a problem. Five or six campers may be parked 200 metres from the beach. There aren't any toilets there and people use the beach as a loo.

[Tour operator]

The irresponsible ones. There only one sector that is irresponsible and that is the guys who drive campervans. They park on the side of the road, they don't use camping facilities, they dump rubbish in rest areas, they park here in the car park. If anyone sees them, they should be clamped, we should be really tough, they should lose their campervan. They believe that if they pay $125 a day for a campervan they can stay anywhere, they think why should they pay for a site when they have their vans. These are totally overseas tourists. But again, it isn't just their responsibility. It is the responsibility of the campervan company. So the company should put up signs inside that if you are caught in a rest area you will be fined automatically and we should fine the campervan company and they would pass the cost on to their client.

[Accommodation provider, Rotorua]

5.4.2 The tourists' definition

For both industry representatives and tourists alike, definitions for the non-responsible tourists were less detailed than for the responsible tourist. Many respondents simply answered that a non-responsible tourist was the opposite of a responsible one; therefore the following definitions are more limited when compared to the definitions of a responsible tourist. Where responses were given they serve mainly to illustrate the point that a non-responsible tourist is the opposite of a responsible one. As with the industry representatives' definitions, the non-responsible tourist was often defined by giving an example or a type of tourist. There was little difference between the responses from Kaikoura and Rotorua.

The main responses from tourists were that a non-responsible tourist littered and had no respect for either environment or culture. The following quotes also emphasise that a non-responsible tourist lacks respect. The counts for specific words or themes are also presented in Table 5.2.

No respect, ignorant and doesn't care:

> *Ignorant of culture and environment, disrespectful. (Tourist Rotorua)*

> *No respect, for example people talking through the Maori welcome talk, that lacks respect. (Tourist Rotorua)*

> *No respect for others or for the environment. (Tourist Rotorua)*

> *Doesn't care about nature, who litters. (Tourist Rotorua)*

> *Pollutes litters and doesn't respect culture. (Tourist Kaikoura)*

> *Doesn't respect the environment, doesn't recycle, litters. (Tourist Kaikoura)*

> *Doesn't respect anything, doesn't care about others. (Tourist Kaikoura)*

Another key descriptor of the non-responsible tourist was that they showed no interest or engagement in the place that they were visiting; that they were unaware; and that a non-responsible tourist was one who stayed in their

accommodation, did not interact and was lazy. This is significant as perceptions of the 'bad' tourist demonstrate the opposite of the 'good' traveller, or one who is interactive. For New Zealand the bad tourist is passive and lazy, the good one gets out there, walks, talks and interacts. The non-responsible tourist is perhaps the antithesis of New Zealand's desired Interactive Traveller: a non-Interactive Traveller:

Not interested, doesn't engage and unaware:

Not interested in native culture, not aware. (Tourist Rotorua)

Just stays in the resort, no interaction with locals. (Tourist Rotorua)

Not outdoorsy, not making the effort. (Tourist Rotorua)

Doesn't like the outdoors, is just lazy. (Tourist Rotorua)

Someone who is not concerned, who just looks and leaves without understanding, doesn't care. (Tourist Kaikoura)

A litter bug, someone who just stays in hostels all the time. (Tourist Kaikoura)

They would just stay in hostels, it's important to have contact with local people. (Tourist Kaikoura)

Table 5.2:   Tourists define non-responsible tourist

Broader theme	Word or idea	Frequency*
No respect, ignorant and doesn't care	Does not respect or care about environment/people	21
	Litters	19
	Rude/ignorant/inconsiderate	12
	Loud	9
	Drunken	9
	Takes things they shouldn't	3
	Lights fires	2
Not interested, doesn't engage and unaware	Doesn't understand/not aware of what they visit	7
	Doesn't engage with the country they are visiting	7
	Lazy	3
	Doesn't spend money	3
Other	Kiwi experience	5
	Package tourist	3
	Asians	3

*Responses add up to more than total of sample as multiple responses were given

5.4.3 Summary

From the industry representatives' responses again we see specific details reflecting the situations in each case study site. It is also shown that certain types of tourist were identified as being non-responsible, particularly Asian tourists and campervan tourists. From these specifics it is still possible to make generalisations and so, for example, both Asian tourists and campervan tourists were criticised because they are thought not to respect the environment. Similarly, it is considered that the undesirable behaviour of both these types of tourists could be improved through information. The tourists' definitions on the whole demonstrated the opposite qualities or characteristics of a responsible tourist. Tourists do give specific examples of behaviour which they believe to be irresponsible (such as littering), however, the specific behaviours which they discussed did not relate specifically to either site.

5.5   Discussion and Conclusions

This chapter has tested and refined an existing definition of responsible tourism, having canvassed both industry representatives' reactions to the definition and explored a definition in their own words. The existing definition of responsible tourism as presented by the ICRT at first seems to fit well with Kaikoura and Rotorua, with respondents from both sites saying that they already practise much of what is defined as responsible tourism.

The definitions of responsible tourism which industry representatives made in their own words were quite site-specific and reflect the current situations which are apparent in Rotorua and Kaikoura and presented in Chapter 4. So, for example, the definitions in Kaikoura related to managing a large and recent increase in tourist numbers and protecting the environment on which tourism in Kaikoura is founded, with specific mention of managing infrastructure.   In Rotorua, conversely, one of the key issues was that of improving the quality and standard of a well-established tourism product with definitions emphasising the importance of excellence; improving the tourists' experience and being the best. In Rotorua some of the definitions show involvement of the tourists themselves in the responsible tourism relationship, with expectations of reciprocity based on the Maori concept of *manaakitanga*.

Reflecting on the ICRT definition of responsible tourism presented at the start of the chapter and how it applies in the context of the two case studies, overall the definition was accepted (and often applied). However, this research suggests three inclusions. Firstly, that responsible tourism should provide a meaningful connection for both hosts and guests. Secondly, that setting a standard of excellence for both hosts and guest is part of responsible tourism. Thirdly, given that tourists are consistently overlooked in definitions of tourism their role should be more explicitly stated in a definition of responsible tourism. It should also be noted that, while at a generic level the definition fits both Kaikoura and Rotorua, the specific interpretation is different between the two sites. Rather than detracting from the existing definition, these illustrations serve to show how the specific context is applied to the general.

This chapter also explored definitions of responsible and non-responsible tourists, as yet missing from the literature. Again, the industry representatives' responses demonstrated specific focus both in Kaikoura and Rotorua. In Kaikoura a responsible tourist was defined with reference to the key issues raised in Chapter 4, such as water use and recycling, while in Rotorua there was more emphasis on involvement and engagement. Regardless of context, however, certain common key qualities for both a responsible tourist and non-responsible tourist were identified in Kaikoura and Rotorua. The responses from the tourists did not show any distinction from one site to the other and were quite generalised, however, the qualities identified by the industry representatives were echoed in the responses of the tourists. The non-responsible tourist was described, by and large, as the opposite of a responsible one. These definitions are summarised in Table 5.3.

From this table it can be seen that there are certain key dimensions common to both responsible and non-responsible tourists. It is suggested that there will be degrees of responsibility for each dimension; for example a very responsible tourist might have a deeper engagement with local people, perhaps working as a community volunteer or as a WOOF (Willing Workers On Organic Farms), while a non-responsible tourist would keep themselves distanced from any kind of engagement. Similarly, there are several dimensions of responsibility, and while tourists may demonstrate responsibility in one dimension (say reciprocity) they could be less responsible in another (for example awareness). As we saw earlier in the chapter from respondents in Kaikoura, the 'perfect tourist' does not

exist. However, referring to 'right' or 'wrong' tourists or 'responsible' and 'non-responsible' tourists is perhaps an unnecessary step. It is the behaviour of the tourist that is the crucial factor in defining responsibility. Regardless of values, qualities and characteristics these mean nothing if they are not translated into action.

Table 5.3:   Definitions of responsible and non-responsible tourist

A responsible tourist:	Dimension	A non-responsible tourist:
Demonstrates many of the following dimensions		**Demonstrates many of the following dimensions**
Is aware of and understands…the environment, culture, safety, local issues	Awareness	Is not aware or doesn't understand…the environment, culture, safety, local issues
Spends (more)…money and time	Spending	Doesn't spend (more)…money and time
Respects and appreciates…the environment, the people, the land & laws	Respect	Doesn't respect or appreciate…the environment, the people, the land & laws
Is open, tolerant and non-judgemental, celebrates difference	Openness	Is not open, tolerant and non-judgemental, does not celebrate difference
Is interested and engages…with the environment, people and culture	Engages	Is not interested and does not engage…with the environment, people and culture
Expects high standards… of themselves and others	Standards	Accepts low standards…both of themselves and others
Reciprocates	Reciprocity	Does not reciprocate

The next step for the thesis is to ask how the findings from this chapter can be carried forward and to ascertain how the generic definitions discussed and developed here can be applied to result in responsible action. If a tourist is to be responsible what exactly does it mean to 'be aware' of the environment or to 'respect' the environment. At this point we need to refer back to the costs and benefits of tourism discussed in Chapter 4. In Kaikoura, for example, being aware and respecting the environment might mean being aware of the importance and significance of recycling and ensuring that recycling was undertaken. In Rotorua, an awareness of local safety issues might see a tourist taking measures to ensure they are not victim to tourist targeted crimes such as theft from car parks. To investigate all of the costs and benefits raised in each of the case study sites in any depth would be beyond the scope of a PhD thesis, while to explore just one in detail may not be sufficiently representative. Therefore certain key actions (as summarised in Table 5.4 below) have been identified for further consideration.
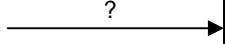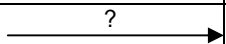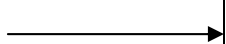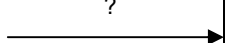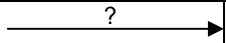
These five actions have been chosen for several reasons:

- They are meant to be representative of the typical categorisations of tourism impacts and therefore represent situations in each site which reflect different behaviour in the contexts of economic, environmental, social and cultural activity.
- They are actions by which tourists can easily demonstrate some level of responsibility. For example, improving infrastructure, and in particular developing the airport in Rotorua was raised in Chapter 4 as an issue, however, it would be difficult for a tourist to have much influence in this matter, whereas recycling or water conservation is relatively easy for a tourist to act on.
- These actions relate to factors which were identified in Chapter 4 from both secondary and primary sources as being significant impacts, for example, the issues of water conservation and recycling in Kaikoura.
- These actions have implications for tourism in New Zealand as a whole and therefore generalisations can be made on a national level.

The findings presented in Chapter 4 and this chapter start to develop the framework for subsequent chapters: that there are both constraints and influences on responsible behaviour. The following chapter asks the tourists themselves whether they have demonstrated the responsible behaviours outlined in Table 5.4 and, what has helped or hindered them in these actions.

This chapter has raised a number of issues which should be borne in mind in the subsequent chapters and which will be returned to in the remaining part of this thesis. Firstly, tourists to New Zealand recognise the qualities of a responsible tourist, such as "respects the environment". However, they may lack the detail of how these qualities can be put into practice. As we have seen in Chapter 4 there is little awareness of the specific and local negative impacts of tourism. This emphasises the need of informing tourists how this general respect for the environment can be put into practice. The importance and role of awareness and being informed was also raised by industry representatives and education and information is discussed further in Chapters 6 and 7.

Table 5.4: Issues to be taken forward from this chapter for further study

Category	General characteristics of a responsible tourist	Issue where tourist may be able to make a contribution	Reason for choosing	Influence or constraint on behaviour to be determined	Specific action of responsible behaviour
Environment	• Respects and appreciates…the environment, the people, the land & laws	Recycling	Remit of Kaikoura to attain Zero Waste in next ten years and as part of remit to be Green Globe community. Recycling can also be seen as a way in which New Zealand fulfils its clean, green' image.	?	Recycles
Society	• Is aware of and understands… the environment, culture, safety, local issues	Crime prevention and crime awareness	Concerns over crime against tourists both in Rotorua and in New Zealand were reported with industry representatives stating responsible tourists should '*be responsible for themselves…with regard to being targeted by thieves'.*	?	Practises crime prevention
Environment/ economy	• Respects and appreciates…the environment, the people, the land & laws • Is aware of and understands… the environment, culture, safety, local issues	Resource use/strain on infrastructure: specifically water use	Infrastructure was an issue for both sites and New Zealand in general. Specifically water use in Kaikoura was of concern although there are water shortages and restrictions throughout New Zealand at certain times of year.	?	Conserves water/uses water sparingly
Society/ culture	• Is interested and engages…with the environment, people and culture	Experiencing local culture	In both Kaikoura and Rotorua social interaction was seen to be important, and being open to culture is also defined as responsible tourism	?	Experiences local culture
Economy	• Spends (more)…time and money	Spending additional money on activities and attractions	The economic contribution of tourism is universally recognised. While all tourists will spend money on transport, accommodation and food and drink, spending money on attractions and activities is an optional extra.	?	Spends additional money on activities and attractions

6.0   Influences and Constraints on Responsible Tourist Behaviour

6.1   Introduction

An enduring problem in behavioural research was raised in Chapter 2: that a gap exists between what people say or think they ought to do and what they actually do. This is referred to as the thought/action problem (Locke 1983). Highlighting this problem, it has been observed that claims of concern, for example, for the environment, do not always result in actual behaviour which clearly demonstrates such concern (Carrigan and Attalla 2001; Mihalic 2001; Sharpley 2001; Doane 2005; Weeden 2005), yet much existing research focuses on intentions (Tearfund 2001; Goodwin and Francis 2003; Chafe 2004). However, responsible tourism has been shown both in the literature review and the research so far to be about doing rather than thinking about doing. As such, this chapter attempts to close the gap between what people say they do and what they actually do, based on what respondents say they have done rather than reports of what they intend to do.

As outlined in Chapter 2, there are several suggested influences or constraints on responsible behaviour (see Figure 2.7); however, there is little empirical evidence which develops our understanding of these influences. The literature, as outlined in Chapter 2, also suggests that tourism can represent a release from responsibility, with tourists taking a break from their values as well as their everyday lives (France 1997). This thesis examines this notion and attempts a comparison of behaviours at home with behaviours at the tourist destination.

When interpreting the data presented in the following chapter, it should be borne in mind that they are based on accounts of self-reported behaviour, which may or may not be subject to social desirability bias (Phillips 1976, Nachimas and Nachimas 1981, Pearce 1982, Fisher 1993, Jones 1996, Singleton and Straits 1999, Ballantyne and Hughes 2006). This bias could be exaggerated for more sensitive questions. In this case, affirmative answers for questions relating to behaviours which respondents find particularly sensitive and more necessary to respond in a socially acceptable way, may have been over-reported. One might suppose, for example, that the question of recycling would be sensitive as it

obviously relates to environmentally (or socially) desirable behaviour and therefore may invite over-reporting. However, the researcher found many respondents eager to admit their inability to recycle, and used the survey as an opportunity to express the disappointment they felt by the lack of facilities. In addition, the data shows that though on average 97.9% of respondents state they should recycle, only an average of 55% state they actually have. One might expect this disparity to be far less if respondents were over-reporting to make themselves appear in a socially acceptable light.

Similarly, it should also be considered that respondents from different categories of age, nationality, gender and so on may not only behave differently, but may also report differently. However, though there is evidence to show that different demographic groups for example nationality or gender behave differently (Gilligan 1982, Knapp 1985, Pizam and Sussmann 1995, Lam and Cheng 2002, Tsui and Windsor 2001, Kang and Moscardo 2005), there is no evidence in the literature to suggest that they report their behaviour differently, nevertheless, the possibility that they may be doing so should again be taken into account.

Despite the limitations of the method, it should be recalled from Chapter 3, Section 3.4.4 that instances of over or under reporting may be nominal (see Warriner and McDougall, et al, 1984, Fuijii and Hennesy et al 1985, Gamba and Oskamp 1994, Kaiser and Wölfing et al, 1999, Gatersleben and Steg et al 2002, Lam and Cheng, 2002) and such self-reported techniques are often used to explore ethical and environmental behaviour (for example Fraedrich 1993, Cohen and Pant et al 1993, Weber and Gillespie 1998, Fennell and Malloy 1999, Higham and Carr et al 2001, Barr 2003, Thørgesen and Olander 2003, Kang and Moscardo 2005, Ballantyne and Hughes 2006).

6.1.1 Analytical framework

The data which are presented in this chapter are based on a survey of tourists as outlined in Chapter 3. Respondents were asked several questions regarding their behaviour and motivations concerning the five actions previously identified as indicating responsibility: recycling; crime prevention; and water conservation (which can be compared with similar actions at home) and experiencing local culture and spending additional money on activities and attractions. For all five actions respondents were asked:

- if they thought they should demonstrate this behaviour while on holiday

- if they had or had not demonstrated this behaviour while on holiday, and

- to explain why they had or had not (i.e. influences and constraints).

In addition, for the three actions which could be compared with actions at home, the following questions were asked:

- if they demonstrated this behaviour at home,

- if they felt that they had demonstrated this behaviour more or less while on holiday in New Zealand than they did at home and,

- to explain why this action was demonstrated more or less (i.e. influences and constraints).

Due to methodological issues outlined in Chapter 3, the questions relating to recycling, water conservation and crime prevention were asked regarding behaviour in general while on holiday in New Zealand. The questions relating to experiencing local culture and spending additional money on activities and attractions relate specifically to Kaikoura and Rotorua.

The analytical framework was presented in four stages as summarised in Figure 3.6, Chapter 3. The first step in this research phase was to take all the travel details such as types of accommodation and transport used, as well as demographic details such as age, gender and country of origin to establish which, if any, showed statistically significant variations when cross-tabulated with each of the above questions for each of the actions. The purpose of this was to better manage the data, and to establish which, if any, in a wide combination of variables, might be the key variables on which to concentrate the subsequent analysis and to explore further.

Accordingly each response regarding the different actions was cross-tabulated with the variables of travel style and demographic details. Wherever it was possible the Chi-Square test was run to check for statistical significance between the variables, using the null hypothesis that there would be no difference between the individual components of each variable (i.e. with regards to the action of recycling there would be no difference between the behaviour of an Australian and that of a German). Where it was not possible to use the Chi-Square test because too many cells had too small a number of responses, the Likelihood Ratio was also used to support the findings (Cavana, Delahaye et al.

2001). In both cases a significance measure of 0.05 or less was used. The outcome of these tests, showing where significance was found and indicating which test demonstrates this significance is summarised in Table 6.1.

From Table 6.1 it can also be seen that the actions of recycling and crime prevention show statistically significant variation for several of the questions and variables, but the evidence on the remaining three actions is less clear. Certain scenarios, therefore, show more statistically significant variation than others. For example the statistical evidence for water conservation is not as great as that for recycling. The qualitative data helps to illustrate why this might be and the complexity of the issues becomes more apparent when these findings are combined with the more qualitative responses.

The second stage was to identify the key variables and explore them further. The variables which most frequently demonstrated statistically significant variations as shown in Table 6.1 are nationality, destination, age and type of accommodation. Nationality shows statistically significant differences across all of the actions; destination shows statistically significant differences for the actions of crime prevention, water conservation and experiencing local culture; age of respondent shows statistically significant differences for the three actions of recycling, crime prevention and water conservation, but not for experiencing local culture or spending additional money on activities and attractions, and finally, accommodation has statistically significant variations for the actions of recycling, crime prevention and experiencing local culture. However, statistical significance was not found for all the questions or for all the actions. Although the other variables also show statistically significant differences for some of the questions, this is to a lesser extent and therefore the variables which are described in further detail in this chapter are nationality, destination, age and accommodation.

The third stage was to expand and illustrate the findings further using the qualitative data. For these responses respondents used their own words to indicate the influences and constraints on their behaviours. It was intended that a framework based on the Theory of Planned Behaviour (Ajzen and Fishbein 1980) would be used to code the open-ended responses. However, as discussed in Chapter 3, the model was used in reverse to explain actual behaviour, rather than to predict intended behaviour. Respondents were given

the freedom to respond with open-ended replies, therefore it was possible to obtain answers outside of this framework which could not subsequently be fitted into it. Ajzen and Fishbein (1980) recognise that factors external to the theory can influence behaviour; however, they maintain that such influences are indirect, 'mediated through the components of the model" (Tonglet, Phillips et al. 2004: 8). For the purposes of this study, it is more useful to understand the component parts that feed into the broad categories of the theory. As such, respondents' replies have been grouped by theme, but remain largely in the chosen words of the respondents, rather than in the defined categories of the framework of planned behaviour. The fourth stage calculated the mean number of responsible actions for each of the key variables, giving a summary of the level of compliance with responsible actions for each variable.

With regards to the qualitative data, many respondents gave multiple responses. For example, a respondent might state that they recycled their rubbish because there were facilities and because they were told to, and this would be categorised as two influences 'facilities' and 'information'. The total number of the responses is given in each case. It should be noted that the number of some of the responses is small, and the number of responses for each action varies. The findings are presented as a percentage of the responses.

The structure of this chapter is as follows. Section 6.2 draws all the actions together, and presents an overview of the quantitative and qualitative data. Section 6.3 looks in detail at each of the three actions comparable with home. Section 6.4 looks in detail at the two actions not comparable with behaviour at home. For each of these two sections the format is the same; the actions are first presented in terms of the quantitative data relating to the four significant variables of nationality, age, destination and accommodation and then the qualitative data are presented. The qualitative data are split into influences and constraints, which are first summarised and then illustrated with representative quotes. Section 6.5 provides a summary of Sections 6.3 and 6.4 and a discussion and conclusions are provided in Section 6.6.

Table 6.1: Results showing statistical significance

Profile variables	Actions in New Zealand in general, comparable with actions at home												Actions apply to Kaikoura/Rotorua			
	Recycling				Crime prevention				Water conservation				Local culture		Spending money	
	Have[1]	Should[2]	At home	More[4]	Have	Should	At home	More	Have	Should	At home	More	Have	Should	Have	Should
Nationality	*.011**	*NS*	*.000***	*.000***	*.002***	*.007***	*.047***	*.001***	*.047**	*NS*	*.000**	*.009***	*NS*	*.015***	*.044***	*.007***
Age	*.000**	*NS*	*.012**	*.000**	*.033**	*.002**	*NS*	*.045**	*NS*	*NS*	*.021**	*NS*	*NS*	*NS*	*NS*	*NS*
Destination	*NS*	*NS*	*NS*	*NS*	*NS*	*.005**	*.034**	*.018**	*NS*	*.002**	*NS*	*NS*	*.000**	*.000**	*.001***	*NS*
Accommodation	*.000**	*NS*	*NS*	*.000***	*.016***	*.027***	*NS*	*NS*	*NS*	*NS*	*NS*	*NS*	*.028***	*NS*	*NS*	*NS*
Transport	.000*	NS	NS	.035*	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	.017**	.015**
Employment status	.019*	NS	NS	.001*	NS	NS	.035**	NS	NS	NS	NS	NS	NS	NS	NS	NS
Gender	.033*	NS	NS	NS	NS	NS	NS	NS	NS	.024*	NS	NS	NS	.026*	NS	NS
Occupation	NS	NS	NS	NS	NS	NS	.016**	NS	NS	NS	NS	NS	.026**	NS	NS	NS
Education	NS	NS	NS	NS	NS	NS	.023*	NS	NS	NS	NS	NS	NS	NS	NS	NS
Reason for visit to New Zealand	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS

Key: *Pearson Chi-Square significance
 **Likelihood Ratio significance
 NS = No statistical significance
 [1]. Have while on holiday [3]. Do at home
 [2]. Should while on holiday [4]. Have more while on holiday

6.2   Overview of the Data

At this point it is useful to give an overview of the total sample, both quantitative (Table 6.2) and qualitative (Figures 6.1 and 6.2). The specifics are explored in further detail in Sections 6.3 and 6.4.

Looking first at the 'have' column in Table 6.2. The most likely responsible action reported to be demonstrated by the tourists surveyed for this study is practising crime prevention (86.9%), followed by spending additional money on activities and attractions (74.8%), practising water conservation (68.6%), experiencing local culture (55.1%) and recycling (55.0%). There is quite a large spread presented here from practising crime prevention (86.9%) to recycling (55%). To some extent this result may be expected, as practising crime prevention is in the personal interest of the tourists' wellbeing, i.e. it is in their best interests not to lose their passports or credit cards. The next most likely reported action, spending additional money on activities and attractions (74.8%), also adds beneficially to the tourists' holiday, offering a reward of sorts for undertaking the action. The least practised action of recycling has no such reward or inducement regarding personal safety/interest and, in addition, is reliant upon the appropriate facilities being available. Regarding the action of experiencing local culture which is also comparatively less frequently practised, this may be due to the fact that almost half of the sample was surveyed in Kaikoura, which is not commonly perceived to be a cultural destination. Regarding water conservation, this level of behaviour (68.6%) shows similar levels at home (60.4%) and therefore habit could be the key influence.

As one might expect from the literature, there is a gap between what people say they ought to do and what they say they have done. This is the case in particular for the action of recycling, where 97.9% believe they should yet only 55.0% say they have, and to a lesser extent with experiencing local culture with a larger percentage of respondents stating they should than state they have (77.2% should/55.1% have). With regards to recycling, this disparity may be due to recycling being dependent upon facilities, and for experiencing local culture the disparity is possibly because this action is dependent upon a local cultural experience being available to the respondent. There is quite close agreement for the actions of water conservation (72.8% should/68.6% have) and spending additional money on activities and attractions (76.4%

should/74.8% have) between what respondents say they should and what they say they have done, although again more state they should than that they have. A comparatively slight disparity may be expected as these activities are very much within the control of the tourist. The exception to this pattern is the behaviour of practising crime prevention where 80.6% state that they should and 86.9% state that they have. Given the common perception that New Zealand is a safe destination (see Section 6.3.2) this may be expected as respondents feel that crime prevention is not strictly necessary, but do so as a precaution as they do not want the inconvenience of losing a wallet or passport.

With regards to actions which can be compared to similar actions at home, for example recycling and practising crime prevention, overall respondents are more likely to report that they do these things at home than while on holiday, although there is much greater disparity for recycling between behaviour on holiday and that at home, again, probably due to facilities. Conversely, respondents' answers indicate they are less likely to conserve water at home than while on holiday in New Zealand. For all three of these actions a small percentage of respondents, from 16.7% (recycling) to 20.8% (water conservation), show that they have practised these behaviours more while on holiday in New Zealand than they do at home thus raising their level of responsibility while on holiday.

As action is the crucial indicator of responsible behaviour, the following concentrates solely on the question of whether respondents have reported the action in New Zealand. The following actions can be grouped accordingly, showing which of the variables are significant for actually demonstrating the desired behaviour:
- Recycling: nationality, age, accommodation,
- Crime prevention: nationality, age, accommodation,
- Water conservation: nationality,
- Experiencing local culture: destination, accommodation,
- Spending money: destination.

In summary, nationality is shown as an indicator for three of the actions, and the importance of nationality and culture, which has been raised in the Chapter 2, will be returned to in Chapter 8. Destination is also a key variable, indicating

perhaps, the importance of context on responsible behaviour, and will be returned to in Chapter 8.

Figure 6.1 shows all the aggregated influences which respondents cited for demonstrating the five actions while on holiday and for practising these actions more while on holiday. Figure 6.2 shows all the aggregated constraints which respondents cited for not demonstrating the action while on holiday and why they had demonstrated this action less while on holiday than at home. This provides a clearer picture both of where there may be overlap and commonality of influences and constraints between the actions, and also identifies where there are action-specific influences or constraints.

From Figure 6.1 it can be seen that for each action there are clearly specific influences:

- recycling - facilities;
- crime prevention - precaution;
- water conservation - habit;
- experiencing local culture - learning or understanding, and
- spending money - the unique nature of the experience.

For each of the actions there are also several, other less significant, influences reported. For example, 'for the environment' (recycling and water conservation); 'information' and 'awareness' (crime prevention); 'personal interest' (experiencing local culture) and 'to maximise the trip' (spending additional money).

There are also three clusters of influences common to more than two of the actions:

- habit, common to recycling, crime prevention and water conservation;
- personal interest, common to all but crime prevention; and
- information, although not the main influence for any action, is the only influence common to all five actions.

Table 6.2:   Overview of data

	n	Recycling Have[1][†]	Should[2]	At home[3][‡]	More[4][‡]	Crime prevention Have[‡]	Should[‡]	At home[‡]	More[‡]	Water conservation Have[†]	Should	At home[†]	More[‡]	Local culture Have	Should[‡]	Spending money Have[‡]	Should[‡]
		%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*
Nationality	**429**																
Mean response		**55.0**	**97.9**	**86.4**	**16.7**	**86.9**	**80.6**	**90.6**	**19.9**	**68.6**	**72.8**	**60.4**	**20.8**	**55.1**	**77.2**	**74.8**	**76.4**
New Zealand	43	48.8	95.3	88.4	16.3	88.4	86.0	92.9	16.3	67.6	75.7	73.0	10.8	48.8	69.8	44.2	53.5
UK	140	59.4	97.8	79.7	22.8	90.6	87.1	94.2	23.9	65.0	71.7	48.9	27.7	53.2	80.6	78.4	80.6
USA	46	37.0	95.7	89.1	8.7	82.6	78.3	76.1	26.1	71.1	73.3	62.2	18.6	69.6	91.3	65.2	84.8
Australia	38	42.1	97.4	92.1	7.9	100	86.8	89.5	26.3	89.5	73.7	92.1	7.9	63.2	78.9	86.8	78.9
Germany	37	59.5	100	97.3	0.0	86.5	73.0	91.9	21.6	75.0	85.7	69.4	13.9	43.2	62.2	75.7	67.6
Netherlands	26	76.9	96.2	92.3	34.6	76.9	61.5	100	3.8	68.0	66.7	52.0	20.0	53.8	61.5	80.0	76.9
Canada	21	33.3	100	100	9.5	95.2	95.2	95.2	19.0	71.4	71.4	66.7	14.3	55.0	90.0	85.7	71.4
Other W Europe	14	71.4	100	100	21.4	85.7	85.7	78.6	7.1	71.4	92.9	64.3	28.6	50.0	71.4	78.6	64.3
Other N Europe	14	57.1	100	100	0.0	78.6	71.4	92.9	7.1	64.3	64.3	42.9	28.6	53.8	69.2	85.7	92.9
Ireland	13	61.5	100	76.9	15.4	92.3	76.9	84.6	23.1	30.8	61.5	23.1	23.1	61.5	100	76.9	92.3
Other	37	64.9	100	70.3	27.8	67.6	61.1	89.2	13.5	64.9	64.9	67.6	25.0	55.6	69.4	78.4	78.4
		Recycling Have[†]	Should	At home[†]	More[†]	Crime prevention Have[†]	Should[†]	At home	More[†]	Water conservation Have	Should	At home[†]	More	Local culture Have	Should	Spending Have	Should
	n	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*
Age	**429**																
<= 30 years	167	64.5	98.8	80.5	24.4	82.2	75.6	89.9	22.5	65.6	75.3	53.4	25.8	51.2	72.6	71.0	75.1
31-50 years	114	60.7	97.4	88.9	19.0	87.2	74.4	94.0	22.2	64.7	67.2	60.0	21.2	58.3	82.6	82.9	76.9
>= 51 years	137	39.0	97.2	91.5	11.3	92.3	91.5	87.9	14.9	75.4	74.6	69.1	14.5	57.0	78.2	72.5	77.5
		Recycling Have	Should	At home	More	Crime prevention Have	Should[†]	At home[†]	More[†]	Water conservation Have	Should[†]	At home	More	Local culture Have[†]	Should[†]	Spending Have[‡]	Should
	n	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*
Destination	**429**																
Kaikoura	208	58.7	98.5	85.4	20.4	87.4	86.9	93.7	16.5	68.3	80.6	60.9	21.0	35.8	66.7	67.6	72.9
Rotorua	221	51.6	97.3	87.3	13.3	86.4	74.7	87.7	23.1	68.8	65.6	60.0	20.6	72.9	86.9	81.4	79.6
		Recycling Have[†]	Should	At home	More[‡]	Crime prevention Have[‡]	Should[‡]	At home	More	Water conservation Have	Should	At home	More	Local culture Have[‡]	Should	Spending Have	Should
	n	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*	%*
Accommodation	**423**																
Backpacker	141	66.4	98.6	85.0	22.9	81.4	74.1	88.6	20.0	63.8	74.6	52.9	20.4	55.5	81.8	75.7	80.7
Campground	99	81.8	99.0	86.9	21.4	88.9	84.8	89.9	23.2	74.2	79.4	59.2	26.8	42.4	66.7	80.8	70.7
Motel	89	23.6	97.8	92.1	2.3	95.5	89.9	94.3	19.1	69.3	73.9	70.5	10.5	55.1	77.5	75.3	82.0
Hotel	25	16.0	96.0	84.0	4.0	76.0	64.0	80.0	20.0	64.0	52.0	56.0	20.0	84.0	96.0	80.0	84.0
VFR	21	66.7	100	81.0	28.6	95.2	95.2	95.2	28.6	60.0	60.0	65.0	20.0	66.7	81.0	57.1	61.9
B&B	20	21.1	89.5	78.9	15.8	90.0	75.0	100	10.0	70.0	65.0	60.0	20.0	60.0	80.0	85.0	85.0
Other	28	60.7	96.4	89.3	17.9	82.1	78.6	92.9	14.8	78.6	70.4	74.1	32.1	67.9	75.0	57.1	60.7

- *percentages are within each variable, not a percentage of total

Key:
† Pearson Chi-Square significance
‡ Likelihood Ratio significance
1. Have while on holiday
2. Should while on holiday
3. Do at home
4. Have more while on holiday

Figure 6.1:   Overview of influences
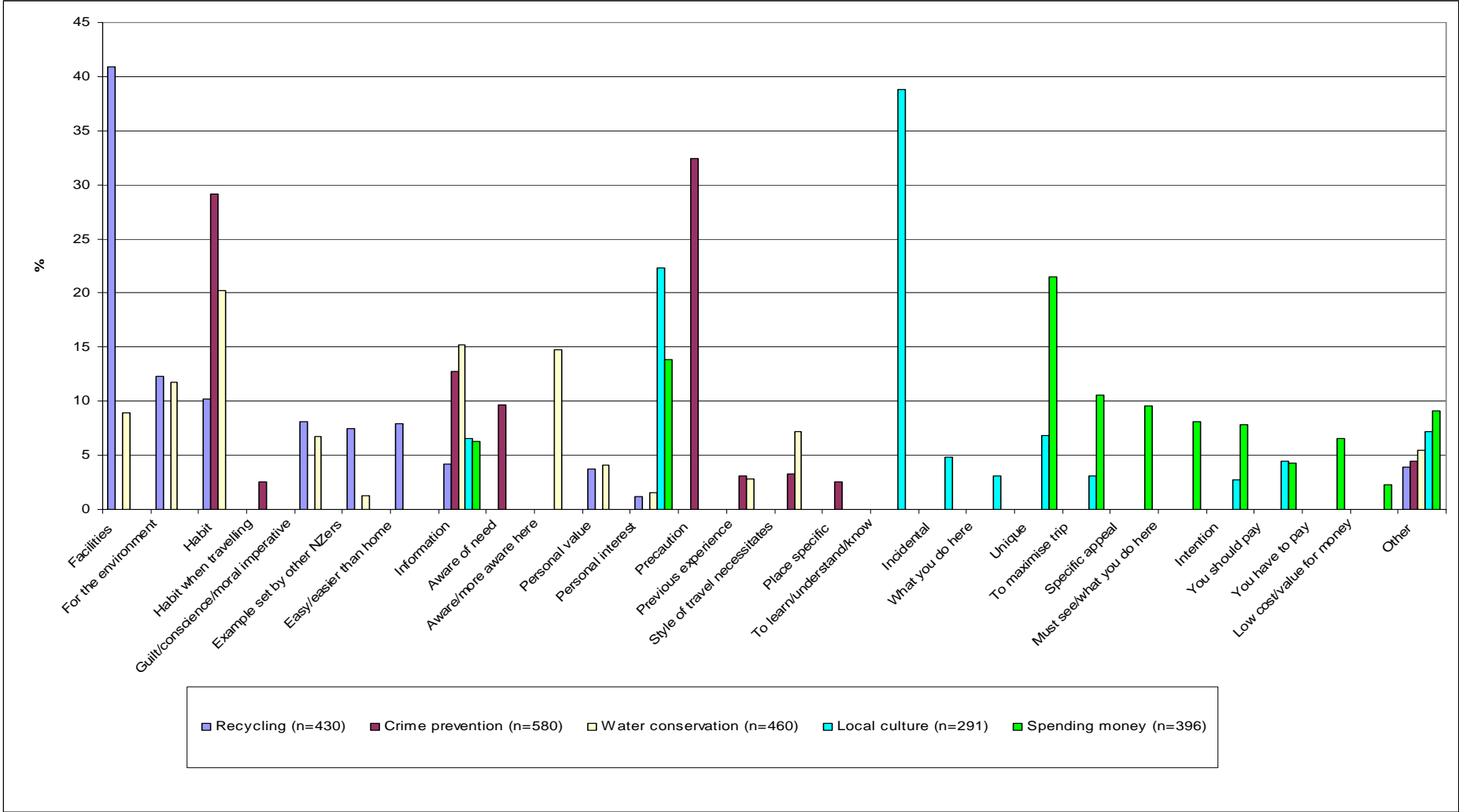
From Figure 6.2 again it can be seen that there are clear specific constraints reported which are action specific:

- recycling - lack of facilities;
- crime prevention - the perception of New Zealand (as a safe country);
- water conservation - no awareness of a need to conserve water;
- experiencing local culture - time, and
- spending money - cost and time.

As well as the key constraints for each action there is a range of other lesser constraints which represent fewer than 10% of the responses.

There is much less common ground between the actions for constraints than for influences. Although there are some shared constraints between some of the actions:

- time and cost, common to experiencing local culture and to spending additional money on activities and attractions;
- not aware of need, common to crime prevention and water conservation, and
- lack of facilities and information, common to recycling and water conservation.

However, there tend to be many constraints and they are action specific.

From this we can see that there are common factors apparent between both the influences and constraints. For example, facilities are commonly cited as an influence and constraint to recycling and water conservation. Information is commonly cited to all actions as an influence, and lack of information, lack of awareness, and perceptions are cited as a constraint for the actions of crime prevention, water conservation and recycling. This strengthens the implications for the role which information and communication play in encouraging responsible tourist behaviour. Both these factors of facilities and information stress the importance of visitor management and can be identified as external factors as discussed in Chapter 2. There are also identifiable internal factors such as habitual behaviour and personal interest. Discussions regarding these influences and constraints and drawing together both the qualitative and quantitative data are developed in Chapter 8, Section 8.4. The following two sections look at these two sources of data separately in greater detail.

Figure 6.2:   Overview of constraints
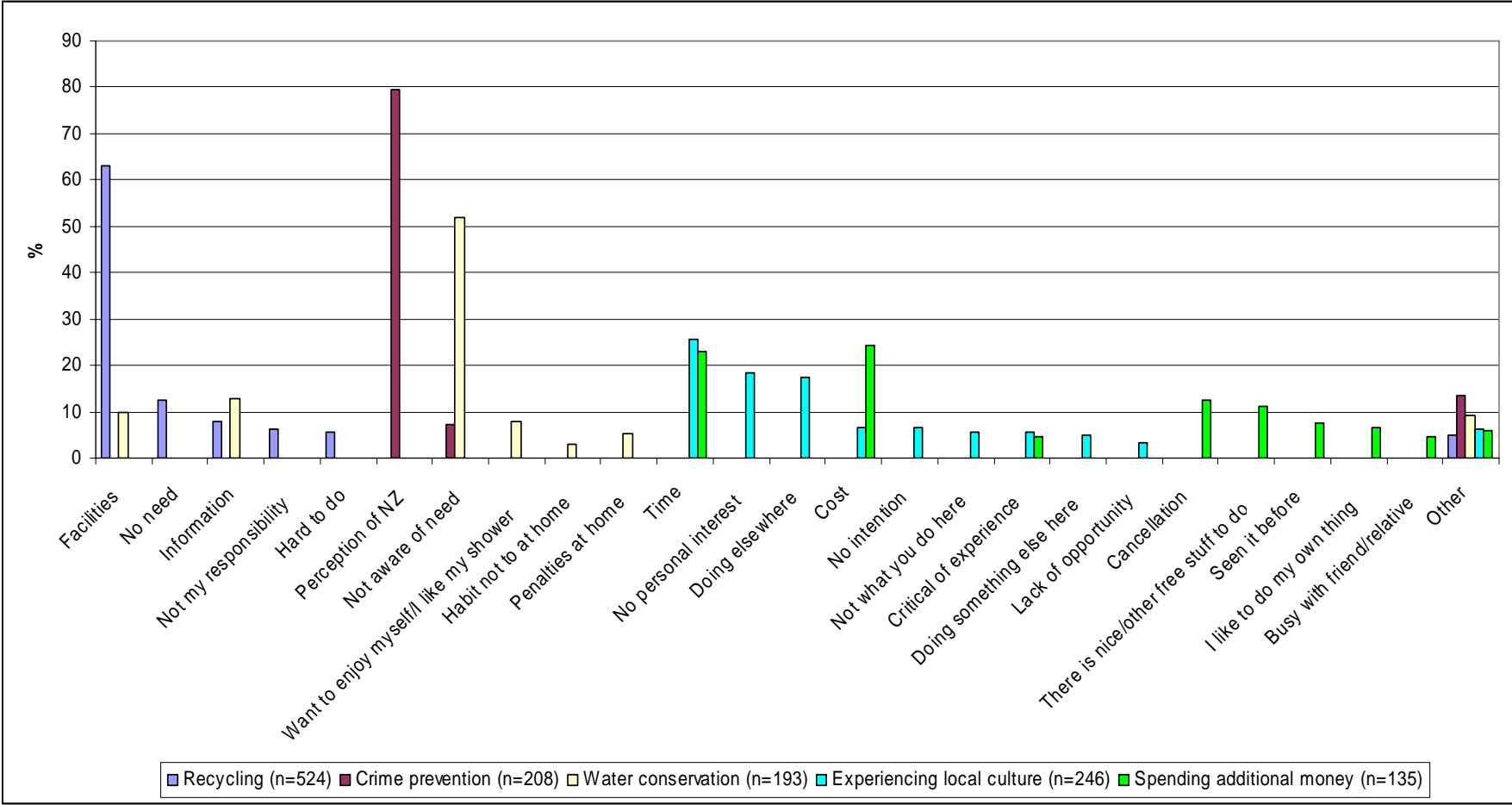
6.3   Responsible Actions Home and Away

This section looks at the three actions which can be compared with similar behaviours at home: recycling; crime prevention and water conservation. These actions relate to behaviour in New Zealand in general.

6.3.1 Recycling

Statistically there are significant differences for the variables of nationality, age and accommodation, though there is no statistically significant difference by destination. Looking first at nationality (Table 6.3), there is a range of behaviour demonstrated by the different nationalities with regards to the action of recycling with, Dutch (76.9%), other Western European (71.4%) and Irish (61.5%) respondents citing the highest rates of recycling and those from Canada (33.3%) and the USA (37.0%) having the lowest. However, Canadians (100%), along with Germans (97.3%) and other Western Europeans claim the highest rates of recycling at home and Irish (76.9%) and British (79.7%) the lowest. When respondents were asked to assess if they had recycled more or less than they do at home a greater proportion from the Netherlands (34.6%), the UK (22.8%) and other Western Europe (21.4%) stated they had recycled more while on holiday in New Zealand, with those from Germany (0.0%), Australia (7.9%) and the USA (8.7%) at the lowest end of this range.

Table 6.3:   Recycling and nationality

	n	Recycling			
		Have†	Should	At home‡	More‡
Nationality	**429**	%*	%*	%*	%*
Mean response		**55.0**	**97.9**	**86.4**	**16.7**
New Zealand	43	48.8	95.3	88.4	16.3
UK	140	59.4	97.8	79.7	22.8
USA	46	37.0	95.7	89.1	8.7
Australia	38	42.1	97.4	92.1	7.9
Germany	37	59.5	100	97.3	0.0
Netherlands	26	76.9	96.2	92.3	34.6
Canada	21	33.3	100	100	9.5
Other Western Europe	14	71.4	100	100	21.4
Other Northern Europe	14	57.1	100	100	0.0
Ireland	13	61.5	100	76.9	15.4
Other	37	64.9	100	70.3	27.8

*percentages are within each variable, not a percentage of total
Key: †   Pearson Chi-Square significance
             ‡   Likelihood Ratio significance

By age (Table 6.4) those 30 years and younger show higher rates of recycling on holiday (64.5%), compared with those 51 years and over who show the lowest rates of recycling (39.0%). This is reversed at home where those 51 years and over show the highest response rate to recycling (91.5%) and those 30 years and under the lowest (80.5%). Those in the 30 years or younger age group demonstrate the highest response to the question of having recycled more in New Zealand than at home (24.4%) with those 51 years and over the lowest (11.3%). There is no statistically significant difference for the question of whether or not one should.

Table 6.4:   Recycling and age

		Recycling			
	n	Have[†]	Should	At home[†]	More[†]
Age	**429**	%*	%*	%*	%*
Mean response		**55.0**	**97.9**	**86.4**	**16.7**
<= 30 years	167	64.5	98.8	80.5	24.4
31-50 years	114	60.7	97.4	88.9	19.0
>= 51 years	137	39.0	97.2	91.5	11.3

*percentages are within each variable, not a percentage of total
Key: [†]   Pearson Chi-Square significance

As far as accommodation is concerned (Table 6.5), there is a big range between the response rates from different types of accommodation with those respondents staying at campgrounds (81.8%), with friends or relatives (66.7%) and backpackers (66.4%) claiming higher rates of recycling, while those staying in hotels (16.0%), B&B (21.1%) and motels (23.6%) show the lowest response rates of recycling. As for the question of recycling in New Zealand, those who state they have recycled more on holiday in New Zealand than at home than any other type of accommodation are those staying with friends or relatives (28.6%), at backpackers (22.9%) and campgrounds (21.4%) and the lowest staying in motels (2.3%), hotels (4.0%) and B&B (15.8%).   There is no statistically significant difference for the questions of whether one should recycle while on holiday and for the action of recycling at home.

Table 6.5:   Recycling and accommodation

Accommodation	n 423	Recycling			
		Have[†] %*	Should %*	At home %*	More[‡] %*
Mean response		**55.0**	**97.9**	**86.4**	**16.7**
Backpacker	141	66.4	98.6	85.0	22.9
Campground	99	81.8	99.0	86.9	21.4
Motel	89	23.6	97.8	92.1	2.3
Hotel	25	16.0	96.0	84.0	4.0
VFR	21	66.7	100	81.0	28.6
B&B	20	21.1	89.5	78.9	15.8
Other	28	60.7	96.4	89.3	17.9

*percentages are within each variable, not a percentage of total
Key: †   Pearson Chi-Square significance
              ‡   Likelihood Ratio significance

There are three issues of note from these results. Firstly, there is a disparity between what respondents say they should do and what they say they have done, with almost all respondents agreeing they should, yet only 55% report actually having recycled. Secondly, there is also a disparity when recycling behaviour on holiday is compared with recycling behaviour at home, although in the breakdowns of nationality and accommodation those who claim the lowest rates of recycling on holiday in New Zealand do not necessarily correlate with those who claim the lowest rates of recycling at home. Finally, that it is unclear what the overriding influence on the action of recycling on holiday may have been. For example Australians, who appear in the lowest range of those who recycle while on holiday in New Zealand, are also more likely to choose motel accommodation which has a low rate for recycling. Those in the age category least likely to recycle on holiday (51-60 year olds) are more likely to stay in the types of accommodation where a lower response to recycling is demonstrated (i.e. motels, hotels or B&B accommodation). It is unclear therefore whether accommodation choice is a more significant influence than nationality or age on the action of recycling while on holiday in New Zealand. The following section helps to illustrate further why these results have occurred.

Figure 6.3: **Influences on recycling**
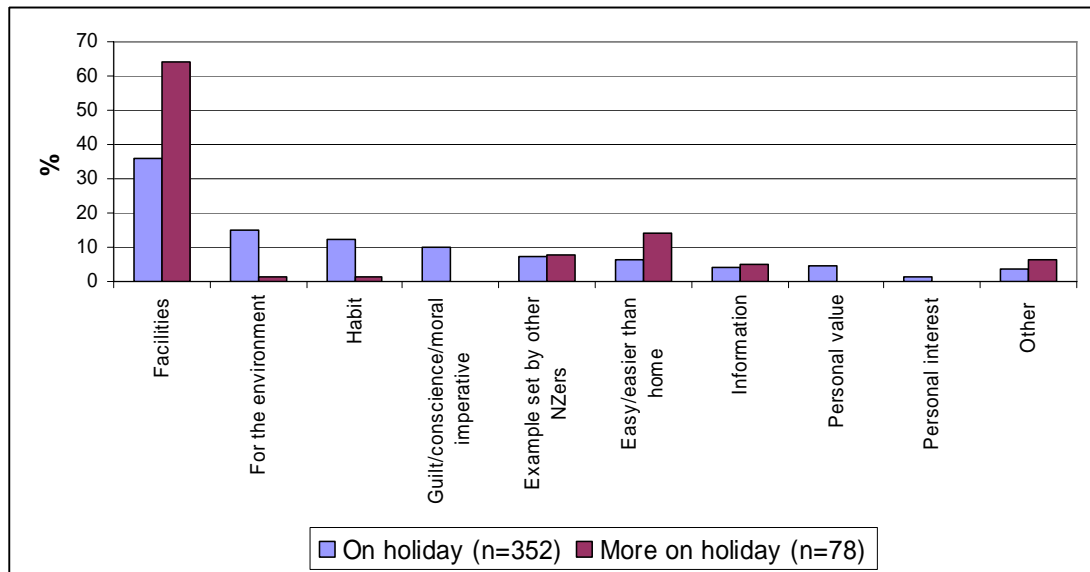
Turning to the qualitative responses, illustrating influences (Figure 6.3) and constraints (Figure 6.4), not surprisingly, the importance of facilities both as an influence and a constraint should be noted, with most respondents in this category succinctly answering with one word '*facilities*'. It should also be noted that the response '*easy/easier than home*' may also relate to the provision of facilities:

> *If the facilities are there I'll use them.*
> > *(Female, USA, motel, Kaikoura)*

> *The different bins makes it easier, it's not hard work if facilities are there. It has to be easy to do.*
> > *(Male, UK, backpacker, Kaikoura)*

Although, arguably, none of the respondents who say that they have recycled would have been able to do so without facilities, there are several other factors which help explain the motivations for recycling. The second most significant response could loosely be classified as ethical reasons, incorporating both responses that demonstrate an environmental ethic stating you should 'for the environment'; those that relate to guilt, conscience or other moral imperatives and those that relate to personal values:

> *To protect the environment. It's a responsibility thing, I'd feel guilty if I didn't.*
> > *(Female, New Zealand, staying with relatives, Rotorua)*

> *It's a natural resource and we should take care and use our resources efficiently.*
> *(Female, USA, campground, Kaikoura)*

> *It makes sense not to throw it away, we only have limited resources. I hate landfills.*
> *(Male, UK, motel, Kaikoura)*

Habit (*it's habit/normal/automatic, I'm used to it, I always do*) is also a common response showing that people recycle while on holiday as they are used to doing so automatically at home:

> *I always do. It's no different on holidays.*
> *(Female, Denmark, motel, Kaikoura)*

> *It's automatic to do my bit.*
> *(Male, France, campground, Rotorua)*

Respondents also discussed the influence of others. Almost all these responses relate to the influence of other New Zealanders who were seen as setting an example or by the influence of the country itself being 'so beautiful' that respondents felt strongly that they wanted to keep it that way. The following respondent talks about raising her standards from home:

> *Everything here is so well presented. Even if you don't care at home you want to help here. You raise your standards. If you see a recycling bin you want to be part of it. New Zealanders care so much, you want to too. I pick up other people's rubbish here to keep New Zealand nice. I wouldn't do that at home.*
> *(Female, Israel, campground, Rotorua)*

Finally, the following quote relates to information and also shows the influence of Kaikoura's leadership:

> *There are lots of signs to do so in Kaikoura and I know it is one of the best waste management places in the South Island.*
> *(Female, New Zealand, staying with relatives, Kaikoura)*

Figure 6.4:   Constraints on recycling
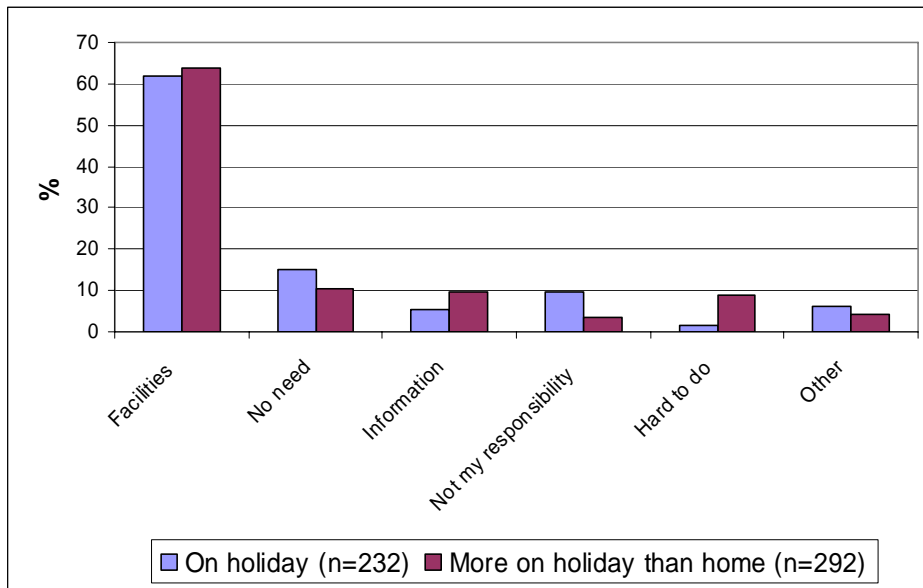
Facilities, or the lack of facilities, were the most significant constraint including facilities at the accommodation provider, as well as the absence of public recycling facilities on the street:

> *Some campgrounds don't have separate bins and in the street here it's not obvious, there's often only one bin.*
> *(Female, Germany, campground, Kaikoura)*

> *At the place we stayed in there was just one bin. And on the beach and the streets, it's just the normal trash bin, no separate bins on the streets.*
> *(Male, USA, motel, Rotorua)*

The categories 'hard to do/hard to do when travelling' also indicate the issue of facilities.

> *It's hard when you are travelling in a van. You can't carry lots of stuff around with you, you need to have the facilities available at the time that you need them.*
> *(Female, UK, campground, Rotorua)*

Information may also relate to some extent, to the sign-posting of facilities:

> *I don't know where to put things and I can't find here.   It's easier in Sweden because I know what to do.*
>> *(Male, Sweden, backpacker, Rotorua)*

In addition 'no need' was given as a constraint.   This included not having created much rubbish due to eating out or not having been in New Zealand long enough to have had a need to recycle:

> *I've eaten out so I haven't had any rubbish.*
>> *(Male, New Zealand, motel, Kaikoura)*

> *The question hasn't arisen yet, I haven't been here long enough.*
>> *(Male, UK, motel, Rotorua)*

And not my responsibility:

> *I just throw it away, it's not really my problem.*
>> *(Male, New Zealand, campground, Kaikoura)*

In addition to the straightforward listing for influences and constraints, several key issues can be surmised from the qualitative responses. Of significance is the information offered by respondents staying in hotels, motels and B&B accommodation who replied that they had not recycled their rubbish.   Their usual reason for this was that there were no facilities and this was recorded in the category of 'facilities'.   However, 29 respondents staying in these types of accommodation felt obliged to qualify their answers further saying that they would have recycled/recycled more if they could have.   The following response is representative of such replies:

> *I didn't have a chance to recycle, I don't know how. If I had been asked then I would, you need to be told where. And I don't want to carry it around forever.*
>> *(Female, USA, motel, Kaikoura)*

Many others suggested they would have done more if it had been made easier for them; if they had been asked; if there had been facilities at their accommodation or public facilities on the street:

I haven't seen any facilities but I want to and would if I could. I'm looking always where to put things, wondering why not common here.

(Female, Germany, backpacker, Kaikoura)

I've only done where the backpackers allowed, I've not found anything on the streets so I'm limited by what I can carry and have to throw stuff away that I would normally recycle. You can't accumulate when backpacking.

(Male, UK, backpacker, Rotorua)

Some went further to say that they had taken responsible action regarding recycling as far as they could, and had rinsed out glass and plastic containers and left recyclable rubbish separate from their other rubbish in the hopes that the accommodation provider would recycle it. Demonstrating the difficulty of recycling in a motel unit, the quote below shows that the respondent would have recycled if she could and that she has done as much as she can do to facilitate the accommodation providers recycling their rubbish once she has left:

If we have been asked in motels we do it, but often there are no facilities. More could be done, labelling the bins in the units. We would do it if requested or knew where to put it or what to do. We're not always sure what to do, we sort it and leave it in separate bags for the motel to do.

(Female, UK, motel, Kaikoura)

Other tourists discussed how they had carried their rubbish in their cars until they found somewhere to recycle, or others, finding no facilities on the street, brought their rubbish back to the backpackers at night to place it in the recycling facilities there:

I carry my rubbish round during the day and take back to the hostel to recycle.

(Female, UK, backpacker, Rotorua)

It's very horrible for Germans to throw away so I put bags in the car and carry this around until I find facilities, I don't throw anything away.

(Female, Germany, backpacker, Kaikoura)

It important to note that many respondents were concerned about not being able to recycle, and reported how uncomfortable it made them feel, not to be able to practise their usual level of recycling:

It worries me that I throw out things here that I would recycle at home. It goes against my principles.
<div align="center">*(Female, Australia, motel, Rotorua)*</div>

We're used to it, if facilities aren't there we regret it – we like to save the environment.
<div align="center">*(Male, Netherlands, campground, Kaikoura)*</div>

Many other respondents report the lengths they had gone to in order to practise their accustomed level of behaviour. In particular several tourists from Germany and Denmark mentioned their concern at not being able to recycle batteries and the lengths they go to to dispose of them responsibly:

We tried and asked in several places and they didn't have a place to dispose of batteries, it seems to go in one big bin, there's just one bin in the motel units. We even asked in shops, "where can we put our batteries?" and they don't know. We are used to it a lot in Denmark, I'm glad you brought this up, New Zealand seems clean and green but…this disappoints us.
<div align="center">*(Male, Denmark, motel, Kaikoura)*</div>

There are no facilities, in Germany we are so strict. I'm collecting my batteries to take home with me.
<div align="center">*(Male, Germany, B&B, Rotorua)*</div>

6.3.2 Crime prevention

Statistically there are significant differences between all four variables and this action. Starting with nationality (Table 6.6), some nationalities are more likely than others to respond that one should practise crime prevention on holiday in New Zealand with those from Canada (95.2%), UK (87.1%) and Australia (86.8%) being the highest and those from the Netherlands (61.5%), Germany (73.0%) and Ireland (76.9%) the lowest. Of those who have say they have practised crime prevention in New Zealand, the nationalities responding with the highest rates are from Australia (100%), Canada (95.2%) and Ireland (92.3%) and the lowest from the Netherlands (76.9%), other Northern Europe (78.6%), and USA (82.6%). At home, however, those from the Netherlands claim they are most likely to practise crime prevention (100%), followed by those from Canada (95.2%) and UK (94.2%), with the lowest coming from USA (76.1%)

and other Western Europe (78.6%). Those from Australia (26.3%), USA (26.1%) and UK (23.9%) say they have practised more crime prevention while on holiday than at home, compared with those from the Netherlands, just 3.8%, followed by other Western and Northern Europe (both 7.1%).

Table 6.6:   Crime prevention and nationality

	n	Crime prevention			
		Have[‡]	Should[‡]	At home[‡]	More[‡]
Nationality	**429**	%*	%*	%*	%*
Mean response		**86.9**	**80.6**	**90.6**	**19.9**
New Zealand	43	88.4	86.0	92.9	16.3
UK	140	90.6	87.1	94.2	23.9
USA	46	82.6	78.3	76.1	26.1
Australia	38	100	86.8	89.5	26.3
Germany	37	86.5	73.0	91.9	21.6
Netherlands	26	76.9	61.5	100	3.8
Canada	21	95.2	95.2	95.2	19.0
Other Western Europe	14	85.7	85.7	78.6	7.1
Other Northern Europe	14	78.6	71.4	92.9	7.1
Ireland	13	92.3	76.9	84.6	23.1
Other	37	67.6	61.1	89.2	13.5

*percentages are within each variable, not a percentage of total
Key: [†]   Pearson Chi-Square significance
          [‡]   Likelihood Ratio significance

By age (Table 6.7), those 51 years and over are most likely both to respond that one should (91.5%) and to respond that they have (92.3%), with those in the 31-50 years age group being the least likely to indicate one should (74.4%), and those younger than 30 years being least likely to actually have practised crime prevention (82.2%).   There is no statistically significant difference for the behaviour at home.

Table 6.7:   Crime prevention and age

	n	Crime prevention			
		Have NZ[†]	Should [†]	At home	More [†]
Age	**429**	%*	%*	%*	%*
Mean response		**86.9**	**80.6**	**90.6**	**19.9**
<= 30 years	167	82.2	75.6	89.9	22.5
31-50 years	114	87.2	74.4	94.0	22.2
>= 51 years	137	92.3	91.5	87.9	14.9

*percentages are within each variable, not a percentage of total
Key: [†]   Pearson Chi-Square significance

By destination (Table 6.8), respondents in Kaikoura are more likely to state that one should (87.4%) than those in Rotorua (74.7%). Respondents in Kaikoura are more cautious at home (93.7%) compared with Rotorua (87.7%), although respondents in Rotorua are more likely to say they have practised more crime

prevention while on holiday than at home (23.1%) than those in Kaikoura (16.5%).

Table 6.8:   Crime prevention and destination

		Crime prevention			
	n	Have	Should[†]	At home[†]	More[†]
Destination	**429**	%*	%*	%*	%*
Mean response		**86.9**	**80.6**	**90.6**	**19.9**
Kaikoura	208	87.4	86.9	93.7	16.5
Rotorua	221	86.4	74.7	87.7	23.1

*percentages are within each variable, not a percentage of total
Key: [†]   Pearson Chi-Square significance

By accommodation (Table 6.9) there is statistically significant difference for the questions of whether one should and whether one has. Those staying with friends and relatives (95.2%), in motels (89.9%) and on campgrounds (84.8%) are more likely to say one should, with those staying in hotels (64.0%), backpackers (74.1%) and B&Bs (75.0%) being the least likely. As for actual behaviour, those staying in motels (95.5%), with friends and relatives (95.2%) or in B&Bs (90.0%) are more likely to say that they have with those staying in hotels (76.0%) and backpackers (81.4%) being the least likely. With regard to the behaviour at home and when compared with home, there is no statistically significant difference.

Table 6.9:   Crime prevention and accommodation

		Crime prevention			
	n	Have[‡]	Should[‡]	At home	More
Accommodation	**423**	%*	%*	%*	%*
Mean response		**86.9**	**86.9**	**90.6**	**19.9**
Backpacker	141	81.4	74.1	88.6	20.0
Campground	99	88.9	84.8	89.9	23.2
Motel	89	95.5	89.9	94.3	19.1
Hotel	25	76.0	64.0	80.0	20.0
VFR	21	95.2	95.2	95.2	28.6
B&B	20	90.0	75.0	100	10.0
Other	28	82.1	78.6	92.9	14.8

*percentages are within each variable, not a percentage of total
Key: [‡]   Likelihood Ratio significance

It is interesting to note for this action of practising crime prevention that, unlike other actions, on average fewer respond that one should practise crime prevention on holiday in New Zealand than respond that they had. An example of this is apparent in the disparity of answers given by respondents from Ireland (76.9% should/92.3% have). Furthermore, on average, respondents are more

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likely to respond that they practise crime prevention at home than respond that they do so while on holiday in New Zealand, with the most notable example being respondents from the Netherlands, (100% at home/76.9% on holiday). An exception to this trend is presented by Australians who say they have practised more crime prevention while on holiday in New Zealand (89.5% at home/100% while on holiday).

Figure 6.5:   Influences on practising crime prevention
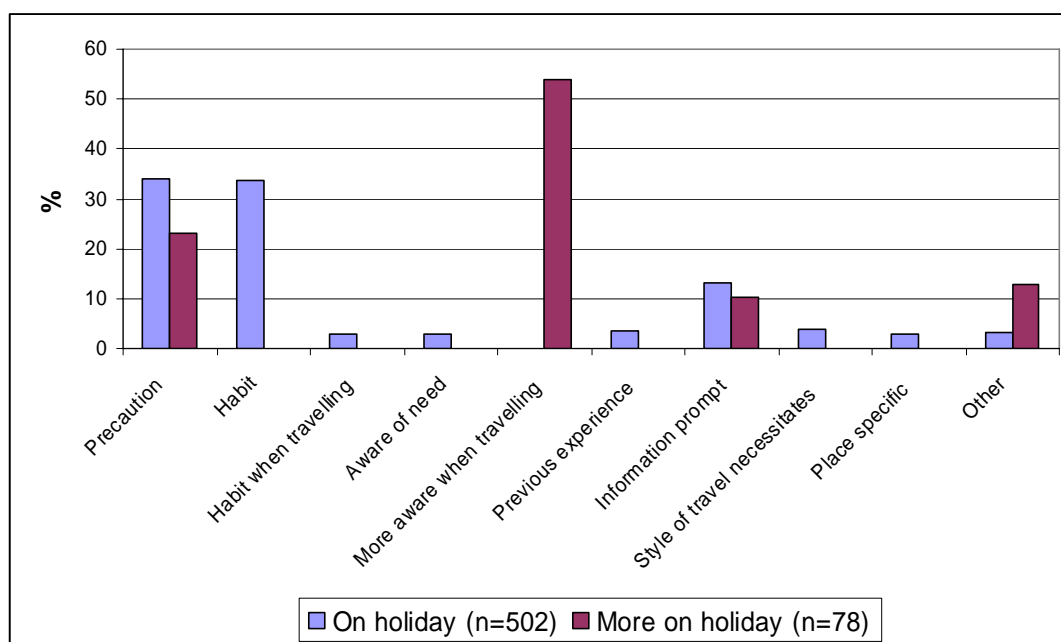
Turning to the qualitative responses, illustrating influences (Figure 6.5) and constraints (Figure 6.6), interpretation of this data is relatively straightforward. From Figure 6.5 it can be seem that respondents are influenced to demonstrate this behaviour from a combination of precaution and from habit. Precaution included a range of responses (*peace of mind, don't want inconvenience/trouble, better safe than sorry*), though many stressed that they felt very safe in New Zealand:

> *I always carry my passport and money, but generally feel safe. When travelling it would be so difficult if you lose your documents so I'm careful, I just don't want the hassle.*
>
> *(Female, Sweden, campground, Kaikoura)*

> *It's just peace of mind, just in case, I'm carrying my passport and I don't want the inconvenience.*
>> *(Male, UK, backpacker, Rotorua)*

Habit/automatic behaviour is also a common response (*instinctive, automatic, reflex, second nature*), again, many emphasise that they feel safe but do so as precautionary or automatic behaviour:

> *I just naturally lock everything, it's like a reflex. But I don't feel I have to, I feel safe here.*
>> *(Female, UK, campground, Kaikoura)*

> *I lock the car and hide stuff, I don't think it's necessary, it's just habit.*
>> *(Female, UK, motel, Rotorua)*

The majority of those who explain why they have practised crime prevention more while on holiday in New Zealand state they have done so because they are more aware while travelling. The following response is typical and again emphasises the perception that New Zealand is safe:

> *When you are travelling you have to, to look after your passport, I'm more careful when I'm travelling, but I don't feel threatened.*
>> *(Female, USA, motel, Kaikoura)*

Other influences included a response to an information prompt, indicating that these tourists were aware of the need because they had seen public information notices around New Zealand:

> *We've seen the 'Lock it or Lose it' signs and it says to in the book [guidebook], but I don't feel threatened there, I think people are more honest than at home.*
>> *(Female, USA, motel, Kaikoura)*

> *I don't go out late and lock up carefully. I noticed security signs in our unit and 'Lock it or Lose it' signs so it's obviously a problem here. I have heard from other people that you have to be careful.*
>> *(Male, Australia, serviced apartment, Rotorua)*

Several others commented that they felt a greater need to be careful of crime in Rotorua:

*I heard from locals that Rotorua is a bit dangerous and even heard in the South
Island from other backpackers that Rotorua is more dangerous.*

(Male, Israel, staying with friends, Rotorua)

*I'm aware there is a fair bit of crime in Rotorua, I've seen it on the media and read
in the news. I think there is more crime in Rotorua than at home. Unfortunately
some people see tourists as easy targets.*

(Female, New Zealand, staying with friends, Rotorua)

Figure 6.6:   Constraints on practising crime prevention
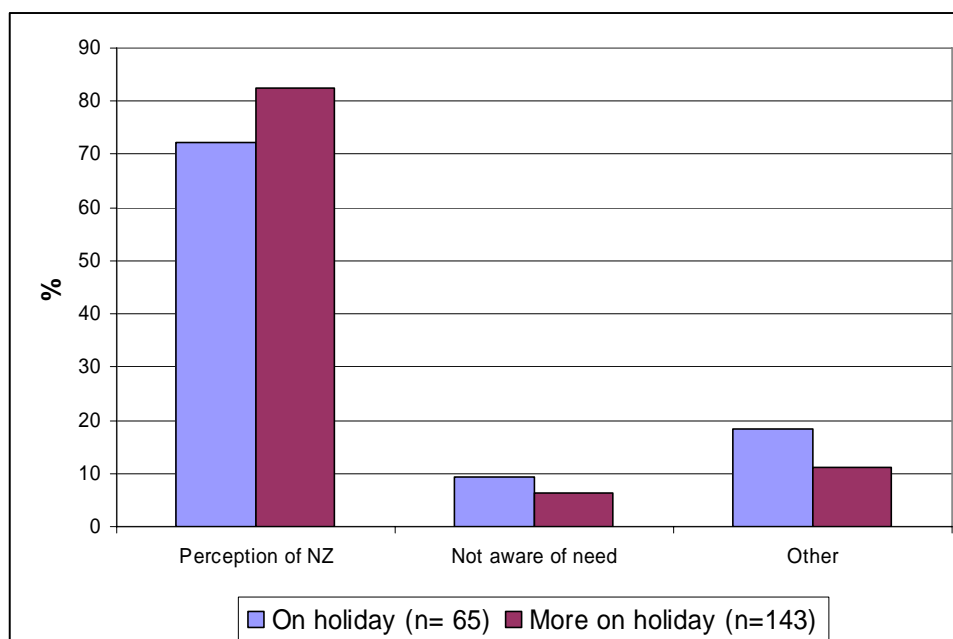
The main constraint to practising crime prevention while on holiday in New
Zealand is the perception that New Zealand is a safe country, particularly when
compared with the respondent's host country:

*I just haven't felt the need, it doesn't feel threatening here, and I feel safer than at
home.*

(Male, UK, backpacker, Kaikoura)

*You can become complacent in New Zealand, the people are friendly and it feels
safe, In the UK I'm suspicious of everyone, but here I'm more trusting.*

(Male, UK, backpacker, Rotorua)

> *I don't have the idea New Zealand is as criminal as Holland, you have to be so careful in Holland, I feel safe here.*
>
> *(Male, Netherlands, backpacker, Rotorua)*

Those from countries which would routinely practise crime prevention seem to relax their values or typical practices from home while on holiday, with many respondents who report feeling more relaxed or safer in New Zealand:

> *I've been a bit slack here with my belongings. I'm a bit lazy when I'm travelling, although I know I should.*
>
> *(Female, UK, backpacker, Kaikoura)*

> *I feel more relaxed here, and I've seen other people so relaxed, the Kiwis don't seem bothered. They didn't even lock the hostel in Tauranga.*
>
> *(Male, UK, backpacker, Rotorua)*

6.3.3 Water conservation

For water conservation statistically significant variation is shown for nationality, age and destination, though no statistically significant variation is found for the variable of accommodation. For nationality (Table 6.10) there is statistically significant variation regarding the question of those who have practised water conservation while on holiday in New Zealand, with a great range of responses. Respondents from Australia (89.5%), Germany (75%) and Canada and other Western Europe (both 71.4%) claim the highest rates and those from Ireland (30.8%), other Northern Europe (64.3%) and the UK (65%) the lowest.

With regard to water conservation at home, again there is a big range of responses with Australians (92.1%), New Zealanders (73.0%) and Germans (69.4%) having the highest response and those from Ireland (23.1%), other Northern Europe (42.9%) and the UK (48.9%) having the lowest. When respondents were asked to compare their behaviour on holiday with that at home those stating they were more likely to have conserved water more while on holiday in New Zealand are from Western and other Northern Europe (both 28.6%), the UK (27.7%) and Ireland (23.1%) and the lowest from Australia (7.9%), New Zealand (10.8%) and Germany (13.9%).

Table 6.10: Water conservation and nationality

Nationality	n 429	Have [†] %*	Should %*	At home [†] %*	More [‡] %*
Mean response		**68.6**	**72.8**	**60.4**	**20.8**
New Zealand	43	67.6	75.7	73.0	10.8
UK	140	65.0	71.7	48.9	27.7
USA	46	71.1	73.3	62.2	18.6
Australia	38	89.5	73.7	92.1	7.9
Germany	37	75.0	85.7	69.4	13.9
Netherlands	26	68.0	66.7	52.0	20.0
Canada	21	71.4	71.4	66.7	14.3
Other Western Europe	14	71.4	92.9	64.3	28.6
Other Northern Europe	14	64.3	64.3	42.9	28.6
Ireland	13	30.8	61.5	23.1	23.1
Other	37	67.6	61.1	89.2	13.5

*percentages are within each variable, not a percentage of total
Key: [†]   Pearson Chi-Square significance
        [‡]   Likelihood Ratio significance

By age (Table 6.11), there is only statistical significance for this behaviour at home, with those in the age group 51 years and over more likely to respond that they conserve water at home (69.1%).

Table 6.11: Water conservation and age

Age	n 429	Have %*	Should %*	At home [†] %*	More %*
Mean response		**68.6**	**72.8**	**60.4**	**20.8**
<= 30 years	167	65.6	75.3	53.4	25.8
31-50 years	114	64.7	67.2	60.0	21.2
>= 51 years	137	75.4	74.6	69.1	14.5

*percentages are within each variable, not a percentage of total
Key: [†]   Pearson Chi-Square significance

By destination (Table 6.12) there is only statistically significant difference for the question of whether one should. More respondents in Kaikoura stated that one should conserve water on holiday in New Zealand (80.6%), compared with Rotorua (65.6%).

Table 6.12: Water conservation and destination

Destination	n 429	Have %*	Should [†] %*	At home %*	More %*
Mean response		**68.6**	**72.8**	**60.4**	**20.8**
Kaikoura	208	68.3	80.6	60.9	21.0
Rotorua	221	68.8	65.6	60.0	20.6

*percentages are within each variable, not a percentage of total
Key: [†]   Pearson Chi-Square significance

The findings for nationality are notable and one can interpret these findings to indicate that Australians and New Zealanders are water conscious at home, so therefore may be less likely to do any more than usual while on holiday. However, those from countries such as Ireland, UK and other Northern/Western Europe, which do not routinely conserve water at home, have more scope for an increase in this behaviour, even though overall they are still not the most likely to demonstrate this behaviour. A further interesting point is that even though there are no statistically significant findings for accommodation, accommodation is shown as relevant in the qualitative data.

Turning now to the qualitative responses, illustrating influences (Figure 6.7) and constraints (Figure 6.8).

Figure 6.7:   Influences on conserving water
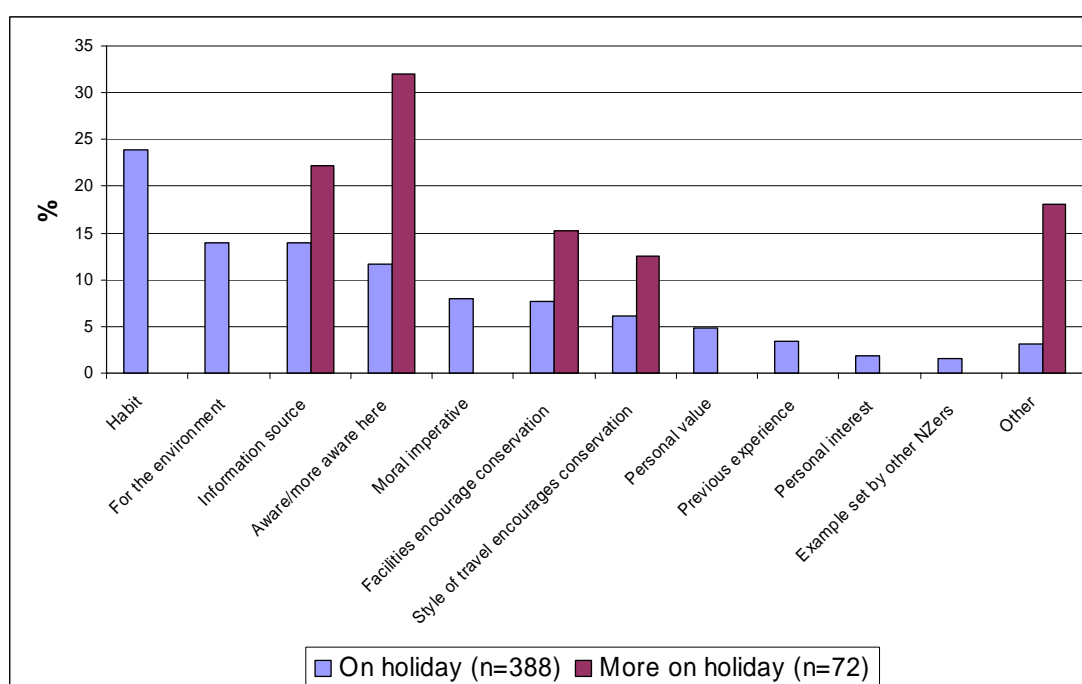
From these results it can be seen that there are a range of influences on the behaviour of water conservation. The main influence while on holiday is that of habit or routine behaviour (*I'm conditioned/ always careful, it's habit, second nature subconscious/ automatic*). In particular, respondents from Australia, and some from New Zealand, remarked on the influence of their cultural background for this behaviour:

There seems to be a lot of water, but I still have one minute showers! I'm just naturally careful although it doesn't seem to be a problem. It's habit, a cultural thing.

(Male, Australia, serviced apartment, Rotorua)

I never waste it. I was brought up that way, that we have to look after these things.

(Male, New Zealand, freedom camping, Rotorua)

We're from Gisborne so we're always conscious.

(Male, New Zealand, campground, Kaikoura)

Other key influences while on holiday can be broadly categorised as ethical reasons and this includes the responses 'for the environment', specifically that water is a valuable natural resource (*it's precious/ liquid gold/ life/ valuable*); 'moral imperative' (*it's a sin not to, you should*); and 'personal values':

Water is the most important thing we have. It's a limited resource.

(Female, Germany, backpacker, Kaikoura)

You should save water, it's always been a concern of my husband, water is a precious resource, you have to pay more for a litre of bottled water than for a litre of gas [petrol].

(Female, USA, motel, Kaikoura)

It's very important to me to save. It's most important, water will be the main problem in the future.

(Male, Netherlands, backpacker, Rotorua)

I save everything, it's important to me, the world is overpopulated and I don't want to put more pressure on the land.

(Female, New Zealand, motel, Rotorua)

Categories which can be grouped as awareness and information are also important while on holiday and are the main reasons given to explain why respondents have practised more water conservation on holiday than at home. These categories include a general awareness, or 'reading the landscape' as well as written signage and news reports and aural information from accommodation providers:

I'm aware of the drought conditions, I noticed how dry it is here.
(Female, Canada, backpacker, Kaikoura)

There are signs everywhere and it is often reported in the newspaper.
(Male, Netherlands , campground, Kaikoura)

The YHA asked us to and there are signs on the walls.
(Female, UK, backpacker, Rotorua)

Our friends told us that there are shortages and you can see the South Island is very dry, I'm aware of the drought conditions.
(Female, Canada, motel, Rotorua)

Harder external influences such as facilities (*half flush toilets, timed showers)* also featured and respondents also demonstrated how their chosen style of travel influences their water use:

We're careful with the limited supply in the campervan.
(Female, UK, campground, Kaikoura)

When you are camping it forces you to save water.
(Female, UK, campground, Rotorua)

Other commented on the shared nature of facilities in certain types of accommodation and how this influenced their behaviour:

It's because of sharing facilities with other people, rather than for the environment. I don't take too long in the shower because others are waiting. I'm sure you don't need to it rains a lot in New Zealand.
(Female, Norway, backpacker, Rotorua)

We shower on the campground and you're aware that other people are waiting, you don't hog it.
(Male, New Zealand, campground, Kaikoura)

A lesser, but still frequent response related to 'previous experience'. In particular this previous experience was often based on experiences of travellers coming from Australia indicating the influence of visiting another destination on

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behaviour in New Zealand, and how tourists learn behaviour while travelling, and this then becomes habitual behaviour:

I turn the tap off now when I brush my teeth. I spent a long time travelling in Australia and it made me realise how precious it is.
(Female, UK, backpacker, Rotorua)

I got used to this from travelling in Australia.
(Female, USA, private accommodation, Kaikoura)

'Personal interest (*I'm a water engineer/ environmental scientist/ water resource manager*) and 'example set by other New Zealanders' were also cited:

We recycle [water] if we can, use the water for boiling eggs to wash the dishes. We're environmentalists.
(Female, Australia, campground, Rotorua)

Our hosts were very careful and very environmentally aware, and it makes us more careful.
(Female, Canada, B&B, Rotorua)

Figure 6.8: Constraints on conserving water
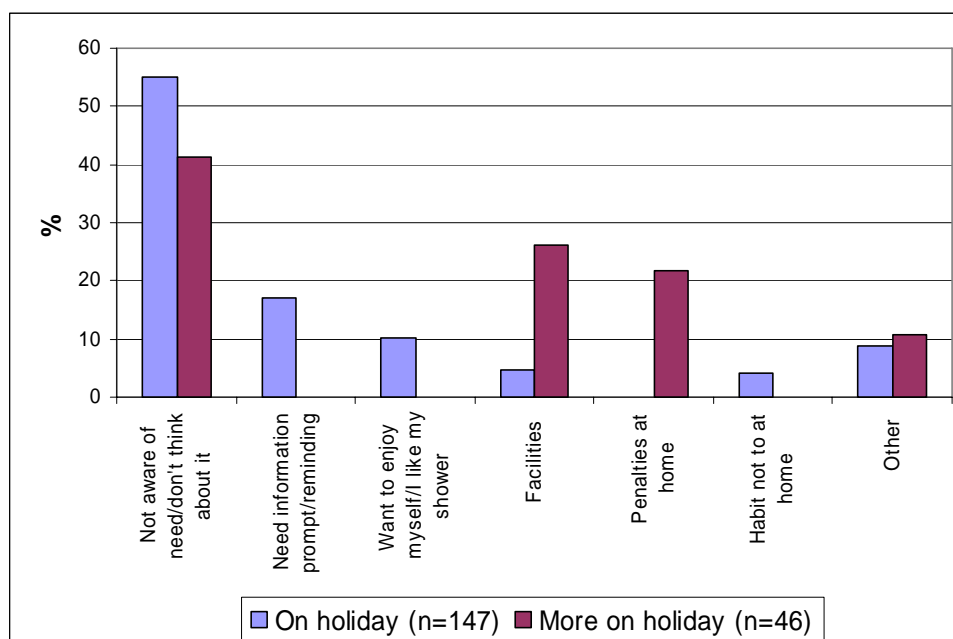
As for constraints, the two main reasons for failing to conserve water relate to awareness, not believing there is a need (*there is so much snow/rain, there are so*

many lakes/ rivers, it's so green/lush/wet) and a lack of information or not being told to do so. For some respondents, despite seeing signs, they were unable to believe the real need as there was no evidence of drought:

> *I'm not conscious of it, it's not a huge issue. The recycling is pushed, but water conservation is not, so maybe that's why I don't do it.*
> > *(Female, UK, backpacker, Kaikoura)*

> *I've noticed some signs saying save water, but I've not thought about it. Is there a drought?*
> > *(Male, UK, campground, Kaikoura)*

As with the action of crime prevention, respondents sometimes assessed the need by comparisons with their home country:

> *There is so much water here, so much more than at home.*
> > *(Female, Israel, HIT (Hosting Israeli Travellers), Rotorua)*

> *It rains so much here compared to home, I don't think you have to.*
> > *(Male, Australia, campground, Rotorua)*

Of those who had not conserved water on holiday in New Zealand, 17 added that they *would* have conserved water if they had realised the need or had been asked to:

> *I wasn't aware of the need, but would do it if I was told to.*
> > *(Female, UK, backpacker, Kaikoura)*

Self centred requirements such as 'enjoying my shower' appear to a lesser extent. The first respondent is a New Zealand national visiting from Australia who refers to the pleasure of returning to a country where there are relatively fewer water restrictions:

> *There's heaps of water here, it's clean and pure, I love the water here. It's a big attraction to come here, there loads of rain. I'm on holiday and I want to enjoy myself.*
> > *(Female, New Zealand, staying with friends/relatives, Rotorua)*

I have seen the signs in the shower and think yes you should, but we are here on holiday and want to relax. At home we shower for half an hour and we do here as at home.

(Female, Austria, backpacker, Kaikoura)

I want to enjoy my shower, I'm on holiday.

(Female, France, backpacker, Kaikoura)

Reasons to have conserved water less while on holiday in New Zealand relate to facilities, and type of travel. In particular that there are inadequate facilities in backpacker accommodation, while in hotels there are facilities which encourage consumption and respondents indicated a feeling that they had paid a lot of money for these facilities and therefore wanted to use them:

Because of the accommodation, they don't provide plugs or bowls and you have to run the water and wait for it to warm up. I feel that you should though, it's drummed into me from home. A leaky tap in the backpackers made me think of how much was wasted.

(Female, Australian, backpacker, Kaikoura)

Our room has a huge bath and it just encourages you to use water. I haven't seen any signs though. Signs would make a difference, if I'd seen a sign it would push it into the front of my mind.

(Male, UK, motel, Kaikoura)

We have not had the option, the hotel gives us so many towels, we arrived at 6 and were given more towels at 9. But if you are in a hotel and paying lots of money we will use the towels and run the water.

(Female, New Zealand, hotel, Rotorua)

Although habit is the main influence for practising water conservation, habit not to only represents a small proportion of the replies. These respondents refer to their upbringing as a contributory factor:

I'm not used to it, I wasn't brought up to…I don't think, even if I was asked to, I would. I would just forget.

(Male, Ireland, campground, Rotorua)

A final, but important point to note from the qualitative data is that there seems to be some confusion over this action, with some respondents unsure how they are able to conserve water:

> *How can I do this? You need to use water, so you do what you have to do.*
> *(Male, Israel, backpacker, Rotorua)*

> *How could I? If I lived here I would. But now I just have cups of coffee, how else can I contribute. There's no opportunity to be wasteful.*
> *(Female, UK, B&B, Rotorua)*

Several respondents state that they had not conserved water, but then expand their answer and indicate that they had conserved water to some extent. The following response typifies such replies:

> *We once saw a sign, but think eh? There's so much water. In Australia we did, we got used to it…. But I always switch off running taps, it annoys me to leave them open.*
> *(Female, Netherlands, motel, Rotorua)*

> *I haven't conserved it, but I haven't wasted it either.*
> *(Female, Sweden, backpacker, Rotorua)*

6.4   Responsible Actions Away

This section looks at the two actions which are only asked regarding behaviour while on holiday: experiencing local culture and spending additional money on activities and attractions. They relate specifically to experiences in Kaikoura and Rotorua.

6.4.1 Experiencing local culture

The variables which show statistically significant variation on this action are nationality, the destination and accommodation. Dealing first with nationality (Table 6.13) there is statistically significant difference relating to the question of whether one should, with those from the USA (91.3%), Canada (90.0%) and the UK (80.6%) showing greatest agreement that one should experience local culture in Kaikoura/Rotorua, and those from the Netherlands (61.5%), Germany

(62.2%) and other Northern Europe (69.2%) having the lowest. When respondents were asked if they actually had experienced local culture, no statistical significance by nationality could be found.

Table 6.13: Experiencing local culture and nationality

Nationality	n	Experiencing local culture	
		Have in Kaikoura/Rotorua	Should in Kaikoura/Rotorua[‡]
	429	%*	%*
Mean response		**55.1**	**77.2**
New Zealand	43	48.8	69.8
UK	140	53.2	80.6
USA	46	69.6	91.3
Australia	38	63.2	78.9
Germany	37	43.2	62.2
Netherlands	26	53.8	61.5
Canada	21	55.0	90.0
Other Western Europe	14	50.0	71.4
Other Northern Europe	14	53.8	69.2
Ireland	13	61.5	100
Other	31	55.6	69.4

*percentages are within each variable, not a percentage of total
Key: [‡]   Likelihood Ratio significance

With regards to the destination (Table 6.14), there is statistically significant difference between the two sites with a much greater number of respondents from Rotorua stating both that one should experience local culture there (86.9%) and that they had (72.9%) compared, with Kaikoura (66.7% and 35.8% respectively).

Table 6.14: Experiencing local culture and destination

Destination	n	Experiencing local culture	
		Have in Kaikoura/Rotorua[†]	Should in Kaikoura/Rotorua[†]
	429	%*	%*
Mean response		**55.1**	**77.2**
Kaikoura	208	35.8	66.7
Rotorua	221	72.9	86.9

*percentages are within each variable, not a percentage of total
Key: [†]   Pearson Chi-Square significance

By accommodation (Table 6.15), no statistically significant difference was found regarding the question of whether one should experience local culture in Kaikoura/Rotorua. Regarding actual behaviour those staying in hotels (84.0%), with friends and relatives (66.7%) and at B&Bs (60.0%) state they are most likely, with those staying in campgrounds (42.4%), motels (55.1%) and backpackers (55.5%) the lowest. There is quite a range between the highest (hotels, 84.0%) and lowest (campgrounds 42.4%) in the accommodation sector.

Table 6.15:   Experiencing local culture and accommodation

	n 423	Experiencing local culture	
		Have in Kaikoura/Rotorua‡ %*	Should in Kaikoura/Rotorua %*
Accommodation			
Mean response		**55.1**	**77.2**
Backpacker	141	55.5	81.8
Campground	99	42.4	66.7
Motel	89	55.1	77.5
Hotel	25	84.0	96.0
VFR	21	66.7	81.0
B&B	20	60.0	80.0
Other	28	67.9	75.0

*percentages are within each variable, not a percentage of total
Key: ‡   Likelihood Ratio significance

The variable of destination shows statistical significance for both of the questions, compared with statistical significance for only one of the questions for nationality and accommodation, indicating perhaps the importance of location with regards to this action. This would make sense, given the importance of cultural tourism in Rotorua, and the accessibility of cultural experiences in hotels in Rotorua where concerts and hangis are routinely offered to guests. A further point to note is that within the variables of accommodation, those staying in hotels have the highest rates of experiencing local culture, reflecting perhaps the accessibility of cultural experiences in hotels.

Turning to the qualitative responses, illustrating influences (Figure 6.9) and constraints (Figure 6.10), as the question was based on the destination and as the results so far show such a strong significance relating to the destination, the data in the following tables have been split according to destination.

Looking first at influences on the behaviour, although there is a difference between the destinations for the questions of 'should' and 'have', the two main reasons for demonstrating this behaviour are the same, these reasons being to 'understand/learn about/know' that culture or for 'personal interest', including responses such as 'liking history/culture/meeting people', although it should be noted that this opportunity is perceived to be greater in Rotorua. It should also be noted from the following replies that among those who did experience local culture, many qualified their answers with a criticism of the experience:

> *I went to the Tamaki show. I'm interested in history, people and traditions and wanted to know more. But it's geared for tourists so lacks reality. How much is local culture and how much is touristy?*
>
> *(Male, UK, backpacker, Rotorua)*

Figure 6.9:   Influences on experiencing local culture
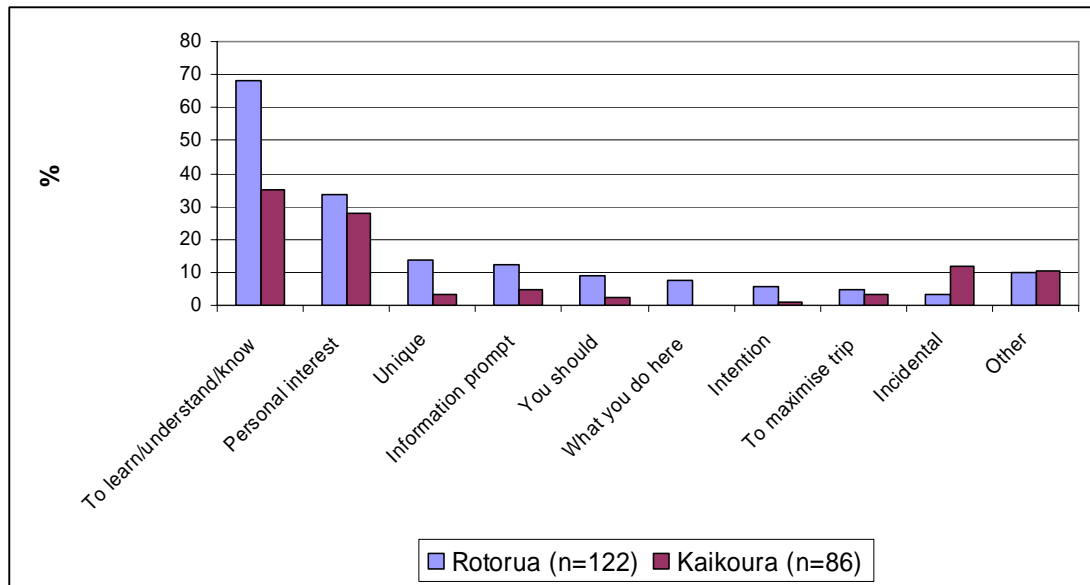
> *I'm aware that it's very touristy, it puts me off, but did it, to learn more about Maori culture.*
>
> *(Female, UK, backpacker, Rotorua)*

> *We like to visit historical houses and churches to get a feel of the place, even cemeteries, you get a feel, a sense of who lived in that place.*
>
> *(Female, New Zealand, campground, Kaikoura)*

> *We're staying on farms, it's important to us to meet local people. It's good to meet and learn about the country and different ways.*
>
> *(Female, Norway, working holiday, Kaikoura)*

In Rotorua there are a range of other factors too, such as the unique nature of the experience, an information prompt (such as marketing and guidebooks and recommendation from accommodation owners), a moral duty or feeling one 'should' and a perception that it's 'what you do here':

> *It's unique to New Zealand, we don't have this in Ireland, it's typically Kiwi and Tamaki have a good reputation, they are local.*
>
> *(Female, Ireland, staying with friends/relatives, Rotorua)*

> *My daughter recommended it… and native culture is very important and should be preserved and if tourism can preserve it then all well and good.*
>
> *(Female, UK, hotel, Rotorua)*

You should do it in any country to find out about the people and country.
(Male, USA, motel, Rotorua)

Because it's New Zealand. It's what you do here.
(Female, UK, motel, Rotorua)

In Kaikoura, alternatively, these influences are not as relevant while there is a greater likelihood of respondents experiencing local culture 'incidentally' or by chance, frequently because the intended sea-based activity was cancelled due to bad weather:

We went to the museum because it was raining and our trip was cancelled, but it was still interesting to see old pictures and the history.
(Female, Switzerland, backpacker, Kaikoura)

Figure 6.10:   Constraints on experiencing local culture
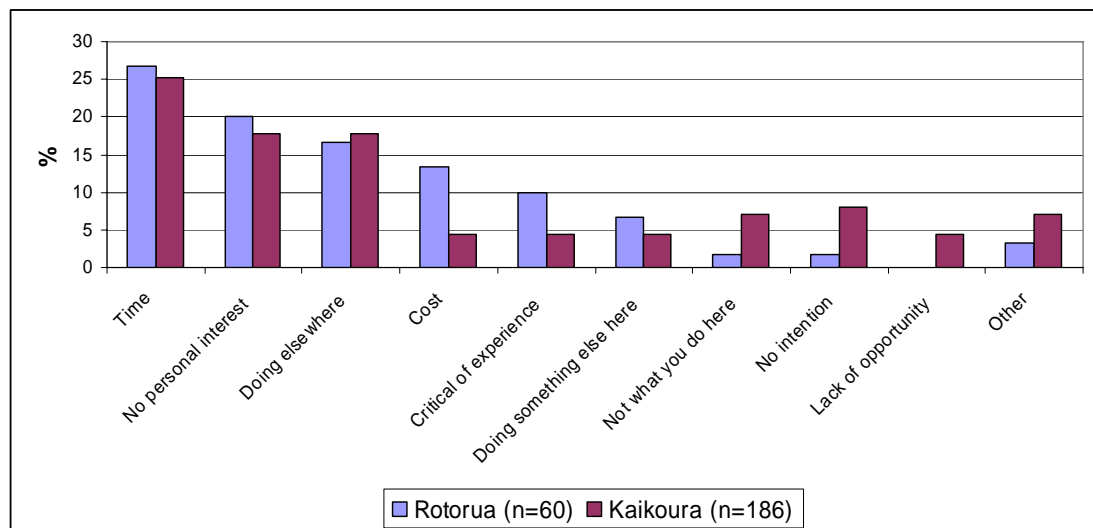
As far as constraints are concerned, the top three responses are the same for each destination, these being a shortage of time, no personal interest (including a specific preference to participate in nature activities or attractions) or having experienced local culture elsewhere. Again, these responses include criticisms of the experience:

There's not enough time, you have to plan the trip four days in advance, everything is so busy, I could only get one day in Kaikoura. I could only get one day's accommodation in Kaikoura.
(Male, Canada, backpacker, Kaikoura)

Not enough time, just two nights, might need a week, and I'm a bit doubtful about how genuine things for tourists are.
> *(Female, UK, motel, Kaikoura)*

I couldn't with such limited time, my priorities lay with wildlife viewing and I think of local culture as Maori culture. But is it intrusive?
> *(Male, UK, backpacker, Kaikoura)*

I'm not really interested in Maori culture, I'm here mainly for scenery and tramping.
> *(Male, Israel, staying with friends/relatives, Rotorua)*

I'm mainly here for the whales and if local culture I think of Maori culture and I've seen a lot in the North Island.
> *(Female, Netherlands, campground, Kaikoura)*

I came more for spas and geysers and am limited by time.
> *(Male, Austria, campground, Rotorua)*

I'm more interested in scenery…the Maori thing looks too touristy, I want to see something in a more natural setting, not something set up for tourists. I would go to a free museum.
> *(Male, UK, backpacker, Rotorua)*

There are several other factors, of which cost and criticism (usually too touristy) of the experience both rate more highly in Rotorua. For the latter category there are a number of comments from tourists regarding the authenticity of their experience; a desire to avoid touristy experiences, and a concern that Maori are being exploited.

Cost:
I wanted to do the Maori tour but it was too expensive for me and I chose to see the whales instead.
> *(Female, Germany, backpacker, Kaikoura)*

Everything costs here, so didn't do it. Wanted to go to Whakarewarewa but it cost $20.00.
> *(Male, Germany, campground, Rotorua)*

Criticism:

I'm happy to buy Maori artefacts, but don't like dances as a tourist spectacle – it demeans people, treats them like a side show.

(Male, UK, motel, Kaikoura)

I'm not impressed by the culture side – it doesn't seem that good, seems very touristy, fake and phoney and I will be surrounded by other tourists.

(Male, UK, campground, Rotorua)

It's like a theme park, we would like to really experience the culture.

(Female, UK, campground, Rotorua)

Some state strongly that museums in particular should be free and they would have gone if there had been no charge:

I would visit a museum if it were free, but I have to watch my budget.

(Female, Germany, backpacker, Kaikoura)

I planned to go to the museum but they wanted $10.00 so we walked out. Museums are free in Australia and I think they should be free.

(Male, Australia, serviced apartment, Rotorua)

A perception that experiencing local culture is 'not what is done' in Kaikoura and not having had any intention to experience local culture rate more highly in Kaikoura:

Kaikoura isn't known for this and I experienced Maori culture in the North Island.

(Female, Israel, campground, Kaikoura)

The only interesting culture in New Zealand is Maori culture and this is not specifically what you do in Kaikoura.

(Male, Netherlands, campground, Kaikoura)

A lack of opportunity is only cited as a reason in Kaikoura, with many respondents feeling that such experiences simply were not available in Kaikoura:

There's nothing here. It doesn't compare with Europe, there's just not much here
and I only really consider Maori culture.

(Male, Luxembourg, backpacker, Kaikoura)

6.4.2 Spending additional money on activities and attractions

The variables which show statistically significant variations for this action are nationality and the destination. No statistical significance was found for the variables of age or accommodation. Looking first at nationality (Table 6.16), those from other Northern Europe (92.9%), Ireland (92.3%) and USA (84.8%) respond most frequently that they should, with the lowest being from New Zealand (53.5%), other Western Europe (64.3%) and Germany (67.65%). Regarding actual behaviour, those from Australia (86.8%), Canada and other Northern Europe (both 85.7%) and the Netherlands (80.0%) claim the highest responses and those from New Zealand (44.2%) and USA (65.2%) the lowest. There is a notable range between the highest, Australia (86.8%) and the lowest, New Zealand (44.2%).

Table 6.16: Spending additional money on activities and attractions and nationality

	n 429		Spending additional money on activities and attractions	
			Have in Kaikoura/Rotorua‡	Should in Kaikoura/Rotorua‡
Nationality			%*	%*
Mean response			**74.8**	**76.4**
New Zealand	43		44.2	53.5
UK	140		78.4	80.6
USA	46		65.2	84.8
Australia	38		86.8	78.9
Germany	37		75.7	67.6
Netherlands	26		80.0	76.9
Canada	21		85.7	71.4
Other Western Europe	14		78.6	64.3
Other Northern Europe	14		85.7	92.9
Ireland	13		76.9	92.3
Other	31		78.4	78.4

*percentages are within each variable, not a percentage of total
Key: ‡ Likelihood Ratio significance

There is no statistically significant difference by destination (Table 6.17) in response to the question of whether one should. However, a greater number in Rotorua say that they have (81.4%) spent money on additional activities and attractions compared with Kaikoura (67.6%). This would make sense as, with experiencing local culture, the question was based on the level of the individual case and as tourists in Rotorua spend more time there when compared with

tourists in Kaikoura (see Chapter 4), they may also have more opportunity for spending additional money.

Table 6.17: **Spending additional money on activities and attractions and destination**

	n	Spending additional money on activities and attractions	
		Have in Kaikoura/Rotorua‡	Should in Kaikoura/Rotorua
Destination	**429**	%*	%*
Mean response		**74.8**	**76.4**
Kaikoura	208	67.6	72.9
Rotorua	221	81.4	79.6

*percentages are within each variable, not a percentage of total
Key: ‡ Likelihood Ratio significance

Turning to the qualitative responses, illustrating influences (Figure 6.11) and constraints (Figure 6.14), as the question was based on the destination and as the results so far show such a strong significance relating to the destination, the data in the following tables have been split according to destination.

Figure 6.11: **Influences on spending additional money on activities and attractions**
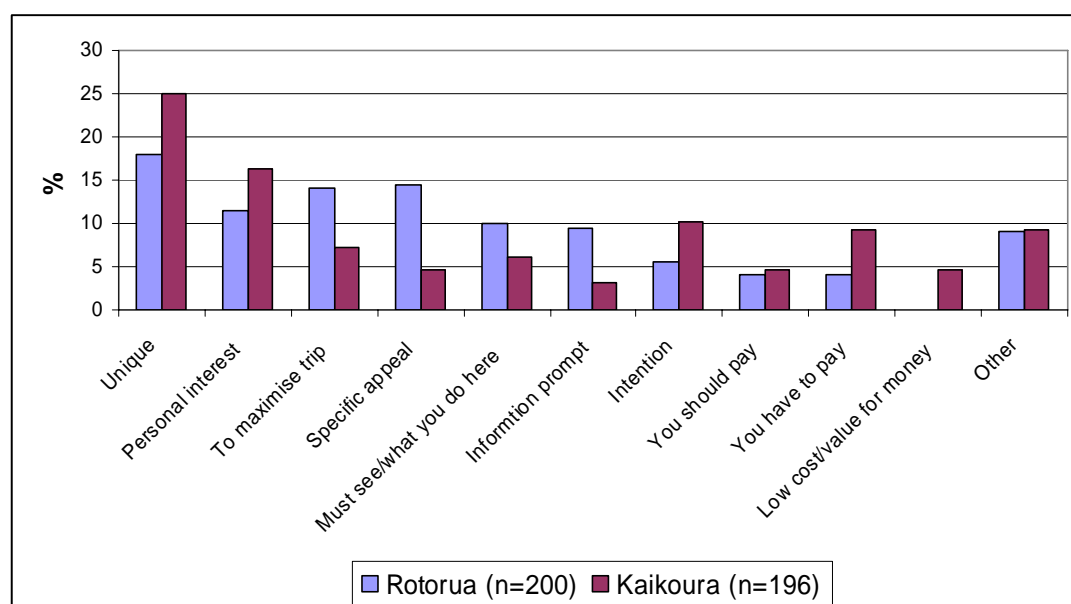
There are several points of interest which arise from these results. Looking first at the influences, most of these are straightforward and, as with experiencing local culture, relate to the unique nature of the attractions/activities on offer (*we don't have volcanoes, bubbling mud, Maori culture, zorbs, whales, dolphins, fur seals, etc. at home*). The influence of personal interest is also significant (*I'm a geologist, marine biologist, I like dolphins/whales/nature etc.*), although both of these appear to have greater significance in Kaikoura.

Maximising the trip, frequently articulated by the feeling one had come so far it was important to make the most of the trip was important:

> *When you've travelled this far, it's once in a lifetime and you just pay whatever the*
> *cost, I don't quibble, I'll never be able to do it again.*
> *(Female, UK, motel, Kaikoura)*

As was the specific appeal of the attraction/activity (*it's relaxing, nice, exciting, exhilarating, interesting, fun, amazing etc);* a feeling that one 'must' do so (*it's what you do here, this is the place to see whales, geothermal is what you do in Rotorua etc.)*; and information prompts (including recommendations from guidebooks, friends and accommodation providers) are other significant influences, all slightly more so in Rotorua. 'Intention', and that you 'have to pay' (particularly for marine based activities which required vessels or other equipment) are lesser influences, again appearing more so in Kaikoura:

> *You have to pay, it's sea-based so you have to pay for the boat, there's only so*
> *much you can do from shore.*
> *(Male, UK, backpacker, Kaikoura)*

The reason that the experience was 'low cost/value for money' only appeared in Kaikoura:

> *I know it has been good for Kaikoura and especially the Maori, it brings*
> *employment and it's not really expensive, it's value for money, so I don't mind.*
> *(Male, UK, backpacker, Kaikoura)*

Despite several positive responses regarding cost, 32 respondents in Kaikoura and ten respondents in Rotorua said that, even though they had chosen to do the activities, they thought them too expensive, with some speculation that the lack of competition had driven prices up:

> *Whale watch is very expensive for our budget but it is so special we paid anyway,*
> *but this is the only thing, we can't afford anything else here.*
> *(Female, France, backpacker, Kaikoura)*

Whale Watch is very expensive, but it is a special cost and it was very good. I know they have to survive though.
> *(Female, Germany, backpacker, Kaikoura)*

Whale watch was an intended activity. But I was very surprised at the high cost. Some 33% higher than I imagined.
> *(Male, New Zealand, campground, Kaikoura)*

There's no competition so they can ask what they want.
> *(Female, Netherlands, campground, Kaikoura)*

The issue of whether one *should* pay was an interesting one and raised some debate. While having a moral obligation to pay was not the most frequent response for why the behaviour had or had not been undertaken, many respondents elaborated on the issue of whether or not they should.

I'm a tourist, I'm supposed to pay I don't feel it's something bad.
> *(Male, Israel, motel, Rotorua)*

I know that you have to spend to support the local economy, but I'm limited by my budget not my attitude.
> *(Female, Canada, backpacker, Kaikoura)*

In addition, several tourists commented that they hoped part of the money they paid for activities such as whale watching or a Maori cultural experience was returned for the welfare of the natural environment or as a contribution to the local community respectively:

It's a lot, but I hope some of the money protects them [whales]
> *(Male, Netherlands, backpacker, Kaikoura)*

Some DoC things are free and some you have to pay for. It's OK if the money goes to protect whales, but not just for commercial reasons.
> *(Male, Germany, campground, Kaikoura)*

It's good when you know it supports local people, not just for big companies, I trust that what you give is used to support them.
> *(Female, Australia, motel, Rotorua)*

Figure 6.12: Constraints on spending additional money on activities and attractions
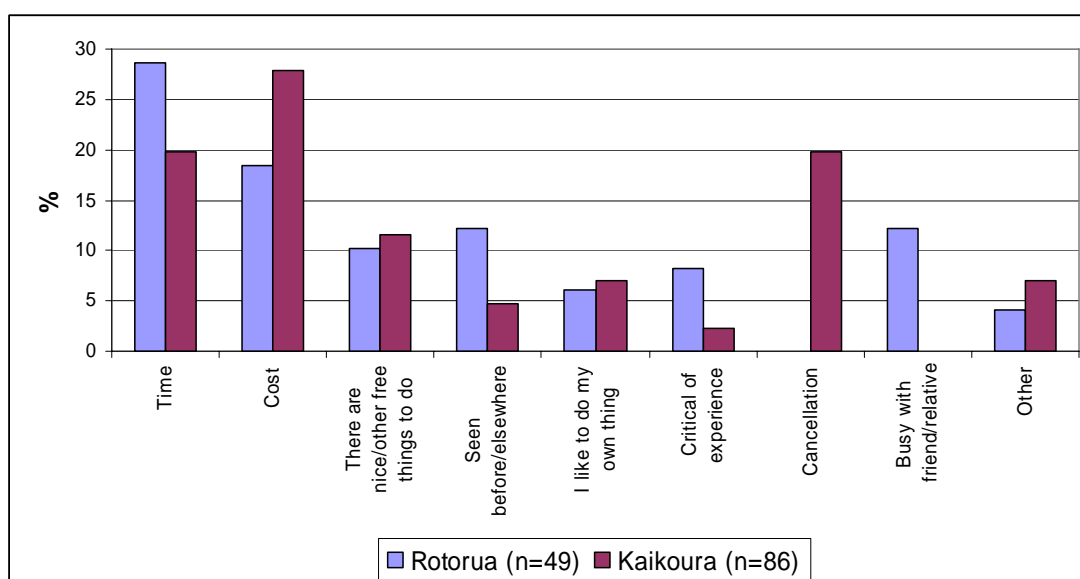
As for constraints, again there are some interesting findings, with marked differences occurring between each site. As with experiencing local culture, time is a key constraint in both destinations, although this appears to be more of an issue in Rotorua (*just passing through*). The cost of activities and attractions is also significant, apparently more so in Kaikoura. In particular there is comment from New Zealanders that the cost is prohibitive, with the first respondent mentioning the cost even though they had spent money on activities/attractions and the latter quote below showing international tourists empathising with the cost for New Zealanders:

> *Some things are overpriced, a gold coin donation would be better. Prices are expensive for New Zealanders, although accommodation is still well priced and reasonable.*
>
> *(Male, New Zealand, motel, Kaikoura)*

> *It keeps tourist businesses alive and I don't expect them to be free, but we are careful and want good value for money. A lot of places are expensive, costed for tourists not New Zealanders. We've saved on accommodation to spend on activities and often cooked rather than eat out. We should get a discount rate to feel more welcome in our own country.*
>
> *(Female, New Zealand, motel, Rotorua)*

It's appalling for New Zealanders…we should get concessions, we shouldn't have to pay. It's too expensive for us, and we only do things sometimes, we're very hardnosed because it costs us a lot.

(Male, New Zealand, private accommodation, Rotorua)

It cannot be right that attractions are only for rich people. We sometimes can't afford and it must be too much for Kiwis too. Although it's good for the economy.

(Female, Germany, campground, Kaikoura)

Some tourists explain their spending behaviours by saying they have to choose one thing over another. Those on a budget frequently state they stayed in cheap accommodation and saved on food in order to spend on activities and attractions:

I've been rafting, to a Maori show, a spa, a mud bath. I save money on food, eat in and cook, I'd rather spend money on doing things.

(Female, USA, backpacker, Rotorua)

While those who chose not to spend their money on additional activities and attractions often justify their decision by stating they spent money on food and accommodation:

There is free stuff to see in New Zealand, it's better not to spend, I prefer a natural experience, but we pay for camping to put something back.

(Male, UK, campground, Rotorua)

I think you should see things for free, but we've paid for hotels and food. If we were on a shorter stay we would spend more, but staying longer on a budget, you spend the dollars anyway because of staying longer.

(Male, UK, backpacker, Kaikoura)

There are other key differences between the sites, most notably that 'cancellation' and 'busy with friends and relatives'. 'Cancellation' (almost always as a result of bad weather) only appears as a reason in Kaikoura, demonstrating the destination's vulnerability to factors beyond its control (i.e. Whale Watch cancelled due to bad weather) and that these respondents would have spent money, had they been able. Being busy with friends and relatives is only cited as a reason in Rotorua, perhaps indicating Rotorua's bigger residential status

and the higher chance of visitors there staying with friends/relatives than in Kaikoura. Other differences between the sites exist for the reasons of having 'seen before/elsewhere' and 'critical of experience' (usually because deemed too 'touristy' or because of concern for the animals' 'space'). Having seen elsewhere and critical of experience were more frequently answered for Rotorua. 'Nice/other free things to do' and liking to 'do my own thing' have fairly equal representation between the two sites:

> *I stayed with friends and they took me to free places. Tourist attractions are expensive here. There are lots of nice things you can do for free.*
> *(Male, Israel, staying with friends, Rotorua)*

> *I don't like the touristy thing, 50 people piled on a coach to go and look at something, it's not my thing.*
> *(Male, France, backpacker, Kaikoura)*

> *We prefer to do some attractions in our own way and like to be independent.*
> *(Female, Netherlands, Kaikoura)*

> *I prefer to cycle and to see things without paying. You can see the seals here without paying, it's nicer to see in the natural environment. I don't approve of what tour operators do, they invade animals' space. I feel I have experienced Kaikoura from the view and from looking around. I don't know if a tour would have given me more, going on a tour is so artificial.*
> *(Female, New Zealand, staying with friends/relatives, Kaikoura)*

In addition to the constraints discussed above, a further moral debate was opened up as many tourists stated they did not believe they should have to pay, particularly to see natural attractions such as geothermal areas, although some added this might be acceptable if the cost went towards maintenance:

> *You shouldn't feel you have to…I've just been on the Magic Bus and I felt pressurised to spend money. They stop at so many activities, everyone does it and you feel left out if you don't go. It's nice to be able to hang out in Kaikoura and not spend money.*
> *(Female, UK, backpacker, Kaikoura)*
> *You pay more than you expect for the geothermal areas, it sounds expensive considering they are natural attractions. But if they take maintenance, maybe.*
> *(Male, UK, backpacker, Rotorua)*

Though not directly related to spending money, some tourists were critical of the more managed aspects of the natural experiences they had bought:

> "I prefer nature not interfered with. Soap down geysers[1] I could have done without, it is too touristy. What will shoving soap down it do to its ecosystem? I was a bit upset by that. 200 people all expected something natural. It's more impressive just to see steam at Cathedral Rock."
>
> (Female, UK, campground, Rotorua)

6.5   Responsible Actions: a Summary

A useful way of summarising and drawing together the findings from Sections 6.3 and 6.4 is with a further piece of simple analysis. So far, many questions relating to responsible behaviour at home and on holiday have been asked. However, this section concentrates *only* on the action being undertaken in New Zealand and whether or not it was reported to have been done, as this is the crucial indicator of responsible tourist behaviour. Each of the respondents' individual reports of actions of responsible behaviours while on holiday was counted, thus giving a range from doing none of the actions to having demonstrated all five of them. This analysis brings all the actions together, rather than looking at them as individual actions, and allows an overall mean score of responsibility to be calculated. This overall mean score of responsibility can then be split according to the four key variables identified in this chapter. This gives an overview of the level of responsibility overall, for each of these variables.

Table 6.18 gives a breakdown of the mean number of responsible actions taken. It is relevant to note that no respondents answered that they had done none of the five actions and is reasonable compliance with the responsible actions chosen here. The mean is to have completed 3.39 of these actions, with the mode being four. The response for doing all five actions drops off markedly from the peak at four actions. Based on these reported actions it would appear that the tourists sampled here demonstrate a reasonable level of responsible behaviour.

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[1] The Lady Knox Geyser near Rotorua is induced to perform each morning at 10.15am by putting soap flakes in the vent. This reduces the surface tension of the water and the geyser erupts.

Table 6.18: **Breakdown of frequency of responsible actions**

No. of actions	Frequency	%
1	24	5.59
2	67	15.62
3	129	30.07
4	131	30.54
5	74	17.25
Mean		**3.39**
Total	425	99.07
Missing	4	0.93
	429	100

Table 6.19 summarises the mean totals of completing these five actions using the four variables of nationality, age of respondents, destination and accommodation. From Table 6.19 it can be seen that there is not a huge variation from the mean for any variable. However, the greatest range of means is demonstrated by nationality. Australians, with an average of 3.84 responsible actions, rate the highest and New Zealanders, with and average of 3.02 responsible actions, the lowest. There is a greater spread for New Zealanders than for Australians, indicating that there are more outlying responses from New Zealanders than from Australians, with perhaps some New Zealanders demonstrating extremes of behaviour. The qualitative data discussed above gives some explanation for the differences in behaviour between nationality; these relate mainly to values and to habitual behaviour, although many New Zealanders report not spending additional money on activities and attractions as they found them too expensive.

By age, the age group from 31-50 years is the highest (the group that also has the smallest range of responses) and 30 years and under the lowest. Age, like nationality, may well be related to the values systems that people develop, although unlike nationality, the qualitative data give little indication as to why age is significant.

By destination Kaikoura has a lower mean of responsible actions than Rotorua, probably accounted for by the lower numbers in Kaikoura who experience local culture. The standard deviation for this variable is fairly consistent between sites.

As for accommodation, those staying on campgrounds come out overall highest, with motels the lowest, and with the least range of responses shown by hotels and campgrounds. The qualitative data again give some explanation for the differences according to accommodation. In particular motels may have a lower mean because, by and large, they do not provide recycling facilities.

These issues are returned to in the discussion of Chapter 8, Section 8.4.

Table 6.19:   Means for nationality, accommodation, age and destination

	Mean	No.	Std. Deviation
Nationality			
Australia	3.84	38	0.823
Netherlands	3.50	26	0.906
United Kingdom	3.45	139	1.124
Canada	3.43	21	1.121
Other Western Europe	3.38	13	1.261
Germany	3.38	37	1.114
Other Northern Europe	3.36	14	1.277
USA	3.24	46	1.251
Ireland	3.23	13	1.092
New Zealand	3.02	41	1.235
Other	3.24	37	0.983
Total	**3.39**	**425**	**1.115**
Age			
31-50 years	3.51	115	0.968
51 years and over	3.35	142	1.099
30 year and under	3.33	168	1.216
Total	**3.39**	**425**	**1.115**
Destination			
Kaikoura	3.14	207	1.117
Rotorua	3.62	218	1.063
Total	**3.39**	**425**	**1.115**
Accommodation			
Campground	3.63	98	0.924
VFR	3.43	21	1.207
Backpacker	3.39	140	1.221
Hotel	3.33	24	0.917
B&B	3.25	20	1.070
Motel	3.20	89	1.036
Other	3.43	28	1.289
Total	**3.40**	**420**	**1.102**

6.6   Discussion and Conclusions

The quantitative and qualitative results become more meaningful when they are combined and this section draws together both sets of data, making conclusions for each of the individual actions and for responsible behaviour in general. Conclusions are also made regarding comparisons of behaviour at home with that on holiday.

6.6.1 Discussion

Recycling

Based on the evidence presented in this chapter, almost all nationalities recycle their rubbish at home and nationality seems to be an important indicator of recycling while on holiday in New Zealand. Although certain nationalities at first appear to be less inclined to recycle while on holiday in New Zealand than they would at home, this is probably due to the lack of facilities found in the type of accommodation that these nationalities have used, namely motels, hotels and B&Bs. Nationality may play a role in the *extent* to which people recycle, demonstrated by the German and Danish tourists who were concerned about battery disposal, an issue not raised by other nationalities.

Those who have not recycled would most likely have done so had the facilities been provided. This includes facilities both at the accommodation provider and public facilities on the street. It can also be concluded that tourists to New Zealand visit with strong values relating to the action of recycling; many go to great lengths in order to dispose of their rubbish responsibly in accordance with these values and many are concerned or disappointed by the lack of facilities.

As far as responsibility is concerned, it appears that it is New Zealand which is falling short of their expectations rather than the tourist falling short of the destination's expectations. Reflecting on the suggestion in the literature that tourists are less responsible while on holiday, based on these findings this does not appear to be the case. Tourists in New Zealand do not fail to recycle because they are taking a break from their values, but because the opportunity is not readily available to them.

Crime prevention

Overwhelmingly, it can be concluded that the key influences on practising crime prevention while on holiday in New Zealand are out of habit or precaution and because respondents are more aware while travelling. Almost all the respondents that gave qualitative responses indicated that even though they had taken precautions, they felt that this was not necessary as they perceived New Zealand to be a safe country. Indeed, the perception that New Zealand is a safe country is listed as the main constraint to this behaviour.

From these findings it is also possible to suggest that nationality plays some role in this behaviour. Respondents certainly assess the level of crime in New Zealand by comparing it with their perception of crime at home and having perceived New Zealand to be the safer country, they relax their level of vigilance while on holiday. However, this is also part of the appeal of New Zealand for these tourists, that New Zealand is a safe country where it is possible to do this. Respondents from the Netherlands may be of particular note, 100% saying that they practise crime prevention while at home, yet respondents from this country demonstrated the lowest response for having practised crime prevention in New Zealand. Their qualitative responses indicate that they perceive New Zealand to be much safer and therefore, are perhaps more relaxed here than other nationalities. As both perception and awareness relate to information provision this may, therefore, represent a need for clarifying information.

The destination also shows statistical significance and some qualitative relevance, with more respondents in Rotorua saying they have practised crime prevention more on holiday than they do at home when compared with respondents in Kaikoura. The qualitative data shows that some respondents have a heightened awareness of the issue of crime in Rotorua. Although the question was asked with regard to New Zealand as a whole, this focus on Rotorua may reflect some of the issues of crime previously raised in Chapter 4.

A final point to make regarding these findings is that, of all the five actions, crime prevention is the only one where the wider moral imperative is not discussed. Respondents are much more focused on the impact of this behaviour on them personally than on the host environment or community.

Water conservation

The influences and constraints on water conservation while on holiday in New Zealand are many and complex. From the quantitative data it is shown that nationality has statistically significant variation with regards to this action and this is certainly supported by the qualitative data: those from hot, dry countries habitually conserve water and do so while on holiday, while those from wetter countries are less likely to habitually save water. Although accommodation only shows statistically significant variation for the question of whether one should conserve water, the qualitative data identifies the type of facility associated with different types of accommodation and the style of travel as being influential. For example, those staying in campgrounds/backpackers discuss influences such as timed or restricted showers, being limited by the water-tank capacity of a campervan or being mindful of others waiting to use the shower. Those in hotels and motels are provided with facilities which encourage water consumption, such as frequently changed towels and large spa baths.

Values and ethical considerations (often evoking very strong feeling from some that water is a precious resource), habit, information and awareness are key influences, with awareness and information also rating as key constraints. As with other actions there is a range of the extent to which this behaviour is practised from not running the tap while brushing one's teeth to recycling water wherever possible.

An additional point to add is that there is some confusion over this action. Some respondents ask how you can conserve water; others say they have seen signs, but do not conserve water because they have experienced a lot of rain and their perceptions override information requests. Many add that they would have conserved water if they had been asked. Information certainly seems to be both a key influence and constraint to this action and of all the actions, water conservation might require more explanation through information provision.

Experiencing local culture

The destination is statistically significant with those staying in Rotorua stating more frequently both that they feel they should, and that they have, experienced local culture than those in Kaikoura. Accommodation choice, and in particular

staying in hotels, shows significant correlation with this action. The most commonly cited influences (to understand/learn and personal interest) and constraints (time, no personal interest, doing elsewhere) are the same in each place. In Kaikoura, although fewer people visit cultural attractions, the responses still show that visitors are open to experiencing local culture and will do so if the opportunity arises, if they are passing, or as a substitute if their other plans are cancelled, indicating that perhaps they are keen to maximise their time. As for the main constraints, again these are the same in the two destinations: time, no personal interest and having experienced local culture elsewhere.

As far as encouraging this behaviour is concerned, it is possible to suggest ways in which the influences can be maximised, by promoting local culture as an opportunity to learn about and understand the country. However, it might be difficult to alter pre-planned time, with some respondents stating that advance bookings have limited their time. It may also be difficult to change respondents' attitudes and their preference for 'nature' experiences over cultural ones.

In addition, there are two other points which should be drawn out from the qualitative data. Firstly, even for those who *had* experienced local culture, many were critical of what they described as 'touristy' experiences with some respondents feeling that Maori culture and people are being exploited even though this may not necessarily be the case. This indicates that perhaps there is a need for more information assuring the authenticity of Maori tourism and greater awareness that a range of Maori cultural experiences, providing different levels of involvement and suiting a range of different needs, are available. Finally, local culture (which was not pre-defined for the respondents) was overwhelmingly understood to mean Maori culture, with some (though it should be stressed these responses were few) going so far as to say that any other kind of culture did not exist in New Zealand. Clearly this is a perception which could be addressed if a broader participation in local culture is desired.

Spending additional money on activities and attractions

From the quantitative data there appears to be general (76.4%) agreement that one should spend money, and a fairly consistent number actually do so (74.8%). The qualitative data shed light on these findings, and support the feeling from

respondents that they have a certain duty to spend money to 'put something back' and support the local economy. Both nationality and destination show statistical significance. Taking first nationality, New Zealanders are the nationality least likely to respond that they have spent additional money on activities and attractions (44.2%) and in their qualitative responses many New Zealand respondents complain that the activities and attractions on offer are too expensive. New Zealanders are also more likely to have seen attractions previously and therefore may not wish to participate again. The quantitative data also shows respondents less likely to spend money on additional activities and attractions in Kaikoura. The qualitative responses show that there is a high level of cancellation in Kaikoura (due to bad weather) which may account for the lower number of responses there stating they have spent money when compared with Rotorua. This differential may also be accounted for by the longer average length of stay in Rotorua, with Kaikoura often used as a place to stay over between Picton/Blenheim and Christchurch(see Chapter 4). Time, which was also a key constraint, could be accounted for by these tourists who stated they were just passing through.

Other key issues are that unique appeal is greater in Kaikoura, and the 'seen elsewhere' constraint is less than in Rotorua, indicating perhaps that Kaikoura is perceived more as having a unique product. That unique product is more vulnerable to external factors such as bad weather causing cancellations, which may also account for the lower spending on activities and attractions in Kaikoura. Other key influences are personal interest, and the specific appeal of the product.

The issue of yield management raised in Chapter 4 is certainly reflected in these responses. While many tourists accept their moral obligation to spend money, some are critical, stating even though they have spent money on activities and attraction, they feel that what they have paid for is expensive. Many of the respondents who said they had spent money on additional activities and attractions still commented on the cost of this experience, but said that activities such as whale watching or seeing a geothermal area were so unique or special that they paid anyway. This indicates it may be hard to move away from quantity to the high yield, as the majority of the tourists canvassed for this study still seem to be in budget mode. Such tourists will save on one area to spend

on another. New Zealanders in particular appear to feel the pressure on their pocket.

Finally, a number of interesting moral questions have been raised: should one have to spend? should one have to pay for nature? do organisations have a duty to return some of this money to the natural and social environment which to greater or lesser extent are exploited by and support these commercial activities? As with experiencing local culture, tourists also demonstrate some criticism of their experiences. Certainly these issues are worth considering and invite further research.

6.6.2 Conclusions

Two key aims were outlined at the start of this chapter: firstly, to understand what influences or constrains responsible tourist behaviour and secondly, to compare responsible behaviour on holiday with similar behaviours at home. Regarding influences and constraints it can be concluded that there is a combination of factors influencing or constraining responsible behaviour with some of these factors acting as both influences and constraints. As suggested in the literature review, and at the start of this chapter, influences and constraints can be categorised as internal, emanating from the tourist, or external, emanating from the destination, and the combined findings from this chapter can be similarly categorised in Figure 6.13 below. From these findings the key influences and constraints are nationality, age, the destination, accommodation, facilities, habit, information, awareness and perceptions, the desire to learn and understand, time and money.

However, these influences and constraints are not simple and discrete. Taking the example of nationality, simply stating that nationality is an indicator of responsible behaviour belies the complexity of the issue. Underlying the influence/constraint of nationality is a raft of other factors: cultural values, cultural habits and preferences for a certain style of travel or accommodation, to name but a few. These associations will be developed further in Chapter 8. Chapter 8 will also reflect on existing means of encouraging responsible behaviour (i.e. the current management practices as discussed in Chapter 4) and how these interrelate with the factors the tourists cite as having influenced or constrained their behaviour.

Figure 6.13: Internal and external influences and constraints identified from the survey data

Internal		External

Influences

Internal:
- Nationality
- Age
- Awareness
- Values
- Habit
- Precaution
- Personal interest
- Desire to learn
- Desire to maximise trip
- Feel good factor
- Previous experience

External:
- Accommodation
- Location
- Facilities
- Information
- Unique nature of location
- 'Fear factor'
- Good leadership/ Example

The tourist   The destination

Constraints

Internal:
- Nationality
- Age
- Perception
- Not aware
- Not interested
- Time
- Critical of experience
- No need

External:
- Accommodation/ travel style
- Destination
- Facilities
- Information
- Cancellation
- Cost
- Poor leadership/ Example

As for comparisons with behaviour at home, rather than taking a break from their values tourists do seem to bring their values along on holiday with them; they also practise routine or habitual behaviours. This is all well and good if the value or habit fits well with desired outcomes for New Zealand, however, it can act as a constraint where tourists routinely practise opposing values or habit as illustrated by the example of water conservation. In addition, many tourists are open and mindful and may even raise their standards when a need is established or an example set. Perhaps the most crucial implication for this is marketing and attracting the right sorts of tourists to target those whose values and habitual behaviour match the desired behaviours in New Zealand. These

values will interplay with a range of other external factors found in visitor management and facilities provided by accommodation and so on.

To some extent, New Zealand may already be attracting the right sort of tourists, as from this data tourists to New Zealand appear well intentioned and most tourists realise what they *should* be doing. To a lesser extent they practise this but may, using the example of recycling, be restricted by external factors rather than by their own attitude. They respond well when an example is set and often act responsibly if encouraged or facilitated. Information is one such way of encouraging or facilitating responsible behaviour. Information is the only influence cited by respondents as being common to all five actions which indicate responsible behaviour; information is also cited as a constraint, both directly and indirectly regarding misconceptions and lack of awareness. The concept of communicating effectively is considered in the following chapter.

7.0 A Conceptual Exploration of Effective Communication to Encourage Responsible Behaviour

7.1 Introduction

7.1.1 The importance of communication

Communication, in one form or another, has consistently been cited in the literature as an important tool in influencing tourist behaviour (Krippendorf 1984; Gunn 1988; Eber 1992; Prosser 1992; Forsyth 1996; France 1997; Reisinger 1997; Luzar, Diagne et al. 1998; Boniface 1999; Broadhurst 2001). This is supported by the empirical findings of this thesis. In Chapter 4, information and education are discussed by the industry stakeholders as a key management tool; in Chapter 5, awareness is identified as one of the dimensions which defines a responsible tourist; and, in the preceding chapter, information is the only influence which is common to all five responsible actions.

There are many modes by which information may be imparted, such as interpretation, codes of conduct and guidebooks and there is a vast literature on the study of information, some of which is discussed in Chapter 2 (see Section 2.5.5). However, within this field there is little synthesis across subject matter, with studies tending to have a very specific subject focus. For example, the study of information often concentrates on the medium of the message or the positioning of the message (see Manning 1999a). Furthermore, using the example of interpretation studies, there is a focus either on environmental and outdoor recreational situations (for example Aiello 1998; Ballantyne, Packer et al. 1998; Carter 2001a; Carter 2001b) or on cultural situations (for example Keelan 1993; Moscardo 1998; Howard, Thwaites et al. 2001). Although the two have been drawn together in empirical studies (see Hall and McArthur 1993) there is often only limited connection of the two.

However, what this previous research does show is that certain types of behaviour are more easily managed by information than others, for example unskilled, or uninformed actions will be more receptive to information than illegal or careless actions (Roggenbuck 1992). It has also been established that different recipients will be affected differently by messages depending on their

attention to the message (Petty, McMichael et al. 1992), their travel style and motivation (Ballantyne, Packer et al. 1998) and their values (Carter 2001b). Carter states that communication should attempt to identify common values held by the recipients of the message and align the messages accordingly. This thesis attempts to take a more conceptual approach to the study of communication to establish whether certain types of information may be more appealing and successful in driving behaviour, regardless of the context or medium, based on the recipients' values or level of moral development.

7.1.2 Kohlberg's Stages of Moral Development

This chapter deliberately moves away from the more empirical foundation of the previous chapter. Where the previous chapter looks at actual behaviour and what tourists say they have done, this chapter takes a more theoretical approach and looks at how tourists would react to different communications in a range of three comparative hypothetical scenarios, each with a different context. The rationale for this is to establish if there is common ground between the three scenarios, or if there are types of message which commonly appeal to all recipients regardless of context. The messages presented in these hypothetical scenarios are based on a conceptual framework adapted from Kohlberg's Stages of Moral Development.

To recap, Kohlberg's Stages of Moral development give a framework of stages of reasoning to account for moral judgements or actions. These stages of moral development are split into three broad categories:

- pre-conventional morality, understood in the hedonistic consequences of action (punishment or reward);
- conventional morality, relating to social order, peers, wider society and demonstrating good citizenship; and
- post-conventional morality, relating to defined moral values and principles.

These stages were presented in Table 2.7.

Despite some criticisms (see Chapter 2, Section 2.6.3), the stages are still a seminal work in understanding moral development and reasoning and have been applied in a broader range of situations relating to adult behaviour. One

study in particular is relevant to this thesis, a paper which uses Kohlberg's Stages of Moral Development to analyse existing interpretative messages in a national park (Christenson and Dustin 1989). Christenson and Dustin find that existing interpretative messages do relate to Kohlberg's stages of moral development and these were summarised in Table 2.8. They suggest several areas for further research: to investigate when a message aimed at individual stages of moral development may be effective, in what kind of settings and to influence what kinds of behaviour, and when a certain stage may not be effective.

This stage of research uses a range of messages based on Kohlberg's Stages of Moral Development in three different hypothetical situations attempting to identify which is the most effective to influence behaviour. The three comparable hypothetical scenarios and signage represent situations where responsible behaviour could be encouraged through information. The situations used are economic, regarding voluntary payments for a geothermal walk; environmental, regarding appropriate behaviour when viewing seals; and a cultural situation regarding appropriate behaviour during a Maori cultural performance. As Roggenbuck (1992) explains that communication is most useful for unskilled or uninformed, rather than illegal or careless actions, the scenarios were intended to target uninformed behaviour. For each of the scenarios six different rationales relating to why the desired behaviour should be undertaken were presented. These were based on Kohlberg's Stages of Moral Development. The scenarios and related questions formed Section C of the tourist questionnaire and were completed by 372 respondents.

A deliberate choice was made to introduce new scenarios to the respondents, rather than using the issues already discussed (i.e. recycling, water conservation and so on) so as not to lead the respondents' attitudes towards these situations. At this stage the research is exploratory and conceptual but could subsequently be applied to actions such as those discussed in Chapter 6. However, these realistic scenarios were based on actual problems which were raised by the industry stakeholders in the first phase of research. The scenarios, the messages and how they relate to Kohlberg's stages are summarised in Table 7.1, although it should be acknowledged that the representation and interpretation of the stages is by necessity, very simplified.

In summary, the aim of this chapter is twofold:

- Firstly, to identify which types of communication based on Kohlberg's Stages of Moral Development are most influential, which are least influential and why.
- Secondly, to establish if there is any relationship between these stages of moral development and actual responsible behaviour, the assumption being that the higher the stage of moral development the higher the level of responsible action.

7.1.3 Analytical framework

The analytical framework has been summarised in Figure 3.6, Chapter 3. Respondents were asked to score each of the messages on a scale of 1 to 5 with 1 being 'unlikely' and 5 being 'very likely'. For the actual survey the stages were presented in random order, these were then reordered from stages 1 through to 6 for the analysis. The data were analysed first to compare the scenarios together, using the mode and mean responses and this was based on the scores of 1 to 5. Respondents were then asked which message, overall, would be the most and least likely to influence them and, to explain in their own words, why. The most and least likely responses were compared, as were the reasons why these had been chosen and why certain messages were not chosen. This established overall which of the messages were most, and least effective in influencing behaviour, and why. This latter step was particularly important. It not only gave a greater depth to the data, but also allowed the research to be double checked, to ascertain whether the reasons given by the respondents for choosing a certain reason corresponded with the suggested stage of moral development. It also allowed the researcher to gain an understanding of not only why certain types of message might be successful, but why they might not be.

The next stage of the analysis was to compare if a preference for messages based on a higher stage of moral development related to actual responsible behaviour. This stage of the analysis was based only on the most likely responses to influence behaviour. Respondents' preference for a certain stage of moral development was categorised as pre-conventional, conventional and post-conventional; this was then compared with responsible actions as identified in Chapter 6.

**Table 7.1: Summary of scenarios used for Section C of questionnaire**

	Scenario		
	Voluntary payment	**Appropriate wildlife viewing**	**Appropriate cultural behaviour**
	Geothermal walk in Rotorua You are about to walk in a geothermal reserve in Rotorua. The managers of the land want tourists to pay $5.00 for the cost of the walk. You are supposed to put the money into a ticket machine at the start of the walk and the machine issues you with a ticket. However, in this scenario, you are travelling on a budget and are reluctant to spend too much money, so you are thinking of entering the reserve without paying. Which of the following signs are likely to influence you to pay the $5.00? *A sign saying…*	*The Kaikoura Seal Colony* You have just arrived at the seal colony at Kaikoura. The Department of Conservation are trying to stop too many tourists getting too close to the seals. However, in this scenario, you want to get really close to a seal to get a good photograph. Which of the following signs are likely to influence you to stay the required distance? *A sign saying…*	*A Maori cultural performance* *You have paid to watch a Maori cultural performance. The Maori cultural performers want the audience to stay seated for the duration of the performance. However, in this scenario, it is a very hot day and you want to leave for five minutes to get an ice-cream. Which of the following are likely to make you remain seated?* *A performer tells you…*
Stage of moral development			
Stage 1 Fear of punishment	"Please pay $5.00. $50 fine for non-compliance."	"Please stay 10 metres from the seals. Seals can bite."	"Please do not leave before the performance ends. You may not be readmitted to the auditorium if you leave."
Stage 2 Maximising pleasure/minimising pain	"Please pay $5.00. If you are found without a ticket you will be asked to leave the reserve."	"Please stay 10 metres from the seals. Approaching closer will make them retreat to the water"	"Please do not leave before the performance ends. Leaving the auditorium before the end of a performance may affect the quality of the performance."
Stage 3 What significant others think	"Please pay $5.00. Don't spoil this experience for other visitors".	"Please stay 10 metres from the seals. Don't spoil this experience for other visitors".	"Please do not leave before the performance ends. Don't spoil this experience for other visitors".
Stage 4 What society thinks, emphasising good citizenship	"Please pay $5.00. Contribute towards New Zealand's beautiful environment."	"Please stay 10 metres from the seals. Respect Zealand's beautiful environment."	"Please do not leave before the performance ends. Please respect Maori culture."
Stage 5 Social contract or utility based on reasoning	"Please pay $5.00. Walking the path causes erosion and is costly to repair, your money will help pay for essential maintenance."	"Please stay 10 metres from the seals. Approaching the seals can frighten them and their young."	"Please do not leave before the performance ends. This is a sign of disrespect and may cause offence."
Stage 6 Universal ethical principles	"Please pay $5.00. It's up to you to do the right thing."	"Please stay 10 metres from the seals. It's up to you to do the right thing."	"Please do not leave before the performance ends. It's up to you to do the right thing."

This chapter is presented in five sections, starting with this, the introduction. Section 7.2 provides an overview of the data, comparing all three scenarios together using the overall scores on a scale of 1 to 5. Section 7.3 looks only at the most and least likely responses and the reasons why each was selected, based on the respondent's own reasoning. Section 7.4 compares the stages of moral development with actual responsible actions and the chapter concludes in Section 7.5.

7.2   Overview of Data

Looking first at the mode response from Figure 7.1, it can be seen that the mode for all three of the scenarios for stage 1, 4 and 5 messages is 5 (very likely to influence). Indeed, many of the respondents ticked 5 (very likely to influence) for all the stages and all the scenarios, explaining that all the messages would be likely to influence them. However, there are some exceptions; the mode for the stage 2 message drops to 3 for the cultural performance scenario, as does the stage 3 message for the geothermal walk and seal colony scenarios. For all three scenarios, the mode for the stage 6 message is 3, indicating that for all three scenarios, this might be the least likely to influence.

Figure 7.1:   Mode for all three scenarios
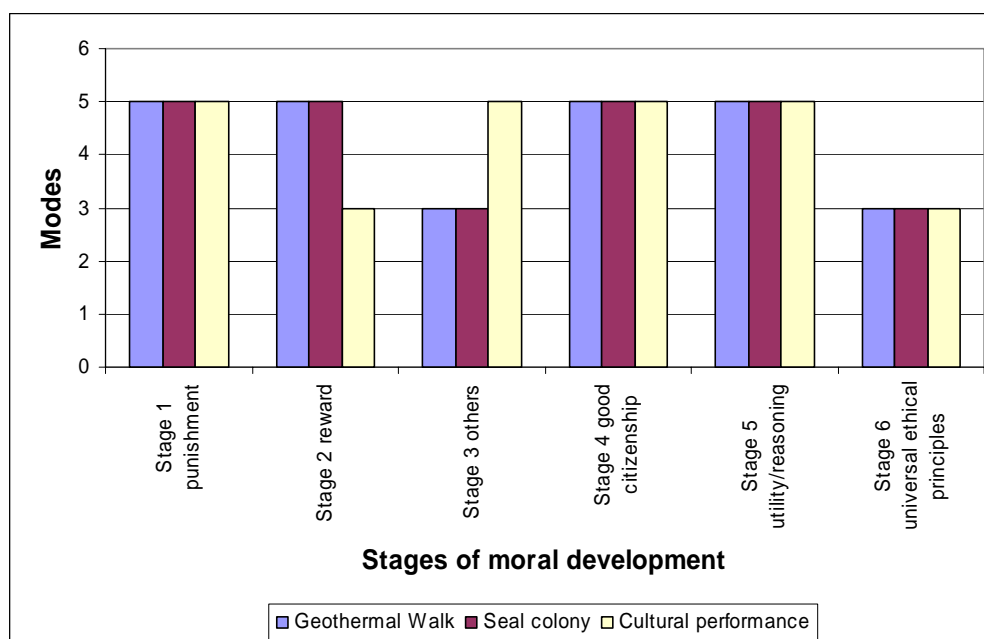
From Figure 7.2, which presents means, a clearer picture of preference is starting to emerge. Overall, the messages based on 4th and 5th stages of

development appear to have the most influence for all three scenarios. Messages based on stages 1 and 2 of moral development have a slightly lower mean for the cultural performance scenario, with the messages based on stage 3 of moral development having a slightly lower mean for the geothermal walk and seal colony scenarios. Again, the message based on the 6th stage of moral development has a relatively low mean for all three scenarios, although slightly less so for the scenario of the geothermal walk.

Figure 7.2:   Mean for all three scenarios
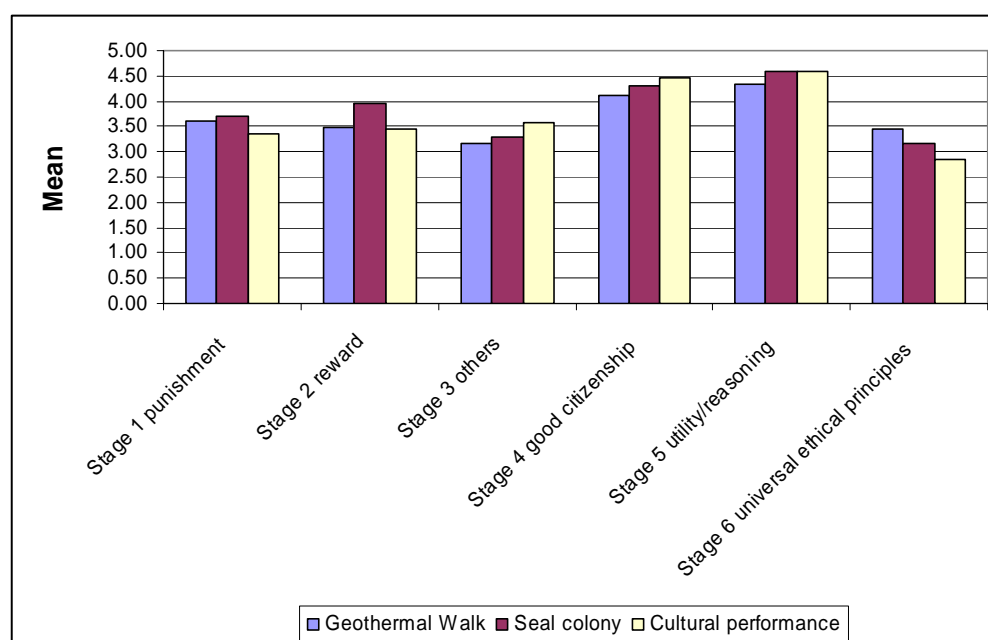
From Figure 7.1 then it is possible to see that overall the mode of response was high, and from Figure 7.2 it can be seen that stages 4 and 5 were rated as more likely to influence behaviour for all three scenarios, although there are specific differences for the other stages depending on the scenario.

7.3   Most and Least Likely Messages to Influence Behaviour

This section looks at those messages identified by the respondents as the most and the least likely overall to influence behaviour. This is particularly important to do as for the initial part of the question rating each message on a scale of 1 to 5, so many respondents chose '5' (very likely to influence) for all the messages with little distinction between the scenarios. The section also looks at respondents' reasons why they have or have not been influenced by a certain

message. This allows the key reasons why the messages are influential to be established, based not on how the message was intended by the researcher, but on how the message was interpreted by the recipient.

7.3.1 Most likely messages to influence behaviour

Figure 7.3 demonstrates that the messages most likely to influence behaviour for all three of the scenarios are based on stages 4 and 5 of moral development which relate to good citizenship and utilitarian reasoning. In particular, the stage 5 message, which for all scenarios provides a reason for the requested behaviour, is highly likely to influence behaviour for the Maori cultural performance scenario. It can also be seen from this figure that messages based on stages 2 and 3 of moral development, reward and considering peers, are not particularly influential for any of the scenarios. The messages based on stage 1, punishment, have some influence, being more likely to influence in the geothermal walk scenario. This is interesting as this is the only one which a direct monetary punishment. The messages 'to do the right thing' based on stage 6, universal ethical principles, have little influence for the seal colony and Maori cultural performance scenarios, with some respondents answering that this would be the most likely to influence them for the geothermal walk scenario. A small number of respondents did not choose any message as being overall most likely to influence them stating that they would all be very likely to influence their behaviour. Tourists gave their reasons as to why they preferred a certain message and these are summarised in Figure 7.4 with a breakdown of the categories used presented in Table 7.2.

From Table 7.2 it can be seen that the reasons tourists gave for choosing certain messages do relate to Kohlberg's Stages of Moral Development. So it can be seen that messages are interpreted as stages 1 and 2 (pre-conventional morality) or punishment and reward; stages 3 and 4 (conventional morality) or the influence of others and contributing to society; and stages 5 and 6 (post-conventional morality) or reasoning and ethical principles. The additional category of 'positive/fair' may also relate to the 6th stage. It can also be seen from this table that the reasoning is fairly consistent from one context to the other. For example, punishment is understood in the geothermal walk scenario as '*I don't want a fine'*, the seal colony scenario as '*I don't want to be bitten*' and in

the Maori cultural performance scenario as '*I've paid, I don't want to lose my money*'.

Figure 7.3:   Overall most likely stages to influence behaviour
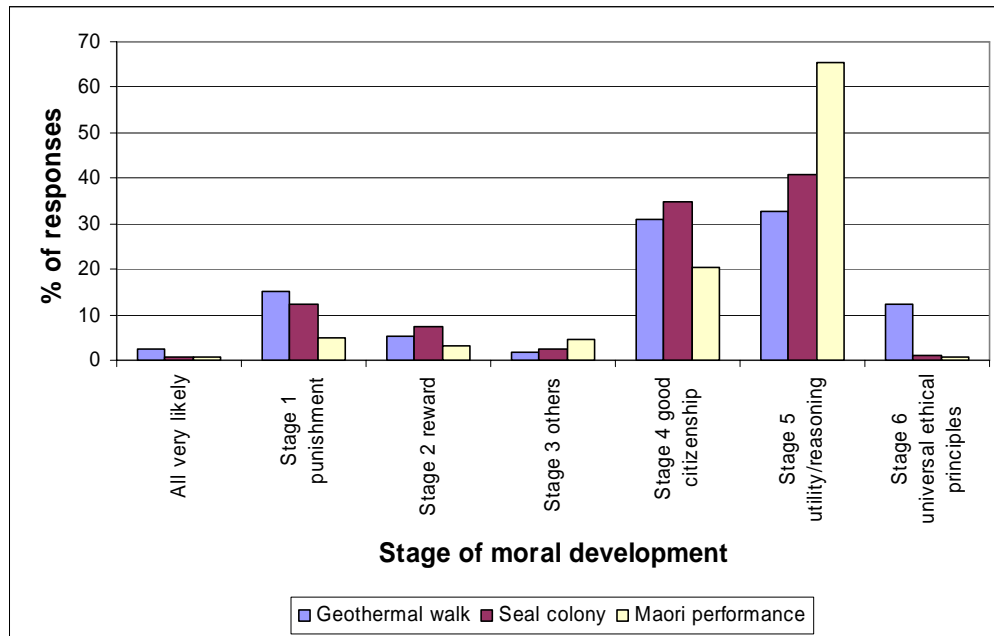
From Figure 7.4 it can be seen that certain stage messages have definite key reasons why the respondents prefer them, and these correspond with the original intention of that message. For example stage 1 messages are often chosen as being the most likely to influence behaviour for reasons that relate to punishment, stage 2 messages are often chosen as the most likely to influence behaviour for reasons that relate to reward and so on. However, there is some overlap of interpretation with some of the reasoning or interpretation which the respondents offer applying to more than one of the stages. For example, respondents have chosen both stage 1 and stage 2 messages as being the most likely to influence them for the reason 'punishment'. 'Respect for wider community' is the main reason why stage 4 and stage 5 messages are preferred, even though the stage 5 messages were intended to appeal to reason. To a greater or lesser extent the reason that the message evoked respect for the wider community was applied to all of the stages chosen as the most likely to influence, regardless of how the stage was intended.

Table 7.2:   Summary of categories and responses most likely to influence behaviour

Category	Geothermal walk	Seal colony	Maori cultural performance
	Example response	**Example of response**	**Example of response**
Punishment	I don't want a fine	I'm a bit afraid of them	I've paid, I don't want to lose my money
	It's a choice between $5 or $50	For my personal safety	
	It's not worth risking a $50 fine	I don't want to be bitten	
	Punishment is more of an incentive		
	It would be embarrassing		
Reward	It would spoil the experience	I don't want them to run away	I want to see all the show
	I want to see it	I wouldn't be able to get a photo	I don't want to miss the show
Thought for others (peers)	To be considerate for others	Other people should be able to see them too	Annoying if someone does this to me
	To maintain it for others	To maintain/not spoil for others	It spoils it for the other people watching
	Other people want to enjoy it too		
Respect for the environment/culture (wider community)	Respect for nature/environment	I don't want to disturb/frighten/harm them	Respect for the performers
	For the environment	Respect for seals/wildlife	Respect for different culture
	For New Zealand's beautiful environment	It's more about seals than people	I don't want to offend/be rude or upset anyone
			I don't want to disrespect culture
Reasoned	It gives a reason/explains why	It's a good reason/makes sense	It gives a reason/explains why
	It's a good reason/makes most sense	It makes you think	It's a good reason/makes sense
	People need to know why	It tells you about their behaviour	It makes you understand why
	It makes you understand what the money is for	It gives a reason/explains why	I don't know Maori culture, so I have to be told what is right and what is wrong
	It makes you think	I wasn't brought up around seals, so I don't know what to do around them	
	For a reason is better than punishment		
Conscience/ Justice/ values/fairness	It appeals to your conscience	It would make me feel bad	It appeals to your conscience
	You should pay for environment	The environment is important to me	You should pay for environment
	I just would do the right thing	It appeals to your conscience	I just would do the right thing
	It's important to me, I'm an honest person	You should (stay away)	
Positive/fair	It's fair	It's positive	It's positive
	It's more encouraging than the punishment ones	It's fair	It's fair
		It's more encouraging than punishment ones	It's more encouraging than punishment ones
Other	This reflects my feelings	Previous experience	
	Wording	Wording	
	You don't need more	It's why you're there	

Figure 7.4:   Overall most likely reasons to influence relating to stages
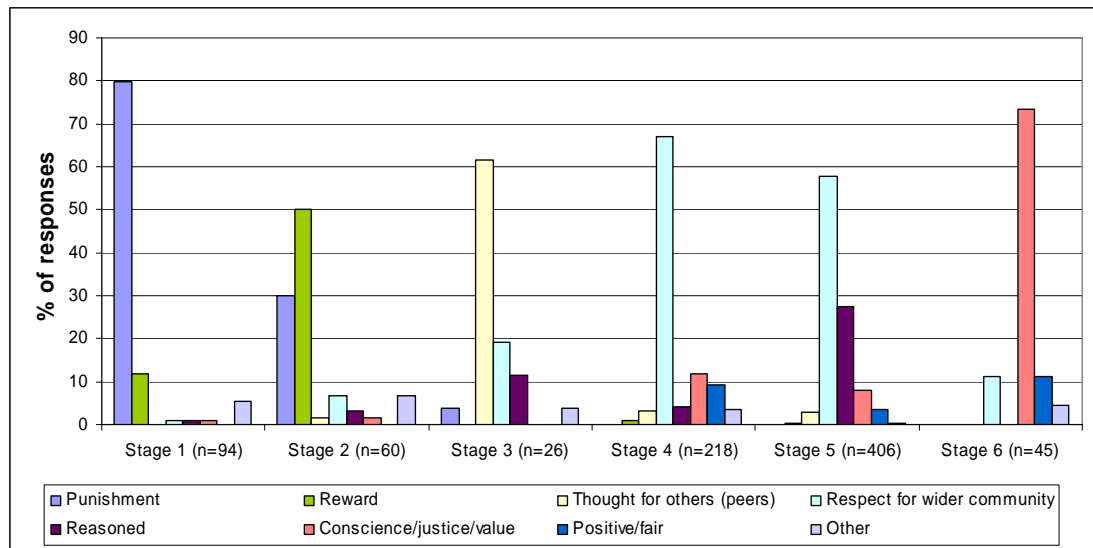
Figure 7.5 is a breakdown of the interpretation and reasons given by respondents relating to the three different scenarios. So it can be seen from this that, regardless of context, messages which are understood by the respondent as an appeal to good citizenship or to respect the wider community, are the most influential.   This is followed by messages which are interpreted as providing a reason and by messages which are understood as appeals to one's conscience or values.

Figure 7.5:   Overall most likely reasons to influence relating to scenarios
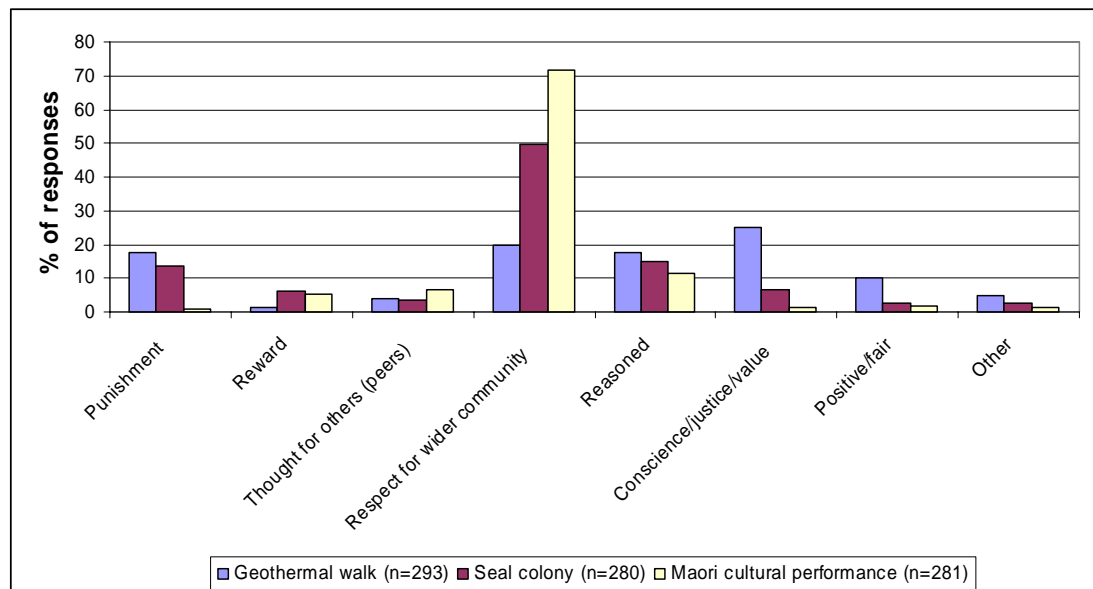
By scenario it can be seen that certain influences may be more relevant depending on the situation. The influences for the voluntary payment at a geothermal walk are the most dispersed, but with the greatest number of responses for this scenario indicating that the main influence is based on broader ethical principles 'conscience/justice/values'. Messages which have been understood in terms of 'respect for wider community', 'punishment' or 'reasoned', have a fairly equal influence for this scenario. With regards to the seal colony, the most frequent influence is to 'respect for wider community', in this case, the wildlife of New Zealand, with 'reasoned' and 'punishment' messages influencing to a lesser extent. For the Maori cultural performance, 'respect for wider community', in this case respect for someone's culture was the most influential reasoning. Being given a reasoned argument was also, to some extent, influential. It is interesting to note the hierarchy within the category of 'respect for wider community', rising in significance from respect for the environment, to respect for wildlife and finally, respect for people and culture. A further point to note is that, again concerning the category of 'respect for wider community', with regards to the voluntary payment at a geothermal walk, respect is understood in terms of the environment, rather than respecting the appeal for a monetary contribution. Indeed, the financial aspect proved unappealing to some respondents and the debate of whether or not one should pay for nature was raised.

The stage of the message, however, did not always correspond with the interpretation of the respondents. Taking the example of Maori culture it can be seen that the most likely message to influence behaviour in Figure 7.5 is one which was interpreted as 'respect for wider community', corresponding with stage 4 of moral development, whereas, from Figure 7.3 it can be seen that stage 5 messages are chosen as the most likely to influence behaviour for this scenario. In fact many respondents chose the stage 5 message (the reasoned argument) but explained their choice in terms of a stage 4 development: that they wanted to respect Maori culture and did not want to 'cause offence'. It seems that giving an explanation is still useful in evoking a response and creating a greater understanding and respect for culture, even if this is not how the message was intended. The same is true of the seal colony, where it can be seen from Figure 7.3 that respondents choose the stage 5 reasoned message as their most preferred and give the reason that they want to respect the wildlife and 'not frighten them'. This may, to some extent, account for the apparent split

across stages 4 and 5 in Figure 7.4, that respect for the wider community is interpreted for both these stages.

7.3.2 Least likely messages to influence behaviour

As far as the least likely messages to influence behaviour are concerned (see Figure 7.6), this is something of a mirror image of the most likely responses. The messages based on stage 6, universal ethical principles, seem overall to be the least likely to influence behaviour, in particular for the seal colony and Maori cultural performance scenarios. Messages based on stage 1, punishment, are particularly unlikely to influence behaviour for the geothermal walk and the Maori cultural performance scenario. Finally, the messages based on stage 3 of moral development, considering others, are unlikely to influence behaviour in the geothermal walk and seal colony scenarios.

Figure 7.6: Overall least likely stages to influence behaviour
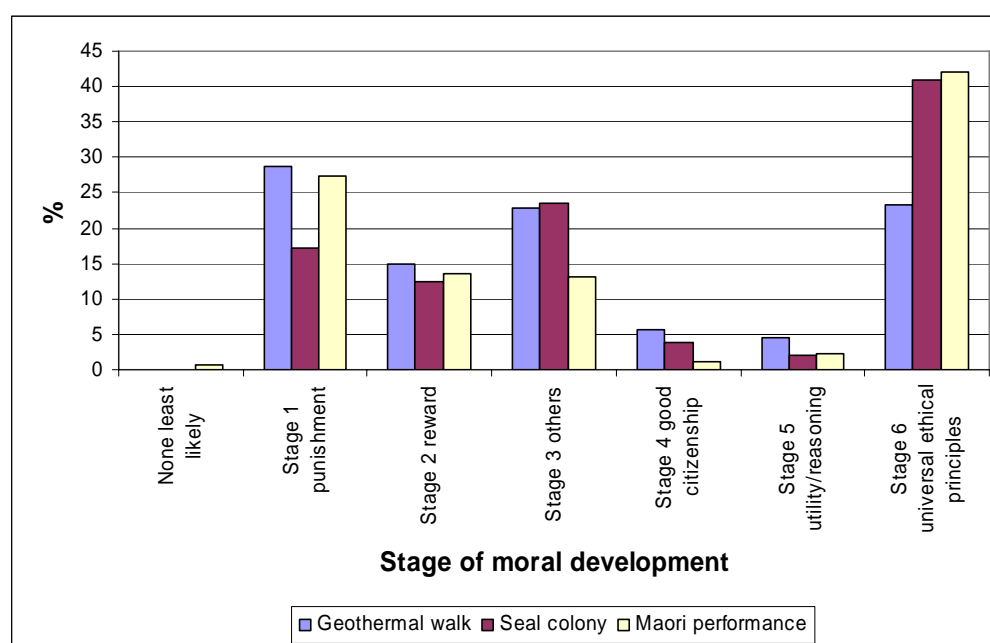
Tourists gave their reasoning as to why they chose a certain message as the least likely to influence them, and these are summarised in Figure 7.7 with the various answers which make up the categorisations in Figure 7.7 presented in Table 7.3. A word first regarding Table 7.3. The interpretations in Table 7.3 which are given as explaining why a message is least likely to influence are, to some extent, opposites of the reason why a message is most likely to influence, for example, negative/positive, reasoned/not reasoned. However, there are

some other categories which have no corresponding opposite such as 'negotiable'. It can also be seen from this table that identical responses for each category are given across the three different scenarios.

From Figure 7.7 it can be seen that, for each stage, there are several reasons why the message was unlikely to influence behaviour, and most of the stages have many of the reasons. However, there are some obvious reasons for each stage. Because they are 'negative' is a common response regarding why the Stages 1, 2 and 3 messages are the least likely to influence, with respondents stating that these sorts of messages are patronising, harsh, threatening, too greedy and so on. Stages 1 and 2 messages are frequently chosen as being the least likely to influence behaviour as the respondent negotiates with the content of message arguing that the consequences of a $50.00 fine are not that bad, or that they could outrun a seal, or sneak out of an auditorium without being noticed. Negotiation also occurs to a lesser extent with the stage 4, 5 and 6 messages. Some respondents state that messages are unlikely to influence behaviour because they feel that the message is untrue or they can discredit it, and this reason is found particularly for stages 2, 3 and 5. Stage 3 messages, which appeal to the respondent to think of others, frequently evokes a response 'would other people think of me?'. Overall, however, the main reason given to explain why a message was unlikely to influence behaviour was because it was 'not reasoned'. This response is given for the messages at all stages, but is most noticeable at stage 6; respondents simply do not know what 'the right thing is'.

Table 7.3: **Summary of categories and responses least likely to influence behaviour**

Category	Geothermal walk	Seal colony	Maori cultural performance
	Example response	Example of response	Example of response
Negative	Too much authority	Too much authority	Too much authority
	It's negative	It's negative	It's negative
	I don't like force/punishment/threats	I don't like force/punishment/threats	I don't like force/punishment/threats
	I don't like the attitude	I don't like the attitude	I don't' like the attitude
	It's too harsh	It's too harsh	It's too harsh
	It's patronising	It's patronising	It's patronising
	Object if they are making too much money	It's too bureaucratic	
	It's a bit expensive		
	It would put me off going in		
	It sounds greedy		
	It sounds like a punishment		
Disbelief/ discredit	I don't believe it	It makes you laugh	I don't believe it
	It made me laugh/smile	It's stupid	It's not true
	I can't see how this would spoil it for others	I can't see how this would spoil it for others	It's not the real reason
Negotiable	The consequences aren't that bad	'Can' means I could chance it	If I'm leaving then I won't come back
	I'd chance it/ I might not get caught	Who's going to enforce it?	Wouldn't expect to be readmitted
	It gives you a choice	I'd chance it/ I could run away	I would chance it/no-one would notice
	Who's going to enforce it/catch you?	It's worth the risk for a good photo	It gives you a choice
		It gives you a choice	
Not persuasive	It's not very persuasive	It's not very persuasive	It's not persuasive
	It's lame	It's lame	It's non-descript
Wording	It's too wordy	It's too wordy	It's too wordy
	Wording/tone	Wording/tone	Wording/tone
Other people	If I really wanted to, I wouldn't think of other people	If I really wanted to, I wouldn't think of other people	If I really wanted to, I wouldn't think of other people
	Would other people think of me?	Would other people think of me?	Would other people think of me?
	I'm not too worried about other people	I'm not too worried about other people	I'm not too worried about other people
Not reasoned	It doesn't give a reason/explain why	It doesn't give a reason/explain why	It doesn't give a reason/explain why
	It doesn't mean anything	It doesn't mean anything	It doesn't tell you anything
	What's the right thing? Its' too vague	What's the right thing? It could be getting a photo	What's the right thing?
			There's no reason or explanation
I wouldn't do this anyway	I just would do the right thing	I wouldn't want to get that close anyway	I wouldn't do this anyway
No reward	There's no incentive	There's no incentive	There's no incentive
No guilt	It doesn't make me feel guilty (others do)	It doesn't make me feel guilty	It doesn't make me feel guilty
Reverse psychology	This would just challenge me to try it out	It might encourage me to chance it	This just makes me want to do it more
My rights	It's my right to enjoy nature		I've paid, I can leave if I like
	If I really want to I will		If I'm thirsty, I'm entitled to leave

Figure 7.7:   Overall least likely reasons to influence relating to stages
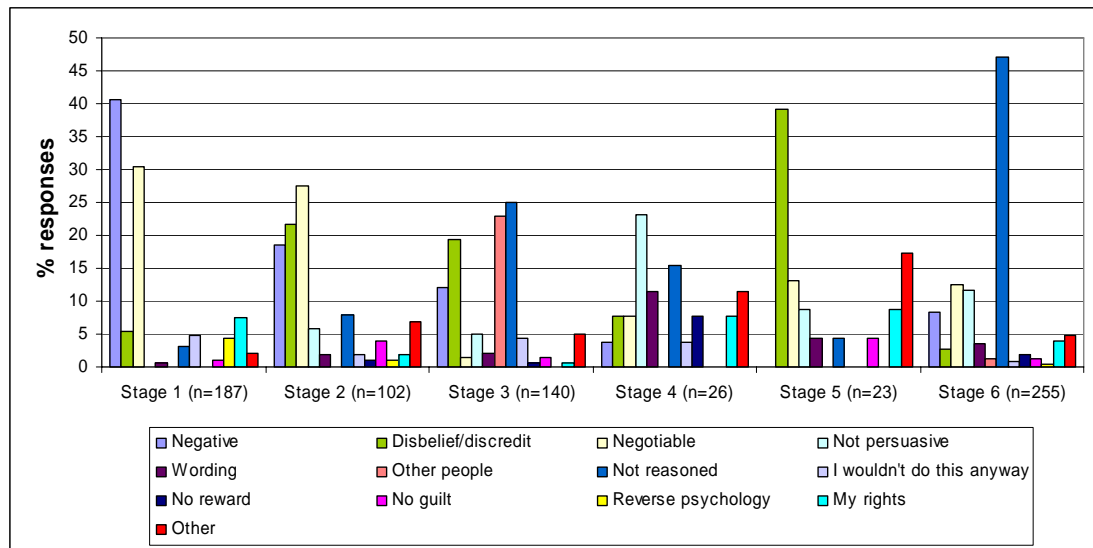
Figure 7.8 is a breakdown of why messages are unlikely to influence behaviour according to scenarios. It can be seen from this that there is a fairly consistent pattern for all three scenarios, 'not reasoned', 'negotiable' and 'disbelief/discredit' indicating three distinct clusters with 'not reasoned' appearing overall the most common response. There are, however, some exceptions. For example, for voluntary payment at a geothermal walk messages which are interpreted as being negative are unlikely to influence behaviour. There is also a definite hierarchy for the 'not reasoned' responses, rising from the geothermal walk scenario, to the seal colony scenario and being the most common response for a message to lack influence in the Maori cultural performance. For these last two in particular, respondents comment that they require reasoned messages, as the context is unfamiliar and they require some guidance as to what is deemed to be appropriate behaviour. Visitors want to be told what to do and not to do when visiting a seal colony or experiencing a Maori cultural performance and they want to know why.

Figure 7.8:   Overall least likely reasons to influence relating to scenarios
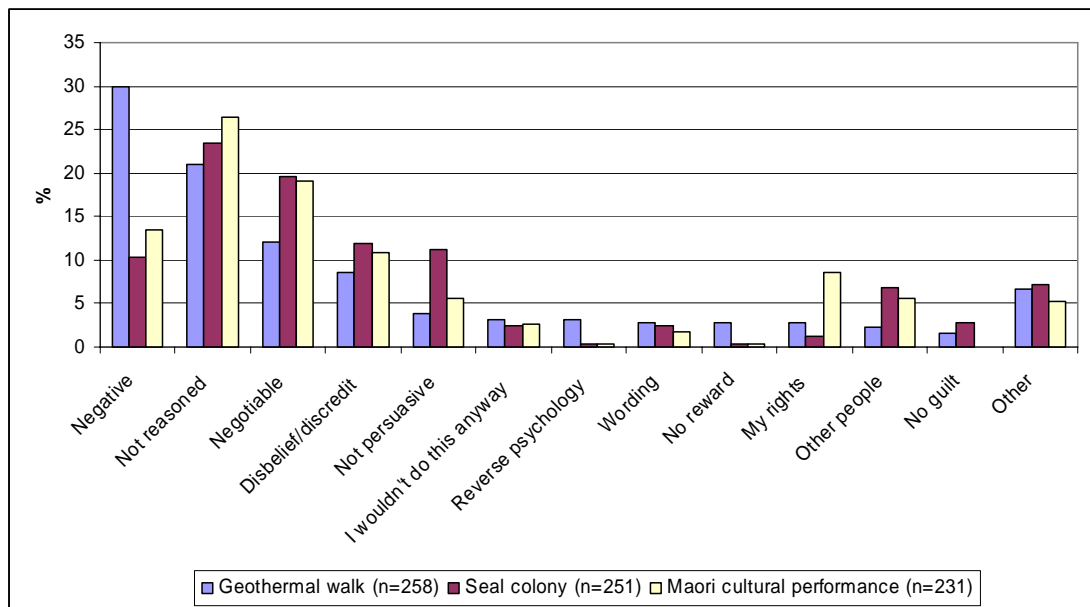
The results for why messages are the 'least likely' to influence are interesting when they are compared with the 'most likely' answers as they do not always correspond. Figure 7.8 shows that the main reason why a message may not be influential is because it is not reasoned. This is particularly relevant to the Maori cultural performance. However, from Figure 7.5 reasoning was not given as the main choice of why a message might be influential, yet here it is shown that reasoning is important to ensure that the recipient of the message does not dismiss it. Messages which have negative implications were the second most frequent response in Figure 7.8 as to why a message is unlikely to influence. Again, this is not reflected in Figure 7.5 for which only a few respondents give the response of positive or fair.

By comparing all the figures it can be seen that it is important to know not only which messages are influential, but why. From Figures 7.5 and 7.8 it is shown that it is not only important to know why a certain type of communication is influential, but also to understand why it is not influential. An effective type of communication would combine this knowledge. From the examples used here, effective communication may be based not only on the most common type of message to influence, that which appeals to good citizenship, but may also include some elements to avoid a negative response to the communication, such as providing a reason and being positive.

7.4 Correlations Between Stages of Moral Development and Responsible Behaviour

The key remaining question now to be addressed is whether or not a hypothetical preference for messages which present a certain stage of moral development (and perhaps therefore indicating a more sophisticated level of moral development) can be associated with actual responsible behaviour. The assumption being made is that the more advanced one's level of moral development, the more likely one would be to demonstrate responsible behaviour.

This stage of the analysis compared choices for a certain stage of moral development with the average number of responsible actions (as discussed in Chapter 6 these could range from 0 to 5 actions undertaken). The first step of this analysis was to summarise the results from all three scenarios. All three of the answers regarding which was the 'most likely message to influence' responses were classed either as:

- Pre-conventional: all three messages chosen as most likely to influence relate to pre-conventional stages (1, punishment; 2, reward)

- Conventional: all three messages chosen as most likely to influence relate to conventional stages (3, thought for others; 4, respect for wider community)

- Post-conventional: all three messages chosen as most likely to influence relate to post-conventional stages (5, reasoned; 6, universal ethical principles

- Split: the messages most likely to influence were split across more than one stage of reasoning.

The findings are summarised in Tables 7.4. The first thing to note from these findings is that the majority of responses (80%) are split between the three stages. This shows that the respondent's choices were not necessarily consistent and that most commonly their choice for a certain stage for each scenario was split across more than one stage, leading to the conclusion that the driving factor for a choice of message are the different scenarios rather than the overriding values of the respondent. The second point to note is that, despite the limited number, there is an interesting indication that the mean of responsible actions undertaken (as outlined in Chapter 6) rises with a choice for

a higher stage of moral development from a mean of two responsible actions undertaken for pre-conventional through to 3.75 for post-conventional. Those whose choice was split have a mean of 3.41 responsible actions undertaken.

Table 7.4: **Choice of stages of moral development and responsible actions**

Choice of stage of moral development	Frequency	%	Mean no. of responsible actions
Pre-conventional	3	0.82	2.00
Conventional	20	5.48	3.16
Post-conventional	50	13.70	3.75
Split	292	80	3.38
Missing	7		
Total	**365**	**100**	**3.41**

However, as Kohlberg (1980: 31) himself states: "It should be noted that any individual is usually not entirely at one stage…Seldom, however, do they use stages at developmental stages removed from one another". Therefore, a more flexible categorisation of preference was also used whereby all the 'most likely' message responses were classed either as:

- Pre-conventional preference: two out of three of the messages classed as most likely to influence relate to pre-conventional stages (1, punishment; 2, reward)

- Conventional preference: two out of three of the messages classed as most likely to influence relate to conventional stages (3, thought for others; 4, respect for wider community)

- Post-conventional preference: two out of three of the messages classed as most likely to influence relate to post-conventional stages (5, reasoned; 6 universal ethical principles)

- Split: the messages classed as most likely to influence were split across all three stages of moral development.

Using a categorisation of preference split across two stages, there are two important issues to note regarding how this fits with Kohlberg's theory. Firstly, the respondents' choices of stage were not always adjacent to each other. So, for example, a respondent may be classified as post-conventional, having chosen two from this category, but would also choose a stage from the pre-conventional stages. However, this contradicts Kohlberg's statement that people will not generally choose stages removed from one another. Secondly,

Kohlberg states that one cannot grasp a level of reasoning more than one above one's own. Therefore, those who choose both lower and higher levels may actually have attained a higher level of moral development, but be regressing to the lower level. Both these points suggest that preference for certain stages of moral development are flexible and are influenced by the different contexts.

The findings are summarised in Table 7.5. From this table it can be seen that half (52.49%) chose post-conventional messages as the most likely to influence them, followed by conventional (24.86%) and pre-conventional (12.43%). Using these criteria only 10.22% of the sample have split choices, indicating that at this level of analysis there is more likely to be consistency of preference for a certain type of message.

Table 7.5:   Preferential stage of moral development and responsible actions

Preferential stage of moral development	Frequency	%	Mean no. of responsible actions
Pre-conventional	45	12.43	3.29
Conventional	90	24.86	3.40
Post-conventional	190	52.49	3.48
Split	37	10.22	3.14
Missing	10		
Total	**372**	**100**	**3.40**

When the stage of moral development is compared with the mean number of responsible actions undertaken, there is a relationship between the mean number of responsible actions and the preferential stage of moral development, although this range is not very wide. Respondents to whom messages based on the highest stages of moral development (post-conventional) appeal have the highest mean of completed responsible actions (3.48), while those to whom messages based on the lowest stages of moral development (pre-conventional) have a lower mean of completed responsible actions (3.29). Those who are undecided as to which type of message is most likely to influence (the split category) and may, therefore, be less sure of their values systems have the lowest overall mean of responsible actions undertaken (3.14). Those who have a preference for conventional messages demonstrate the mean number of responsible actions as identified in Chapter 6 (3.40). It is unclear whether there is a causal relationship between the stage of moral development and the level of responsible action and this invites further research to explore the relationship.

This second set of groupings was cross-tabulated with the variables shown to be significant in Chapter 6 (nationality, age, destination, accommodation). Of these, only nationality showed significance using the Likelihood Ratio where significance is found at .05 or less. The results are presented in Table 7.6 and are compared with the mean of responsible actions for nationality as identified in Chapter 6. As can be seen from this table, those nationalities with the highest mean of responsible actions do not have the greatest preference for a higher stage of moral development. However, those nationalities with the lowest mean of responsible action also have least preference for the highest stage of moral development.

Table 7.6:   Comparison with stages of moral development and responsible actions by nationality

	Stages of moral development				Responsible actions		
	Pre-conventional	Conventional	Post conventional	Split			
Country	%	%	%	%	Mean	No.	Std deviation
Australia	13.33	30.00	53.33	3.33	3.84	38	0.823
The Netherlands	19.05	28.57	52.38	0.00	3.5	26	0.906
United Kingdom	14.17	19.17	52.50	14.17	3.45	139	1.124
Canada	10.53	21.05	68.42	0.00	3.43	21	1.121
Other Western Europe	9.09	27.27	63.64	0.00	3.38	13	1.261
Germany	0.00	28.57	71.43	0.00	3.38	37	1.114
Other Northern Europe	9.09	18.18	54.55	18.18	3.36	14	1.277
USA	8.33	22.22	52.78	16.67	3.24	46	1.251
Ireland	18.18	27.27	36.36	18.18	3.23	13	1.092
New Zealand	24.32	24.32	37.84	13.51	3.02	41	1.235
Other	6.45	41.94	38.71	12.90	3.24	37	0.983
Total	**12.43**	**24.86**	**52.49**	**10.22**	**3.39**	**425**	**1.115**
Likelihood Ratio		51.635	30	.008			

7.5   Discussion and Conclusions

Communication is frequently cited as one of the keys to influencing responsible behaviour, and the empirical findings from Chapter 6 show that information is the only influence common to all five responsible actions. Yet studies of communication are often fragmented, situation-specific and describe existing communication. The purpose of this chapter was twofold: firstly, to make a conceptual exploration of effective types of communication in three different but comparable scenarios based on Kohlberg's Stages of Moral Development and, secondly, to examine the relationship between these conceptual stages of moral

development and actual responsible tourist behaviour. For this reason, the summary and conclusions of the chapter are also presented in two sections.

7.5.1 Effective communication based on Kohlberg's Stages of Moral Development

With regard to the most likely messages to influence, the first point to note is that the responses are not completely uniform by scenario, and there are some subtle differences between them. Of particular note is the Maori cultural performance scenarios for which messages based on stage 5 of moral development (utility/reasoning) are more frequently chosen. This can be explained as many respondents explain their answers saying they are not familiar with Maori culture and therefore do not know what appropriate behaviour is in this situation. From the respondents' own interpretation of the messages it can be seen that messages interpreted as appealing to good citizenship are influential in this context. Also of note is the voluntary payment for a geothermal walk scenario. For this scenario, preference for certain messages is split across the stages of moral development, with both stage 1 (punishment) and stage 6 (universal ethical principles) proving effective. In the respondents' own interpretation of how the messages are understood, appeals to be a good citizen appear to be the most influential overall.

As far as messages which are least likely to influence are concerned there are also differences by scenarios. Stage 6 (universal ethical principles) messages lack influence in the seal colony and Maori cultural performance scenarios, probably as insufficient information is provided and respondents do not know what the right thing is in these contexts. Stage 1 (punishment) messages are less influential for the geothermal walk scenario and the seal colony scenario, typically because of the negative nature of the message. Stage 3 (thought for others) messages are also less influential for the geothermal walk and the seal colony scenario, with many respondents indicating that they did not understand how the inappropriate action would affect others, although they are more able to understand this with regard to disturbing an audience at a Maori cultural performance.

Despite these differences, conclusions can be drawn regarding which messages are most likely and least likely to influence behaviour. The most likely will be

based on stages 4 and 5 of moral development, appealing to good citizenship and providing a reasoned argument respectively. The least likely are messages based on stages 1, 3 and 6, punishment, considering peers and universal ethical principles. These prove unpopular as stage 1 messages are perceived as negative, stage 3 messages are disbelieved and discredited, and stage 6 messages do not provide enough information or a rationale.

Effective communication should therefore take into account both the reasons why a message is influential and why it is not. Based on this, effective communication would include an appeal to good citizenship, combined with a reasoned and positive argument. This is consistent with research in the area of management ethics based on rule-utilitarian approaches whereby the individual can learn through an understanding of the consequences of their actions (Malloy and Fennell 1998). The importance of taking the context into account should also be noted.

7.5.2 Moral development and responsible action

The question has been posed how any of the conceptual stages of moral development relate to responsible behaviour in practice. The first finding to note is that there appears to be some relationship between the stage of moral development and responsible behaviour, with preferences for messages based on higher stages of moral development showing a correlation with an increase in the number of responsible actions undertaken. This leads to the conclusion that, despite a number of external constraints documented in Chapter 6, values may indeed be the overriding influence on responsible behaviour. The exact nature of the relationship between stages of moral development and responsible actions is not fully understood, and may be worthy of further research. The second finding to note is that most respondents have a split preference for messages, although this may support Kohlberg's statement that "…any individual is usually not entirely at one stage…" (Kohlberg 1980: 31). It could also indicate that the change in scenario calls for the respondent to adjust their choice of stage of moral development. Those respondents who demonstrate a split in preference also show the lowest correlation with responsible actions, leading to the conclusion that any consistent value system, even at the lower stages of moral development, may be better than none.

7.5.3 Conclusions

On reflection, Kohlberg's stages, if a little oversimplified, are a useful framework for establishing effective types of communication designed to influence responsible behaviour. Although creating scenarios and messages which truly reflect the stages of moral development can be challenging, the framework allows for variations to be established with regard to both the context and the recipient of the message. It also allows an overall picture of the most effective stage of moral development for communication. This would prove a useful first step to follow when developing any kind of communication designed to influence behaviour, regardless of the mode, be it interpretative or code of conduct, oral or written.

Of course, there are limitations. These scenarios are hypothetical, and signage or other forms of communication should be trialled in an experimental situation in the field. The respondents of this survey were a somewhat captive audience, and once they had agreed to the questionnaire they were guaranteed to read the messages. There is, of course, no such guarantee in the real world, and ensuring that the recipients read the message is as important as providing the most effective message. Therefore establishing the optimum positioning and mode of the communication may be as important as the message itself.

There are also some inconsistencies with Kohlberg. Kohlberg states that people are unlikely to demonstrate reasoning at stages removed from one another. However, these scenarios clearly demonstrate that the different scenarios evoke a different response from one to the other and that, according to the situation, respondents indicate a range of responses of stages. Kohlberg's scenarios use imposing life and death moral scenarios such as stealing food or drugs to save one's dying wife, or civil disobedience to help slaves escape before the Civil War. Maybe these grand dilemmas are more likely to produce consistent reasoning compared with the more mundane scenarios (avoiding a $5.00 payment, taking a photograph and getting an ice-cream) used here, which are more likely to evoke inconsistencies in moral reasoning. This is a position supported by Carpendale who states that people may fail to use their highest stage of moral judgement when reasoning about the moral dilemmas encountered in everyday life (2000). From a visitor management point of view,

although it can be concluded that there are overall messages which may be preferential, it is still worth observing the context which the message addresses.

From the conclusions of both this and the previous chapter it is evident that these findings should not necessarily been taken in isolation, and that it makes sense to refer back to the literature which provides the foundation for the study. The findings from this chapter have also been compared with previous chapters. The following chapter continues this process of both drawing together findings of the last four chapters and of reflecting back to the literature, providing an overall conclusion for the entire thesis.

8.0 Responsible Tourism and Responsible Tourists

8.1 Introduction

A somewhat bleak quote was presented on the opening page of this thesis:

> "All economic activities involve the use of resources, natural and human, many of which cannot be renewed, recycled or replaced".

(Eber 1992: 5)

Responsible tourism, it was suggested, was one way of tackling the problems that tourism brings. Chapter 1 discussed the circular passing of blame that accompanies the question of who should take responsibility. This 'buck passing' has been halted by the assumption that all stakeholders should be responsible, and that a more fruitful question is to ask why any of the stakeholders in the tourism network are or are not responsible. In particular, it was shown that tourists central to the responsible tourism debate, are starting to demand more responsibility from the businesses they use (Chryssides and Kaler 1993; Cleverdon and Kalisch 2000; Miller 2001; Weeden 2001; Chafe 2004) and are accepting more responsibility for their role in sustainable tourism (Tearfund 2001). The role of the tourist in responsible tourism, it is argued in Chapter 1, should not be overlooked.

In the introduction it is argued that tourists may be more receptive to the idea of taking responsibility, yet they are often overlooked in the responsible tourism debate, and frequently referred in terms of the problems they create, rather than any contribution they can make (Swarbrooke 1999). This thesis has placed the tourist at the centre of the matter of responsible tourism, and the preceding pages focused on the responsibility of the tourist, with the main research question asking: what makes a responsible tourist in New Zealand?

As can be seen from this thesis, there are many parts to this question which, at first glance, may seem straightforward. The preliminary step to answer this question was to set the context of the study, and to establish the need for responsible tourism in New Zealand. These findings are discussed in section 8.2. With regard to the main questions, the discussion will be presented in two parts, firstly, and literally, what makes a responsible tourist? The answer to this

question is presented in section 8.3. This section focuses on definitions of responsibility, both of tourism and of the tourist themselves, and identifies the costs, which can be minimised, and the benefits, which can be maximised. Section 8.4 addresses the question from a different perspective: what makes a tourist responsible? The reported influences and constraints on minimising the costs and maximising the benefits, identified throughout the thesis, are drawn together and discussed. Lessons for and from the New Zealand context are presented in section 8.5, section 8.6 reflects on the method used to address these questions, and overall conclusions are made in section 8.7.

8.2   The Need for Responsible Tourism in New Zealand

The impacts of tourism are many and diverse and are well documented in the literature (Young 1973; Turner and Ash 1975; de Kadt 1979; Mathieson and Wall 1982; Krippendorf 1984; Pearce 1989; Sharpley 1994; Burton 1995; France 1997; Theobald 1998). One of the aims of this thesis was to identify specifically those relevant to the New Zealand context, in particular to Kaikoura and Rotorua, in order to operationalise the general definition. These costs and benefits were summarised in Table 4.6.

At a non-specific level, the findings show overlap between the costs and benefits, with, for example, respondents from both sites acknowledging the economic benefits of tourism and the opportunities for social interaction, but also documenting the costs with regard to their environment, society and culture. In both Kaikoura and Rotorua the generic is illustrated with the specific. So, for example, in Kaikoura, which is largely dependent on the environment for its tourism product, environmental impacts were illustrated by the use of limited resources, in particular water, and by concerns over waste disposal. In Rotorua, conversely, where the product mix is less dependent on the environment, environmental concerns were less prevalent although these were still illustrated by context-specific examples, such as the damage from overuse to geothermal areas. These differences were based on the responses from industry representatives only. Tourists were asked if they were aware of any impacts specific of tourism in the two case study sites and without exception they were unaware of any.

Overall the findings indicated that the industry representatives in Kaikoura were less at ease with tourism than in Rotorua, where a strong sense of satisfaction with the tourism industry was apparent. This disparity is also noted in the literature by Horn and Simmons (2002) who observe that this is at odds with Doxey's Irridex, which predicts greater dissatisfaction from the longer established destination. This digression from the model is not new; Pearce also notes that attitudes towards tourism do not always follow Doxey's progression (Pearce 1989). Horn and Simmons account for the difference in attitudes in this case with a number of reasons. Tourism in Kaikoura is associated with change and rapid growth which has left residents feeling that they lack control, whereas the long-established tourism industry in Rotorua brings a sense of stability; tourists in Kaikoura are more visible than in Rotorua with a higher proportion of international tourists in Kaikoura than Rotorua; and there is an overall greater tourist-host ratio in Kaikoura than in Rotorua.

The findings from both sites indicate areas of concern. While Kaikoura's recent engagement with tourism has been rapid and successful, current and future tourism will have to be carefully managed, both in terms of tourist behaviour as well as the community's attitude towards tourism. For Rotorua, despite a sense of satisfaction with the industry, they should not become complacent; just because the industry is satisfied with tourism, does not mean that their visitors are, as illustrated by this quote:

> *"It bothers me that people put stuff in the geyser [Lady Knox]. I don't like it. You should let nature take its course. I preferred Waimangu where nature is not manipulated, you just walk and get some education. At Waiotapu you are too close to the geothermal stuff and will damage it. And I saw litter on the trail at Waiotapu."*
> *(Tourist, Rotorua)*

Five actions where tourists could make a contribution to responsible tourism by minimising the costs and maximising the benefits of tourism were identified from the two sites: recycling, crime prevention, water conservation, experiencing local culture and spending additional money on activities and attractions. Although these actions arose from the specific sites, the actions can also be generalised for tourism in New Zealand. Recycling should be undertaken in any part of the country; while areas other than Kaikoura may require careful water use; crime

awareness should be part of the holidaymaker's routine; most areas would welcome more cultural participation, and all areas would welcome increased spending. The influences and constraints on these actions were presented in Chapter 6 and are further discussed in this chapter in section 8.3.

8.3   What Makes a Responsible Tourist in New Zealand?

8.3.1 Defining responsible tourism

Although a definition for responsible tourism has been developed by the International Centre for Responsible Tourism (ICRT) much of the centre's work has focused on tourism in developing nations, and it was considered appropriate to test the applicability of the centre's definition of responsible tourism in the context of New Zealand. The definition states that responsible tourism:

- Minimises negative environmental, social and cultural impacts,
- Generates greater economic benefits for local people and enhances the well-being of host communities, by improving working conditions and access to the industry,
- Involves local people in decisions that affect their lives and life chances,
- Makes positive contributions to the conservation of natural and cultural heritage and to the maintenance of the world's diversity,
- Provides more enjoyable experiences for tourists through more meaningful connections with local people, and a greater understanding of local cultural and environmental issues,
- Is culturally sensitive and engenders respect between tourists and hosts.

Tourism industry representatives in New Zealand were asked to comment on this existing definition and to engage in broader discussions on the meaning of responsible tourism. The first, perhaps fundamental, point to make is that respondents in both Kaikoura and Rotorua used specific context-related issues to illustrate their answers. However, the sentiment which underlined these examples was frequently comparable and several notable points common to both sites arose from these discussions.

Respondents in both Kaikoura and Rotorua stressed the importance of action in responsible tourism:

Most people actually miss the fact that it [responsible tourism] is actually about
doing something not just bloody talking.
(Attractions manager, Rotorua)

This echoes Husbands and Harrison's sentiment that responsible tourism is a ".
. . way of doing tourism" (1996: 2) which serves as a reminder that though
responsible tourism may be a useful term, we should not get too stalled by
semantics (See Chapter 2, 2.2.3). Actions, it seems, speak louder than words.
Many of the industry representatives in the two case study sites felt that they
were, in fact, already taking action, practising responsible tourism as defined by
the centre's definition. This shows that both destinations are 'doing' responsible
tourism and, that although the circumstances in each site are different, the
generic ICRT code can be adapted to suit different situations.

Another aspect of responsible tourism which was discussed was the importance
of the reciprocal nature of the host/guest relationship. Indeed *manaakitanga*
(relating to hospitality but with an expectation of reciprocity between host and
guest) is a fundamental Maori concept and this notion of reciprocity was touched
upon by Maori and Pakeha alike in both sites. The guiding Maori principles of
manaakitanga and *kaitiakitanga* (guardianship of the land) are written into the
New Zealand Tourism Strategy (New Zealand Tourism Board No date) and
should perhaps be included in a definition of responsible tourism in New
Zealand. The strategy also states that visitors should embrace *manaakitanga*.
It is suggested here that the tourist should be both informed of this principle and
of *kaitiakitanga* and be encouraged to enact them.

A further issue also arose from both case study sites relating to quality control
and to being the best. This notion of being the best relates to both hosts and
guests, demonstrating not only the substantial amount of pride that people
presented in what they did but again, in a reciprocal vein, including the tourist in
this expectation of excellence. As this industry representative put it:

"Responsible tourism is about being an exceptional host and to be an exceptional
visitor."
(Public and private sector representative, Rotorua)

Any definition of responsible tourism should not only include mention of standards of excellence, but also stress that this expectation of excellence extends to the guest as well as the host. Tourists are often overlooked in the responsible tourism debate, and they should henceforth be included in the definition. The words of this representative quoted above could almost be taken verbatim to be included in a definition of responsible tourism.

In conclusion, from these comments relating to the existing definition and based on the broader discussions regarding responsible tourism, some changes could be made to the ICRT's definition of responsible tourism for the New Zealand context. Firstly, the fifth element of the definition could be altered from:

> "provides more enjoyable experiences for tourists through more meaningful connections with local people, and a greater understanding of local cultural and environmental issues."

to

> "provides more enjoyable experiences for tourists **and hosts** through more meaningful connections with **each other**, and a greater understanding **for the tourist** of local cultural and environmental issues".

Reference to excellence including both the host and the tourist should also be added.

> "Responsible tourism is about being an exceptional host and being an exceptional visitor".

But what exactly does it mean to be an exceptional visitor? This question is addressed by defining the responsible tourist.

8.3.2 Defining the responsible tourist

It was shown in the literature review of Chapter 2 that definitions of a responsible tourist are somewhat fragmented. There is a brief mention of the 'responsible tourist' by Sharpley (1994) and other references to 'good tourists' (Wood and House 1991), 'green tourists' (Swarbrooke 1999), 'critical consumers' (Krippendorf 1984) and 'the responsibilities of the tourist' (Swarbrooke 1999), but no substantive definition of a responsible tourist. Because of this, one of the objectives of this work was to define a responsible

and non-responsible tourist in the context of New Zealand, presented in Table 5.3.

As seen in Table 5.3, definitions of both a responsible and non-responsible tourist share comparable dimensions. These relate to awareness; spending; respect; openness, engagement, expecting high standards and reciprocity. As seen in Chapter 6 (6.5), there can be degrees of responsibility according to the number of dimensions of the definition which can be 'ticked off'. For example, some tourists may recycle, conserve water and experience local culture, but they may not spend much additional money or may not be cautious of crime. A responsible tourist will demonstrate more of these dimensions, with the less responsible tourist demonstrating fewer. The dimensions, however, are not absolute and, as seen from the data in Chapter 6 there are different degrees of responsibility for each individual dimension of the definition. Although the degree of action was not tested for as part of the questionnaire design, the qualitative data in Chapter 6 shows us that there are different levels of responsible actions. Using the example of recycling, which represents the dimension of respect for the environment, we can see from Chapter 6 (6.3.1) that there can be degrees of recycling, from placing a glass bottle in a recycling bin when the opportunity arises, to carrying all recyclable rubbish around in the rental car until it can be disposed of appropriately. The same is true of the other actions; that there are degrees to which they may be undertaken. It may, therefore, be more useful not to use the polarised responsible/non-responsible definitions, but to explore this in degrees of responsibility. This can be represented diagrammatically (see Figure 8.1) showing that responsible tourist behaviour can be plotted on a graph of responsibility according to dimensions and degree of dimension.

Figure 8.1:   Degrees of responsible tourist behaviour
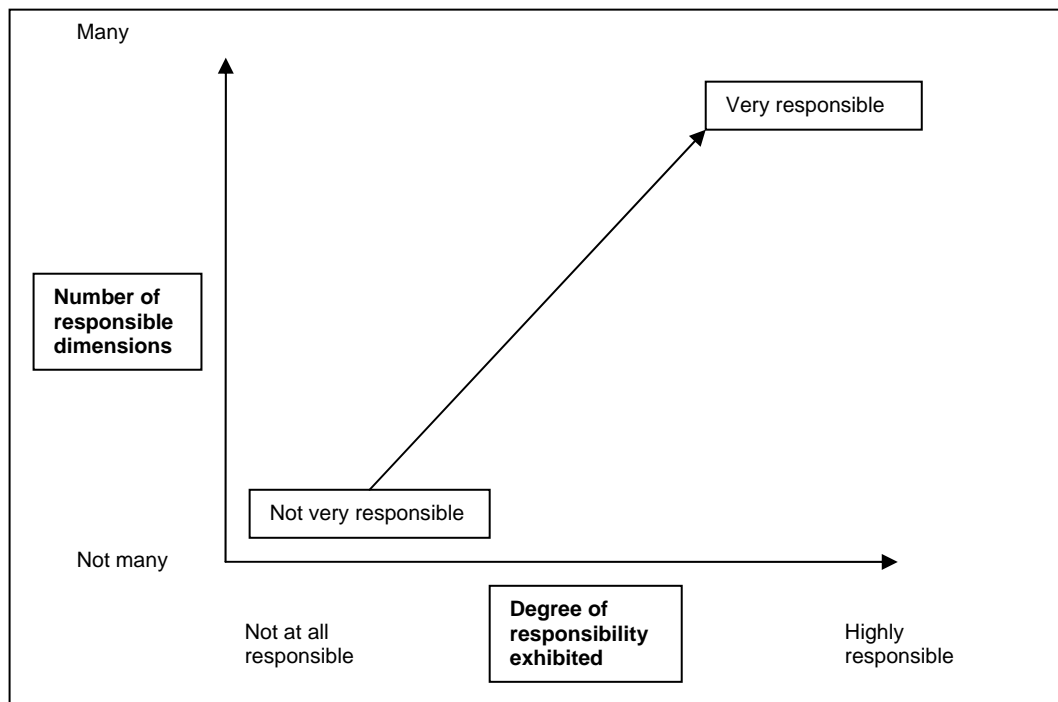
Using this measure, to some extent almost all tourists surveyed could be considered responsible some of the time. As the industry representatives in both Kaikoura and Rotorua state, there is no such thing as the 'perfect' tourist. If this true, then it may be equally true that there is no such thing as the 'worst' tourist and it is unhelpful to see tourists as 'right' or 'wrong', rather some are better than others and all bring with them advantages and disadvantages. Using the words of this attraction operator from Rotorua:

> *"Our mass tourist in Rotorua is possibly not what Tourism New Zealand thinks of*
> *as Mr Right, but Mr Wrong is one of the highest spenders".*
> *[Attraction operator, Rotorua]*

For example, package tourists, and in particular Asian package tourists, were perceived by many industry representatives (see Chapter 5, 5.4.1) to be problematic in terms of their environmental and cultural behaviour. However, we have seen in Chapter 4, Table 4.3 that package tourists and Japanese visitors are among the highest spenders (Tourism Research Council 2005). Similarly, in Chapter 4 (4.2.3) we see that backpackers, trampers and the VFR market consume less energy per day than coach tourists (Becken, Simmons et al. 2003), but spend less than the coach tourists (Becken and Butcher 2004).

Responsible tourism may, therefore, relate more to striking the best balance, this issue of balance will be taken up in Section 8.4.

There are three other points to be made regarding this definition of a responsible tourist. Firstly, that although underlying, generic themes for a responsible tourist could be identified by the industry representatives in Kaikoura and Rotorua, as with the definition of responsible tourism these were frequently illustrated by context-specific examples. In Kaikoura, for example, there was an emphasis on the environment, with particular regards to waste, rubbish and water. In Rotorua, conversely, the responsible tourist was one who reciprocated and who was open to new experience. Respondents at both sites emphasised the importance of an aware and educated tourist. This indicates the importance and uniqueness of individual destinations, although certain key actions chosen here could be considered relevant to both sites. Despite the emphasis on awareness, tourists themselves had no awareness of context-specific impacts, and only ever defined a responsible tourist in general terms. Despite their lack of awareness of the issues relating to the context, they were, however, able to identify characteristics of responsibility: they know, even if only in general terms, what they *should* be doing.

The second point is then to compare this definition of the responsible tourist with that of responsible tourism. Clearly, many aspects of the two are similar, reinforcing the important elements of each: respect for the environment and people; economic contribution; positive interaction between host and guest and being the best.

The final point is to make a comparison between the responsible tourist, as defined here, and the ideal tourist and desired target market of Tourism New Zealand: the Interactive Traveller. Though not an exact match, many of the dimensions of the responsible tourist developed here reflect those of the Interactive Traveller as can be seen when the two are placed side by side (see Table 8.1).

Table 8.1: **Comparison of New Zealand's Interactive Traveller with this definition of responsible tourist**

The Interactive Traveller	Dimensions of responsible tourist
Consumes a wide range of tourism products and services	Spends more time and money
Seeks out new experiences that involve interacting with nature, social and cultural environments	Is interested and engages…with the environment, people and culture
Respects the environment, culture and values of others	Respects and appreciates…the environment, the people, the land & laws
Is considered a leader by their peers	
Doesn't mind planning and booking holidays directly	
Prefers authentic products and experiences	
Is health conscious and likes to 'connect' with others	Is interested and engages…with the environment, people and culture Reciprocates
Enjoys outdoor activity	Is interested and engages…with the environment, people and culture
Is sociable and likes to learn	Is aware of and understands…the environment, culture, safety, local issues
Has high levels of disposable income	Spends more time and money
	Is open, tolerant and non-judgemental, celebrates difference
	Expects high standards of themselves and others

From this comparison it can be seen that there is considerable overlap between the two. For example, consuming a range of products and having high levels of disposable income correspond with spending more money; seeking out new experiences and 'connecting' correspond with being interested and engaging; enjoys outdoor activity corresponds with engages with the environment; likes to learn corresponds with being aware. However there are some missing qualities. The Interactive Traveller is considered a leader by their peers, will plan and book holidays directly, and prefers authentic products and experience. No corresponding quality is found in the definition developed for this thesis, though it is apparent from the tourists' comments in Chapter 6 (6.4.1) that the tourists surveyed here do prefer authentic experiences. Being open and tolerant and expecting high standards of themselves and others have no corresponding part relating to the Interactive Traveller. The differences can be accounted for as the Interactive Traveller describes general characteristics of the ideal tourist, rather than prescribed qualities of responsible behaviour. Despite these differences, there are still obvious comparisons between the two and it can be proposed, therefore, that to some extent Tourism New Zealand is already identifying and targeting responsible tourists. Attracting the most appropriate sort of tourists in the first place will be shown in subsequent sections of this chapter to be one of the keys to achieving responsible tourism.

It is suggested in the literature that mass tourism may be decreasing in significance (Urry 1990; Poon 1993), and over the last ten years, academics have speculated on the future trends of tourist behaviour. They suggest a new type of tourist who demands a less passive and more active (or interactive) holiday (Holloway 1998); who is more at ease with technology and is increasingly making their own travel arrangements (Urry 1990; Holloway 1998); who may have a higher level of disposable income than previous generations (Sharpley 1994; Holloway 1998); who is environmentally aware (Sharpley 1994); enjoys outdoor activity (Holloway 1998); who is health conscious (Holloway 1998); who has an interest in personal development and living life to the full, with diverse interests (Holloway 1998); and who values 'authenticity' (Kirshenblatt-Gimblett 1998). What of course this describes is not only New Zealand's Interactive Traveller but also many of the characteristics of a responsible tourist as defined here. The 'future' tourist may also be a more responsible tourist, and New Zealand has identified this future/responsible/interactive tourist as their ideal target market. However, as already shown, there are different levels of responsibility, so the key question remains: what influences a tourist to be more or less responsible?

8.4   What Makes a Tourist Responsible in New Zealand?

8.4.1 Introduction

Section 8.3 has discussed what makes a responsible tourist. This section focuses more on the individual influences and constraints on responsible behaviour and addresses the question: what makes a tourist responsible? In the literature review it is shown that there is little empirical evidence to account for responsible behaviour, although Swarbrooke and Horner (1999) suggest the motivations of the 'green tourist' as altruistic belief, a desire to 'feel good' about their behaviour as tourists, and peer pressure.

These suggested motivators could be extended to apply more broadly from the 'green' tourist to the 'responsible' tourist and some of the motivators are reflected in Figure 8.2 which summarises influences and constraints on responsible behaviour from the data. These various influences and constraints have been identified in Chapter 4 from the industry representatives, and in Chapters 6 and 7 and from the tourists themselves, and are brought together

here in an amalgamation to account for responsible (and non-responsible). The figure shows the categories split into internal, emanating from the tourist, and external, emanating from the destination. The two inner circles summarise the findings from the data of Chapters 4, 6 and 7. As can be seen from the figure, certain factors can act as both influence and constraint. For example, nationality can act as both an influence and a constraint, as can accommodation or travel style. The boxed arrows show how existing theory feeds into the empirical data, with ethics and motivation; culture, value and attitudes; mindfulness and mindlessness accounting for internal factors and visitor management; marketing and information accounting for external factors. The inner circles indicate that there is overlap between external and internal influences/constraints, for example, a message giving information (external), will have a different response based on the mindfulness or values of the recipient (internal). Similarly, cultural behaviour may be grounded in cultural norms, but this is also understood in terms of mindless or habitual behaviour and, while information is classed as a separate category, it presents one aspect of visitor management.

As can be seen from this figure, the motivators suggested by Swarbrooke and Horner are found in the empirical data to a greater or lesser extent. The 'feel good' factor is mentioned by tourists in Chapter 6, as is mention of altruistic belief. However the importance of peer pressure was not, according to the tourists surveyed here or the industry representatives particularly relevant. Certain other factors discussed in Chapter 2 are, however, missing from the summary of influences and constraints, notably environmental accreditations; Kaikoura's status as a Green Globe 21 destination had little or no effect on tourists' reported behaviour at that destination. In addition, factors not discussed in the literature are added here, for example, the 'fear factor' mentioned in Chapter 4.

The following section looks in greater depth at the factors developed from the empirical data linking these data with the theory, and relating the different sources of data from the preceding chapters to each other. These have been grouped into internal: culture, values and attitudes (8.4.2); ethics and motivations (8.4.3.); and mindfulness and mindlessness (8.4.4) and external: marketing (8.4.5); visitor management (8.4.6); information and communication (8.4.7).

Figure 8.2:   Internal and external influences and constraints
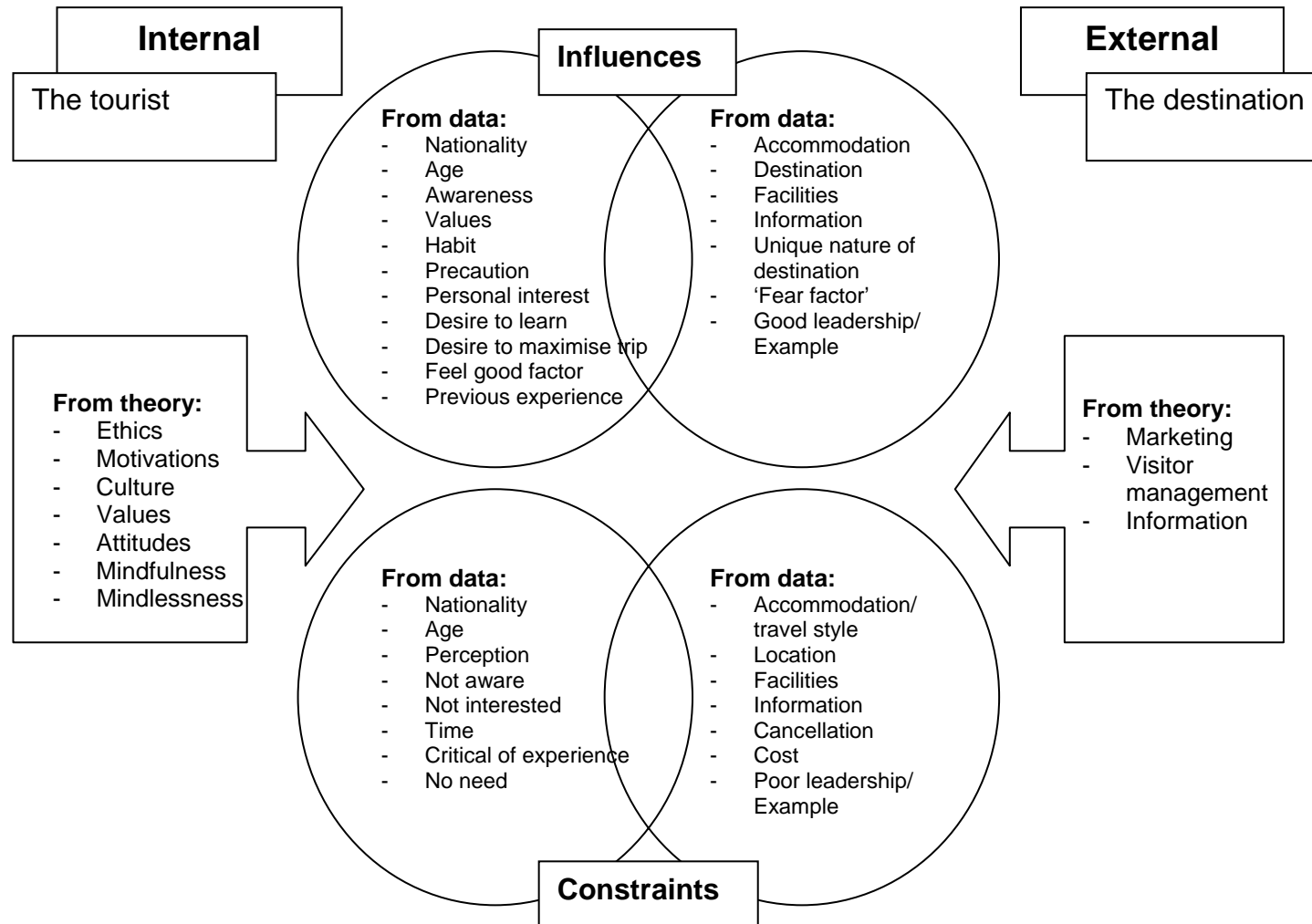
8.4.2 Culture, values and attitudes

One of the key determinants of behaviour was shown in the quantitative data from Chapter 6 to be nationality (see Tables 6.1 and 6.2). However, the quantitative data alone did very little to explain why nationality was such a predominant indicator, and the qualitative data presented throughout Chapter 6 illustrated why certain nationalities behaved in certain ways. The behaviours of different nationalities can be explained by referring back to some of the theories explored in Chapter 2 linking nationality with cultural behaviour and cultural values. These cultural values will form the core of other aspects of an individual such as his/her behaviour, norms, rules, attitudes and perceptions (Reisinger and Turner 2003). The tourists in Chapter 6 report they continued to practise certain behaviours because they felt they should or because it was important to them. The strongly driven behaviours were observed, for example, in Australians and some New Zealanders who had been brought up to value water and consequently state they conserved water even while on holiday.

The literature suggests that the tourist's behaviour can become irresponsible when they take a break from their values (Krippendorf 1984; Prosser 1992; France 1997; Josiam, Hobson et al. 1998; Swarbrooke 1999). When reported responsible behaviour on holiday in New Zealand is compared with behaviour at home we see from the quantitative data in Chapter 6 (Table 6.2) that a small number claim to have increased their level of responsible actions when compared with behaviour at home. From the qualitative data the importance of cultural values and how these result in behaviour adhered to on holiday is shown. This is illustrated by the German tourist who says he was saving his batteries and planned to return home with them because he could not find anywhere to dispose of them responsibly in New Zealand. Very many other tourists report going to great lengths in order to recycle their rubbish (carrying it around in their car, or separating it for accommodation providers) and felt disappointed when they were unable to practise this behaviour. These tourists certainly do not appear to be relaxing their values while on holiday, and did not view their holiday as an opportunity to relinquish responsibility. Where facilities allow tourists, it seems, retained their normative behaviour and values and attempted to practise them while on holiday. However, normative behaviour may also be changed while in different countries. Take, for example, the tourists who re-learn how to respect the environment in a new context while they are on

holiday in Australia by conserving water, and continue to practise water conservation while they are on holiday in New Zealand.

Values are fundamental to a person's being and are carried around as readily as the tourists' more tangible baggage, however, they are far more difficult to take away from a tourist. As an influence on responsible tourist behaviour this is acceptable if the normative behaviour fits well with desired outcomes for New Zealand. However, it can act as a constraint where tourists routinely practise opposing behaviours. Problems arise due more to tourists doggedly or perhaps, mindlessly, pursuing cultural norms that are no longer appropriate in a different cultural context. For example the tourists in Chapter 6 state that they practise crime prevention as a matter of habit from home. However, the advice in Rotorua to "be as careful on holiday as you would at home" (see Figure 4.11), may not be the best advice if one's habit at home is not at all careful.

Nationality is certainly an easy way of distinguishing one tourist from another, and tourists were often identified by their nationality as being more or less responsible. Asian tourists in particular were identified by industry representatives in Chapter 4 as demonstrating non-responsible behaviour. One key informant from the tourism industry in Rotorua, however, discussed how this might be unfair. She stated that for Asian tourists honour is a key value for them, much in the same way that *mana* is fundamental to Maori culture. However, Asian visitors may not understand how to practise respect for Maori culture as respect may be demonstrated differently in New Zealand from their home country. They would, however, acknowledge the importance of honour and once an appropriate way of demonstrating this had been explained, she felt sure that they would observe this:

> *We all have the same core values and it is how people who are guiding them and looking after them, they need to tell them what the boundaries are.*
> *(Public and private sector representative, Rotorua)*

Evidently, where cultural behaviour is very different from that of the host country, greater intervention or guidance may be required.

8.4.3 Ethics and motivations

Like values, ethical philosophies provide a framework from which to make decisions regarding behaviour. Responsible tourist behaviour results consciously, or unconsciously, from a decision-making process and to some extent an ethical framework guiding those decisions can be identified. There are many ethical fields of study, each of them providing a rationale for moral decision making. Two ethical branches were discussed in the literature review of this thesis: deontology and consequentialism (see Chapter 2, Section 2.6.2). Deontology is a rule-based ethical philosophy, where intrinsic value is attached to certain actions: some actions are right and some are wrong, regardless of the outcome (Brody 1983). Consequentialism, alternatively, focuses on the end results; in other words value is placed on the outcome of the action rather than the act itself (Brody 1983). These two philosophies are discussed in terms of responsible tourism behaviour, and consequentialism is argued as the most appropriate ethical framework from which to account for influences and constraints on responsible tourist behaviour.

Much of the behaviour which has been examined in Chapter 6 can be understood in terms of a somewhat basic bottom line of ethical reasoning of hedonism or 'what's in it for me?' Many of the qualitative replies given in Chapter 6 related to the hedonistic philosophy of the individual's pursuit of happiness by maximising their pleasure and minimising pain. Acting as an influence, from the empirical data we can see that some tourist behaviour may be motivated by a desire to maximise personal happiness and to make the most of their trip. For example, with regard to the actions of experiencing local culture and spending additional money on activities and attractions, these were perhaps influenced by a desire to get the most out of their experience, a desire to learn, and the chance to experience something unique (See Figure 6.3 and section 6.4), all of which increase the satisfaction with the holiday and, presumably, personal happiness. As a constraint, there were those who state they wanted to enjoy their spa baths or long hot showers and therefore were not concerned with water conservation, and those who had no interest in (or took no pleasure from) a certain activity (Figure 6.4). The 'feel good' factor has also been suggested in the literature as a motivator for responsible tourist behaviour (Swarbrooke and Horner 1999; Goodwin and Francis 2003). Again this can be understood in terms of the individual maximising their pleasure. In the words of one tourist

who discussed her recycling behaviour, she did not do so for the greater altruistic good but because it made her feel 'very horrible' not to and tourists do not want to feel very horrible; they want to feel very good. That is somewhat the purpose of a holiday.

Conversely hedonism can also mean the avoidance of pain. Tourist behaviour can also be understood in terms of the individual's pursuit of happiness by avoiding pain. For example, again from the qualitative data in Chapter 6, precaution was cited as the main influence for practising crime prevention; tourists do not want the 'pain' or inconvenience and discomfort of losing their luggage or their travel documents (See Figure 6.3). There were also those who did not spend additional money as they say they did not want the effect on their pocket – more pain avoidance perhaps? Reflecting on the ways of influencing behaviour or the current management as discussed in Chapter 4, again these can be understand in terms of pain avoidance. A number of tour operators talked about fear and how this could be used to ensure the attention of tourists during briefings and also how fear could be used to control behaviour. The motivation of pain avoidance is also evident in some of the signage which was found in the case study sites. The sign in Figure 4.8 attempts to influence behaviour by demonstrating the potentially painful outcome of non-compliance.

Hedonism can also relate to the findings in Chapter 7 based on communication to influence behaviour using Kohlberg's Stages of Moral Development. The first two stages relate to minimising pain and maximising pleasure, and though communication based on these two stages was never the most common type of communication deemed to influence behaviour, it was certainly cited by some respondents as an effective way of influencing their behaviour.

Hedonism has been branded as a specific type of holiday, describing the 'four Ss', sun, sea, sand and sex, of the typical package tour (Swarbrooke and Horner 1999). In this broader debate of ethics and tourism this is to misappropriate the term; even though there are many different ways of doing so, most holidaymaking is about the pursuit of pleasure for the individual. As hedonism is not inherently altruistic, it may be supposed that such hedonistic motivations are not necessarily beneficial for achieving responsible tourism; however, this is not always the case. As seen above, the individual's pursuit of happiness can incidentally bring a desired outcome of responsible behaviour.

Utilitarianism can also influence responsible tourist behaviour in terms of assessing the outcomes of one's actions with regard to the greater good.

Tourists, however, were not just concerned about the greatest good for themselves. Their behaviour may also be based on a less self-centred ethical framework. This utilitarian reasoning can be seen for the acts of water conservation or recycling. These acts in themselves do not appear to have intrinsic value, however, they do have value in terms of their consequences on the land or on limited resources for future generations and certainly we see these acts discussed by tourists in those terms (See section 6.3.1 and 6.3.3). Rule utilitarianism is also seen as influential in Chapter 7 and, with regard to communication, the most likely messages to influence behaviour are based on Stages 4 and 5 of moral development which both imply and explain the outcome of a particular action. Finally, in a broader sense, responsible tourism itself can be said to be based on a utilitarian framework, that is the greatest benefit and the least disbenefit for the greatest number, both hosts and guests.

Deontology was not found to be an overriding ethical principle to understand responsible tourist behaviour. As previously mentioned, the responsible actions outlined in Chapter 6 were rarely discussed in terms of moral actions in their own right, but were more dependent upon the outcome, either for the individual or for wider society. Furthermore, from Chapter 7, Stage 6 of Kohlberg's Stages of Moral Development may be seen to be based on deontological reasoning, "doing the right thing" simply because one should, with no rationale given. This Stage 6 or deontological reasoning was most frequently cited as the least likely type of communication to affect behaviour, due mainly to the fact that no rationale for the desired behaviour was given. Responsible tourist behaviour it seems can be accounted for in terms of the outcome and can be encouraged by emphasising the outcome of certain types of action. Deontological reasoning may, therefore, have little effect in influencing responsible behaviour.

It is argued here that consequentialism is the best ethical framework from which to understand responsible tourism. A consequentialist perspective in the context of tourism is not without criticism. Smith and Duffy (2003) observe that as utilitarianism promotes the greatest good for the greatest number the interests of minorities can be overlooked. They caution against over-generalising and state that aspects of a particular context should not be overlooked. Smith and Duffy

continue that a deontological philosophy, based on rights and principles, might be preferable, citing the fact that most codes of conduct are most frequently couched in deontological terms. However, as supported by the finding of this thesis, deontological ethics were not the overriding ethical influence found in Chapter 6, nor were messages based on deontology stated in Chapter 7 as likely to be influential. Whatever the most effective ethical framework, there is more to understanding responsible tourism than simply placing it within an ethical paradigm; these remaining factors are discussed in the following sections.

8.4.4 Mindfulness and mindlessness

It is shown in the qualitative data in Chapter 6 (see Figure 6.3), that habit is cited by tourists as one of the key influences on their behaviour; habit accounted for influences on recycling, crime prevention and water conservation. In addition to the cultural values referred to above, the behaviour of certain nationalities could be understood in terms of habitual or routine behaviour both as an influence and a constraint. As an influence, for example, many nationalities say they practised crime prevention or water conservation routinely, as they did so habitually at home. Conversely, habit can act as a constraint with, for example, nationalities who do not report routinely practise water conservation at home also report having less inclination to do so in New Zealand.

In terms of theory, this habitual behaviour can be related to the theories of mindfulness and mindlessness are presented in Chapter 2. Briefly, the former represents a state of heightened awareness, sensitive to context, while the latter relates to habit, or the tendency to keep on with behaviour that has been repeated over time (Langer 1989; Langer 1993). Awareness and noticing information can also be discussed as a mindful influence whereby some respondents are not only sufficiently mindful to take notice of the signs encouraging certain behaviour, but also 'read' the landscape. Examples were found in Chapter 6 from respondents who noticed the dry conditions in the South Island, or those who say they practised crime prevention having seen the broken glass in the car parks. Information included many different forms, from guidebooks, to accommodation owners' recommendation, media, signage and word of mouth. International tourists, who seem to demonstrate greater

responsibility than domestic tourists, may perhaps be more mindful because they are in a novel context.

Mindless behaviour can act as a constraint, with respondents simply not thinking or having an incorrect perception. This related in Chapter 6 largely to crime prevention where many respondents presumed, perhaps rightly, that New Zealand is a safe country, and therefore they did not need to practise crime prevention, or, with regard to water conservation, that as it had rained during their entire holiday there was no need to take a short shower. Awareness (or lack of it) was also a constraint, with many respondents simply just not thinking about it. As a constraint these misconceptions could be addressed with information, discussed in Section 8.4.7 below.

8.4.5 Marketing

So far, this section has looked at the influences and constraints emanating from the tourists. However, their behaviour does not occur in isolation, and they will interact with influences and constraints emanating from the destination. From a marketing perspective, Middleton and Hawkins (1998: 55) believe that sustainable tourism is only achievable through two guiding principles:

- "First understand (research) the characteristics and nature of the sub-sectors or segments at any given destination and target those that maximise environmental benefits and minimise environmental damage.
- Develop specific visitor management techniques to achieve the optimum sustainable balance of segments at the destination."

Although the above can be criticised for being too narrow (it focuses on environment), the two principles can also be used as a way of achieving responsible tourist behaviour, by first attracting the right sort of tourist and then by developing effective visitor management once the right sort of tourist has been attracted. This concept of attracting the right sort of tourist could equally apply to a single attraction, and was well understood by the following attraction manager in Rotorua:

> *It's a big picture thing, it starts with how you position the company, whether you are going to take a boutique or warehouse strategy to the business. Right down*

> *through marketing, pricing, distribution, attracting the right people. Not working too hard to attract the wrong people and there are right and wrong people.*
> *(Attraction manager, Rotorua)*

Or, the concept could apply to marketing a whole country and identifying and attracting the right sort of tourist, which brings us back to the Interactive Traveller as discussed at the beginning of this chapter.

Some of the constraints identified in Chapter 6 related to criticism of the experience. In particular cultural experiences were criticised for lacking authenticity, as were some natural experiences (see Section 6.4.1). This, to some extent, may be the result of a mismatch between the product and the consumer. It could be the role of marketing to place the right tourists in the right place, experiencing the right product and with the right management. This was recognised by industry representatives in Rotorua who spoke of the different levels of involvement that were available for experiencing both local culture and nature and how these should be matched with tourist requirements. The fact that tourists are critical because they feel they cannot access the appropriate level of cultural experiences indicates that these different types of experience are not being successfully promoted.

8.4.6 Visitor management

In his discussion on responsibility and ethics Hooker (1992: 148) observes that ". . . ought implies can… if someone ought to take responsibility for something it must then be possible in practice for them to do so". This section looks at visitor management which facilitates responsible behaviour and makes the 'ought', possible.

Facilities, of one sort or another, were shown in Chapter 6 to influence or constrain behaviour. From the qualitative data it was shown that accommodation was a key variable with regards to recycling (Table 6.1) and from the quantitative data the facilities available at different types of accommodation illustrated the significance of providing opportunities for responsible behaviour. Industry informants in Chapter 4 also show an awareness of this influence and discuss the use of tools such as timed showers which have multiple benefits: to manage visitor flow through a busy campsite

toilet block, fuel economy and water conservation. Obviously, the lack of facilities can also act as a constraint; again from the quantitative data in Chapter 6, (Table 6.2) it can be seen that tourists staying in motels, hotels and B&Bs say they are less likely to recycle, and this is explained in the qualitative data because such types of accommodation often do not have the facilities to recycle. From the qualitative data, tourists also discuss the facilities in hotels which encourage water use, such as frequent changes of towels and extravagant spa baths. Many respondents suggest that they would have been more responsible if the opportunity had been made available (e.g. to recycle rubbish or to reuse their towels).

An additional area where visitor management can make a difference to behaviour is by setting an example. Indeed in Chapter 6, with regards to recycling and water conservation, the tourists' replies demonstrate that setting high standards can influence their behaviour. In some cases this could be the country itself impressing respondents with its pristine beauty and motivating tourists to keep it that way, or it could be that tourists are reacting to an example set by their hosts. Industry representatives are also aware of the importance of leadership and this was illustrated by anything from keeping a walking track well maintained, to keeping a backpacker kitchen clean and tidy in Chapter 4, section 4.4.3. Setting a high standard encourages visitors to maintain this standard and should be actively developed as part of visitor management.

8.4.7 Information and communication

The issue of information, communication and awareness has been touched on throughout the previous discussion of influences and constraints. Information and communication also arises throughout the thesis. In Chapter 2, communication is suggested as a crucial way of influencing appropriate behaviour (Krippendorf 1984; Gunn 1988; Eber 1992; Prosser 1992; Forsyth 1996; France 1997; Reisinger 1997; Luzar, Diagne et al. 1998; Boniface 1999; Broadhurst 2001). In Chapter 4 (sections 4.2.5, 4.3.4, 4.4.4), the industry representatives discussed the use of information for current management of tourist behaviour. In Chapter 5 responsible tourists are defined as ones who are 'aware' or informed (See Table 5.3). In Chapter 6 many of the constraints and influences can be accounted for by information, or the lack of it, for example by a lack of awareness or a misconception. Although not the most commonly cited

influence on responsible behaviour information is the only influence common to all responsible actions (See Figure 6.3). Information and communication was explored in Chapter 7. Finally, as seen from the above discussion in 8.3.3 tourists in a novel situation do not intuitively know right from wrong; even tourists with corresponding values to their new destination may have different ways of demonstrating those values. The following section presents what knowledge has been gained to add to our understanding of communication and informing the tourist of responsible behaviour.

In Chapter 2 it is observed that previous studies of, for example, interpretation focus on specific contexts. Drawing together the different aspects of responsible behaviour information was trialled in three different comparable contexts in Chapter 7. The messages were intended to inform uninformed, careless behaviour rather than illegal or unavoidable behaviour, as these types of behaviour are more amenable to communication (Manning 1999a). We can see from Chapter 7 that there may be subtle differences in context (for example tourists appreciated greater explanation in the context of a Maori cultural performance), however it could still be concluded that overall a certain type of message is more influential. From Chapter 7 it is argued that effective communication should include an appeal to good citizenship, combined with a reasoned and positive argument. Testing communication designed to influence behaviour using a framework such as Kohlberg's Stages of Moral Development has certain advantages. Firstly, it establishes the messages most likely to appeal overall and can accommodate the fine tuning which may be appropriate for individual contexts. Secondly, such an approach can help to identify common values held by recipients; as suggested by Carter (2001b) identifying these values is a useful first step in aligning the messages accordingly and thus reaching a wider audience. However, using a values-based framework, as indicated in Chapter 7, shows that tourists' values are not consistent from one scenario to another and it is the context which is the overriding determinant.

Effective communication is not, however, just about getting the words right and information also has to be considered with regards to the source or media of the message and also the placing of the message. It can be seen that there are many media which impart information. These can include formal written signage as well as spoken information. Written information could be from a brochure, guidebook or other marketing, from interpretation and from codes of conduct,

and these could be placed in any number of situations. Oral information may be given by tour operators and guides, by accommodation providers, by other tourists and by transport providers. Indeed, many tourists commented on the influence of the information which was given to them by bus drivers and discussed how this had influenced them. Such informal sources of information can also be detrimental however, as mentioned by an industry representative in Rotorua who discussed the way in which Maori culture was misappropriated by drivers.

The language of the information is also important. This was recognised by many of the industry representatives, particularly in Rotorua, where several attractions managers were providing information in different languages, from the point of view of better hospitality as well as increasing the effectiveness of messages:

> *The information is provided in different languages…From a hospitality issue as well as for management…if you want people to stay on the paths then tell them in their own language.*
>
> *(Attraction manager, Rotorua)*

This importance can be reinforced by the research itself, which excluded a large population of tourists to New Zealand because of language problems. Some tourists also commented while they were undertaking the part of the questionnaire relating to information, presented in Chapter 7, that the messages would be more effective if they were given in their own language.

8.5   Lessons For and From the New Zealand Context

So far the behaviour of the tourist has been reviewed in terms of the 'bits and pieces' that influence or constrain responsible behaviour. These influences and constraints are many and complex, and, furthermore, they are often context or action specific. How then are we to make some sense of these findings and apply them usefully to promote responsible tourist behaviour? Although there is no magic formula either for understanding responsible behaviour or for promoting it, much can be learned about responsible tourism from studying the context of New Zealand.

A model for maximising responsible tourist behaviour is suggested in Figure 8.3. The model is based on the findings in the New Zealand context and draws on Middleton and Hawkins' (1998) statement that sustainability requires, firstly, to identify and market to the right sort of tourists and secondly, to manage them effectively at the destination. Figure 8.3 shows that the first step to achieving responsible tourist behaviour is to identify the objectives of the destination (be it on the scale of a country, a locality, or a visitor attraction) for responsible tourism. However, this could be problematic if the objectives of all the stakeholders at that destination are not unified, and this returns us to the dilemma raised at the start of the thesis regarding who should take overall responsibility for setting these objectives. In addition, the objectives of destinations may not be comparable one with the other and the examples of Kaikoura and Rotorua in Chapter 4 show that there are clearly context-specific issues which could affect the setting of objectives for these destinations. For example, the issue of water conservation is more relevant in Kaikoura, while in Rotorua, the reciprocal nature of the host/guest relationship is emphasised. The second step is to market to appropriate visitors, and the third step requires a balance to be maintained between the personal aspects of the tourist and the various types of visitor management with which they interact.

To expand on this model, the previous discussions show us that there are many factors which will make up the 'right' tourist causing them to a lesser or greater extent to exhibit responsible behaviour. These factors are presented as the 'internal' factors in Figure 8.2 and were discussed theoretically in terms of culture, ethics and mindfulness/mindlessness. Factors 'external' to the tourist were discussed in terms of marketing, visitor management and information. Both these internal and external factors can tip the balance of the scales in favour of or against responsible tourist behaviour. For example, with regards to these internal characteristics of the tourist, if these are mismatched or inappropriate for the destination then this 'weight' of the tourist's mismatched internal makeup can cause the scales to tip unfavourably. In such circumstances, increased external factors such as visitor management must be put into place. As discussed in Chapter 2 (see Table 2.4), visitor management can be understood in terms of hard/direct controls or soft/indirect controls. The type of visitor management required would depend on how heavily the 'weight' of the tourist was mismatched and the degree to which this affected their

subsequent behaviour. To illustrate this point we can refer back to the findings from Chapter 6, quoting this tourist from Ireland regarding water conservation:

> *I'm not used to it, I wasn't brought up to…I don't think, even if I was asked to, I would. I would just forget.*
> *(Male, Ireland, campground, Rotorua)*

Clearly from this testimony, the respondent just does not have water conservation as part of his cultural background and subsequent behaviour. By his own admission, indirect visitor management such as an information prompt would be insufficient to change his behaviour. If then a campsite say, had set an objective to reduce their water consumption, then the first point to make is that they may not have attracted the most appropriate sort of tourist. However, picking and choosing the 'correct' tourists in this manner is unrealistic, especially if there are a range of objectives and behaviours, and in order to achieve their objectives they may have to introduce harder more direct visitor management controls, such as timed showers, in order to control this tourist's behaviour. Similarly, even for tourists with the most appropriate and well matched values and ethics this can be out-weighed if visitor management fails to facilitate responsible behaviour. Again this can be illustrated by the data from Chapter 6, using the example of recycling.

> *I haven't seen any facilities but I want to and would if I could. I'm looking always where to put things, wondering why not common here.*
> *(Female, Germany, backpacker, Kaikoura)*

This tourist's values would encourage her to recycle her rubbish. She wants to and would if she could, but either there are no facilities provided or she does not know where they are. In either case, if one of the objectives of the destination is to recycle rubbish, then they may well have attracted the right sort of tourist, but they need to provide better facilities or better signposting of those facilities.

Figure 8.3:   Balancing responsible tourist behaviour
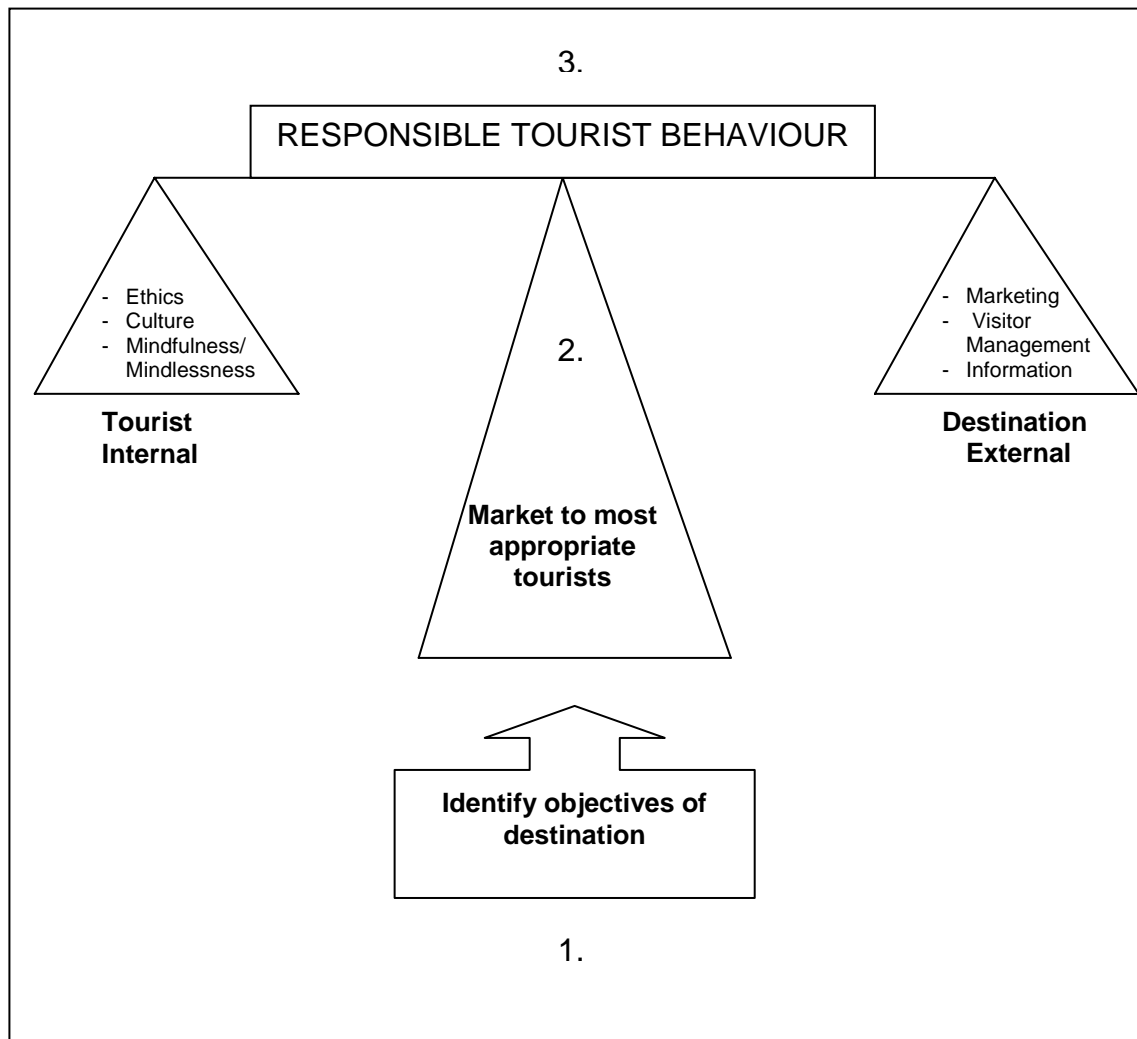
New Zealand tourism, it seems, is well on the way to achieving responsible tourist behaviour and the 2010 Strategy recognises that sustainability requires "...greater integration between destination management and destination marketing" (New Zealand Tourism Board No date: ii). Particularly with regard to the international market, New Zealand is successfully marketing and attracting many of the 'right sort' of tourist through the 100% campaign, a tourist who cares for the environment, who is mindful of social norms, who experiences a range of activities and who understands the importance of their economic contribution, in other words the Interactive Traveller. Once on holiday a range of management tools is in place at the destination which can further facilitate responsible behaviour.

Tourists in New Zealand, both international and domestic, appear well intentioned and, as can be seen from Table 6.2, most tourists agree that they

should be doing certain things as tourists (97% feel they should recycle; 80.6% that they should practise crime prevention; 72.8% that they should conserve water; 77.2% that they should experience local culture and 76.4% that they should spend additional money on activities and attractions). With the exception of crime prevention, to a lesser extent they state they have practised these behaviours (55.0%, 86.9%, 68.6%, 55.1%, 74.8% respectively) however they may be restricted by external factors rather than by their own attitude.

However, on a cautionary note for New Zealand tourism, the tourists who are attracted by the 100% campaign come with high standards and values; they are also likely to think for themselves and they do not always complacently or passively accept their experiences. They may feel disappointed when they are unable to practise their values and are quick to criticise when they feel that New Zealand has fallen short of their expectations. It has been shown repeatedly in the qualitative responses that tourists are disappointed by the lack of recycling facilities, or by leaking taps. They question the authenticity of cultural experiences, and while they acknowledge their economic contribution, they are critical if they think activities are overpriced and they want to see some of this money returned to the environment or communities which have hosted them. Having successfully attracted these well-meaning, thinking tourists, New Zealand has to ensure that they meet them half way and provide facilities and information which supports, signposts and explains responsible behaviour. With regard to ecotourism, similar observations have been made by Higham and Carr et al. (Higham, Carr et al. 2001: 38) who state "New Zealand's reputation as an ecotourism destination may be enhanced by ensuring that promotions such as the 100% pure campaign are supported by the realities of environmental management in New Zealand."

So what lessons can be learned from the New Zealand context? As outlined in Chapter 1, the tourist interacts within a network of stakeholders and the question has frequently been asked, who is responsible for responsible tourism? The buck of responsibility is freely passed between the stakeholders, with Weeden (2001: 145) commenting that these other stakeholders " . . . believe that tourists need to take responsibility for their own attitudes and behaviour". So is it fair to pass the burden of responsibility to the tourists? It has been shown from these examples in New Zealand that tourists perhaps do not modify their behaviour while on holiday, either for better or worse. While they do not relinquish

responsibility on holiday as suggested in the literature, they are not really aware of local issues and concerns and simply practise their values from home, or pursue their own personal happiness. These behaviours may or may not coincide with the desired objectives of the destination, although in New Zealand, the relatively high compliance with responsible behaviour seems to indicate that tourists are well matched. Tourists in the New Zealand context do not appear to be wilfully irresponsible; they just do routinely what they do at home, driven in many cases by habitual behaviour, although some do raise their standards when an example is set. Much of the time they are motivated by a desire to enjoy their holiday and to get the most out of it. It is not the responsibility of the tourist to set the objectives of the destination, nor is it the responsibility of the tourist to make sure they are the most appropriate visitors for that place. Once at the destination it is their responsibility to be aware of messages designed to influence and to use facilities that have been provided for them. In short, perhaps we are in a better position to answer the question of who should be responsible? Certainly the tourist should be, but only to some extent. It is the other stakeholders discussed in Chapters 1 (1.2) and 2 (2.4), who control most of the aspects of the model for responsible tourist behaviour (Figure 8.3) and who can adjust the balance. In many ways this takes some of the responsibility from the tourists and places it back with other key stakeholders.

As suggested in Chapter 2 (2.4.5), the usefulness of the concept of responsible tourism can be questioned as it is often seen as an alternative to mass tourism (Wheeler 1991; Cooper and Ozdil 1992). However, New Zealand is successfully attracting responsible tourists and is well on the way to achieving responsible tourism, not because it is a niche market, alternative to mass, but because it has a clearly defined vision for the destination, and has marketed to the right tourists and put measures in place to strike the best balance for achieving responsible tourism. For any destination to achieve responsible tourism the crucial step lies in setting the objectives for the destination; if these objectives are not responsible then the subsequent steps will be impeded and the tourists' behaviour alone will be insufficient to achieve responsible tourism. Although a certain level of behaviour could and should be expected from the tourist, the ultimate responsibility lies with those who set the objectives of the destination.

A further criticism was that responsible tourism could act as something of a 'wet blanket', dampening the enjoyment of the holidaymaker. As Butcher (2003)

comments, tourism is all about enjoyment and needs no other justification. However, as seen from the testimony of many of these tourists, if they have high values and routinely practise responsible behaviour at home, then they feel bad if they cannot do the same while on holiday. Facilitating responsible behaviour, rather than detracting from the enjoyment of the holiday, might increase the tourist's sense of satisfaction and become part of their enjoyment.

8.5.1 Recommendations for policy and planning

Based on these discussions there are several areas where recommendations for policy and planning can be made. Tourism New Zealand's 100% pure campaign has been successful in attracting the 'right' sort of international tourist. However, this leaves the domestic tourist somewhat overlooked. The data shows that, with regards to responsible behaviour, the domestic tourist is not performing as well when compared with the international market, falling below the mean for four out of five responsible actions (See Table 6.2). This may be for a number of reasons, but if achieving responsible tourist behaviour is to follow the model of Figure 8.3 then some kind of marketing should be developed for the domestic tourist, to place these tourists with the right products. In addition, tourism in New Zealand is getting sub-optimal yield from domestic tourists. This has significant policy implications and needs to be fed into the preparation of a domestic campaign. A possible policy response is to have two-tier pricing for New Zealanders and international tourists. It makes good sense to promote domestic tourism in New Zealand: the domestic tourist, when compared with the international tourist, is not similarly subject to fluctuations in currency, or surcharges on fuel for a long-haul flight and has the potential to spread the season if they can be encouraged to take holidays during the low season in addition to their summer holiday.

The remaining policy issues relate to the fine tuning of the 'scales' presented in Figure 8.3 and this is more a matter of New Zealand tourism continuing to do what they are doing, but with a different emphasis. The following key areas are identified:

- Information. For both crime prevention and water conservation constraints to practising these behaviours related to perception and awareness. This could be addressed with further information. The data

shows that certain steps could be taken for signage by identifying the most effective sign, possibly based on rule utilitarianism and providing messages in the language of the recipient. This approach could be extended to broader information provision in general.

- Develop the 100% pure campaign to include the participation of the tourist. The 100% pure campaign has been successful in attracting appropriate international tourists. On the basis of the discussion relating to definitions of responsible tourism and tourists, the campaign could be developed to recruit the tourist as part of achieving responsible tourism, encouraging them to be "100% the best tourists". Expectations of what it means to be "100% the best tourist" could be distributed, and based on the discussions regarding definitions should include mention of *kaitiakitanga* and *manaakitanga* explaining and encouraging these principles.

- Having attracted the 'ideal' Interactive Traveller New Zealand needs to meet their expectations. Recycling is an obvious example of how these expectations need to be met. Better recycling facilities should be ensured for tourists in accommodation such as backpackers, campgrounds and motel units. For higher end accommodation, while it might be unreasonable to expect such tourists to do the recycling themselves, they could be made aware that if they leave recyclable material out, it will be done for them. The provision of recycling facilities could have the added advantage of increasing visitor satisfaction, with visitors being able to practise their routine behaviours from home and being reassured that New Zealand is genuinely clean and green.

- Culture: There seems to be a perception by international tourists that 'culture' means Maori culture. The scope for cultural participation could be broadened further by promoting different aspects of New Zealand's culture. There is also much criticism of the authenticity of cultural products and there could be better matching of the appropriate level of product with the right tourist.

8.6   Methodology

This section reviews the methodology developed to address the research question and examines its usefulness as a tool for understanding responsible behaviour, an area where there is little existing empirical work.   Before developing the methodology a number of issues had to be considered. In social science research there is a continuing problem that there is a gap between what people say or think they should do and what they actually do (Locke 1983). Good intentions do not always result in actual behaviour (Carrigan and Attalla 2001; Mihalic 2001; Sharpley 2001; Doane 2005; Weeden 2005), yet existing research into responsible tourist behaviour tends to focus on intentions (Tearfund 2001; Goodwin and Francis 2003; Chafe 2004). Even before the data collection commenced it was anticipated that the research subject would be diverse and complex, firstly, because there are many aspects of responsible behaviour which fall into social, economic, cultural and environmental categories. Secondly, the literature indicated that there may be many possible influences and constraints on behaviour, drawing on several disciplines.   A method had to be developed which took into account these issues: to look at actual behaviour; to compare different situations which illustrated responsible tourism; and to accommodate several potential motivators. An iterative multi-phase research method was designed based on two comparable case studies, using a multi-method approach combining both quantitative and qualitative research and, in the latter phase, using a clearly defined theoretical framework.

8.6.1 First phase of research

The first phase of the research was fairly straightforward, using interviews with industry representatives and tourists, as well as secondary data. These findings identified the issues at the two case study sites, developed the definitions (Chapters 4 and 5), and informed Phase 2 of the research. In an area where there is little existing research this iterative process proved helpful, as was basing the research within two case studies. The iterative approach allowed the research to respond to what was found in the initial stages, and the latter allowed the researcher to concentrate on a limited site, with the use of two sites making it possible for tentative generalisations to be made.

A few problems were identified with this phase of research. Arranging in-depth and open-ended interviews with industry representatives was difficult as the appropriate people were often busy. These interviews did, however, produce a great deal of data, more than could realistically be used. One of the ongoing challenges for the researcher was to remain focused on the research objectives and not be distracted by interesting asides, while still retaining sufficient flexibility to react to, and incorporate, unexpected findings. This rich data meant it was challenging to identify five suitable actions for further study which could be standardised and therefore compared one with the other. A further challenge for the researcher was the use of multiple sources of data; these helped triangulate the findings, but were difficult to manage and to develop a systematic analytical framework. These multiple sources were drawn together and are presented in Table 4.5.

In principle it was anticipated that interviews with tourists would also inform this stage of the research. In practice the interviews with tourists at this stage did more to inform the development of the questionnaire and Phase 2, rather than being used directly, largely because tourists were unable to comment on relevant issues raised. The opinions of the tourists were, however, presented when discussing responsible and non-responsible tourists in Chapter 5.

In conclusion, Phase 1 proved useful for becoming familiar with location, particularly for a researcher from a different country. This multi-method approach also yielded rich data, although this was its strength as well as its weakness, and challenges arose in containing the wealth of data that had been produced. This phase laid a foundation for the second phase of research and did much to inform the survey.

8.6.2 Second phase of research

The second further phase of data collection was based on a visitor survey, intended to identify influences and constraints on tourist behaviour using the findings from Phase 1, and to explore the issue of communication. The findings from Phase 2 were presented in Chapters 6 and 7. The questionnaire was based on two theoretical constructs, Ajzen's Theory of Planned Behaviour (Ajzen and Fishbein 1980; Ajzen 1988) and Kohlberg's Stages of Moral Development (Kohlberg 1976; Kohlberg 1980). The former theory helped to

structure the research questions, but could not be applied for the analysis, while the latter helped structure the research questions and was also used for the subsequent analysis. Although in both cases working within the theoretical frameworks was restricting, the structure was helpful as it allowed for greater comparison between the different actions and scenarios. The questionnaire developed through several drafts and piloting procedures during which use of the theories was altered and modified (see Chapter 3.4). The development of the final questionnaire was quite a time consuming and intensive process, yet yielded interesting findings.

With particular regards to Section B of the questionnaire, this part was intended to establish influences and constraints on actual behaviour and to compare responsible behaviour with similar behaviour at home. Typically, surveys are relatively easy to administer and to analyse but can be criticised because they lack depth (Jennings 2001). To compensate for this lack of depth and to reflect the complexity of the issues involved, Section B combined elements of the quantitative approach with qualitative data allowing for many open-ended responses. However, this proved to be problematic. Although many of the actions discussed in this part of the survey evoked discussion from the respondents, the high level of time and attention needed from the respondents could result in 'survey fatigue'. This required the researcher to motivate the respondents to continue the process and a high level of attention was required by the researcher while the surveys were being undertaken. The open-ended responses did not fit well into Ajzen's framework and it took some time to code new categories. As a consequence, the survey was neither quick and easy to administer, nor to analyse, although the additional effort required was compensated by the wealth of data produced, which does indeed add depth to the findings. Using the example of recycling, if only numerical data had been used, the survey would only have shown that there was some relationship between accommodation and recycling. The qualitative data explains not only why certain types of accommodation discourage recycling, but also shows the respondent's strength of feeling towards this action, and the fact that many of those who would have been willing to recycle had been unable to because of limited facilities in their accommodation.

With particular regards to Section C of the survey, the purpose of this part was to develop our understanding of effective communication using a conceptual

framework based on Kohlberg's Stages of Moral Development. Overall, these hypothetical scenarios worked well. Many respondents enjoyed the process of role play, and entered into the imagined situations whole-heartedly. Such respondents viewed the questions almost as a game, adding a refreshing change partway through a lengthy questionnaire. The imaginary scenarios also proved to be thought provoking and frequently generated good discussion. Certainly the scenarios in Phase 2 could have many future applications using different scenarios, or could be used in qualitative methodology to promote discussion. The scenarios did however take some time to develop, as did creating messages which corresponded appropriately with Kohlberg's stages. Although the open-ended responses from this part of the section could be coded using Kohlberg's framework, the coding process still took some time, making analysis a lengthy process. As with Section B, the interviewer had to manage and motivate the respondents throughout the survey (See also 3.4.5).

In conclusion Phase 2 also produced a wealth of data. However, the researcher had to motivate and manage the respondents and the data collection and analysis was time consuming and challenging. While this type of research does yield interesting findings, it has to be appreciated from the issues discussed above that such surveys would not readily lend themselves to being given out to research assistants, as the qualitative aspects require a certain amount of consistency. However, the benefits outweigh the costs and the method did help to advance research in this area. More is now known relating to responsible tourism behaviour than previously. The method both accommodated the complex nature of the subject and allowed for a comparison across situations as well as some comparison with behaviour at home. The survey took some time to develop, but now the refining process has been undertaken, both parts of the survey could be reproduced using different actions/scenarios, either together or independently of each other.

Finally, both parts of the survey generated lively debate from the tourists, and several tourists added, on completing the survey, that it had made them think, and that they had not realised they should be doing certain things, but would endeavour to do so in the future. This reinforces one of the key messages of this thesis that communication and awareness raising can be influential in altering behaviour. Finally, and somewhat gratifyingly for the researcher, one respondent stated:

I enjoyed the survey, it's been educational.

(Female, NZ, staying with friends/relatives, Rotorua)

8.6.3 Limitations and recommendations for further research

Despite the wealth of data produced and the flexibility of the method there were some limitations:

- Firstly, the sample sizes and representativeness are limited. For Phase 1 the community was not equally represented, though to some extent this is mitigated by representation from the public sector which represents the interests of the whole community (Swarbrooke 1999). The sample which was used for the visitor survey in Phase 2 was also limited, with some sectors under-represented (for example package tourists and those whose English language proficiency was limited).

- Secondly, the nature of the actions reflecting responsibility (Section B of survey) is limited. The research is based on the level of case study and therefore the issues relate to micro-management; issues such as climate change and seasonality have not been addressed. However, the method could equally be used to understand influences or constraints on making a flight carbon neutral for example, or travelling in or out of season. Furthermore, the actions do not require much sacrifice on the part of the tourists, and the results may be different with more challenging actions.

- Thirdly, the research relates to the fundamental nature of research and the broader epistemological debate. Although Section B of the survey in particular was designed to look at actual, rather than intended behaviour, there is still no guarantee that these self-reported behaviours have been accurately recalled, and, to some extent, respondents may have elaborated on some behaviour, answering as they think they should and not as they actually have behaved. This could possibly be addressed with observation, although all this does is describe behaviour, rather than account for it.

- Fourthly, only the tourists' contribution to responsible tourism is explored, and there is no understanding of what motivates the other stakeholders to act responsibly.

- Finally, the extent to which generalisations can be made from two case study sites is limited; indeed, the results show that generic issues are often operationalised by context specific detail.

As seen above, the study did have its limitations, although some of these limitations can be accounted for by the developmental nature of the research method. Now that time and effort has been spent on developing and testing the method a similar research approach could be used to address these limitations.

The obvious starting point for further research would be to fill in the missing gaps of those surveyed in Phase 2:

- Improve the sampling technique to include those excluded on the basis of language, as well as package tourists, perhaps including some comparison between package tourists and FITs.
- Repeat Section B of the questionnaire using different, perhaps more challenging actions, actions which require greater personal sacrifice, or contradict cultural values (such as choosing public transport for one's journey over a private car).
- Further validate some of the self-reported behaviours with other data sources.
- The tourist was the only stakeholder to be examined in terms of their responsibility. A similar method could be employed to research the influences and constraints on responsible behaviour for the public and private sectors, for voluntary organisations and for the community. One example in particular could be studying accommodation providers and what constrains or influences them to be responsible.

In addition to the above, the scenarios in Section C of the survey could be developed and have many future applications:

- The scenarios could be used as they have been here, but using different situations, or could be used in qualitative methodology to promote discussion.
- They could be refined by introducing different situations, such as the presence of a warden/staff member, some sort of physical barrier, or other members of the public.

- The scenarios could also be used with photographic prompts, providing a picture of the seal colony for example, and asking where tourists would position themselves, what they would do and why.
- The scenarios could also be repeated allowing for negotiated responses from the travel group rather than the individual.

While the research has advanced our understanding in this field, many issues were raised regarding responsible tourism in New Zealand which could be taken much further:

- A negative attitude towards certain types of tourist in New Zealand was apparent (Asian tourists, campervan tourists). Further research to identify whether these negative perceptions are justified and how they could be addressed would be worthwhile.
- The quantitative results suggest that there is a difference in responsible behaviour between domestic tourists and international tourists. Further qualitative work could be developed to identify the influences and constraints on domestic responsible tourist behaviour.
- The question of costing was also discussed, somewhat outside the limits of thesis, raising interesting questions regarding whether one should pay for nature.

Finally, research exploring the correlations between the values as identified in Chapter 7 and responsible behaviour could be taken further. The findings indicate that those with a higher stage of moral development demonstrated more responsible behaviour; though this is not conclusive, it would be a worthwhile subject to pursue. This certainly has broader implications for developing marketing which appeals to those with higher values and, presumably, a higher level of responsibility.

In many ways the methodology here has made a contribution, opening up many areas to be explored further both in terms of responsible behaviour and methodologically.

8.7   Conclusions

"Responsible tourism, responsible tourists:
What makes a responsible tourist in New Zealand?"

We can see from the preceding discussion that much can be learned regarding responsible tourist behaviour from studying the context of New Zealand, both for the New Zealand context itself and to inform the subject of responsible tourism in general. As stated in the introduction, this thesis puts the tourist at the heart of the responsible tourism debate and doing so has been a useful exercise which has helped to advance our knowledge of the subject.

Commencing with the method used to explore the subject of responsible tourism and responsible tourists, while it was lengthy to develop and complex to administer and analyse, the survey in particular proved a useful tool to provide both depth and breadth and to allow for a comparison between different situations. The research certainly has many future directions, both in terms of developing the study of responsible behaviour and in further use and development of the method.

Regarding the definitions of responsible tourism and responsible tourist themselves, the first point to make is to emphasise the fact that responsible tourism is about doing rather than describing; regardless of the terms used, action is the important factor. A second point can be taken from the definitions and that is that the context is key in the way in which generic definitions of responsible tourism and responsible tourists are translated into action. A third point is that there should be greater inclusion of the tourists in definitions of responsible tourism. Finally, in Chapter 2 various terms for a more caring type of tourism are explored. Ethical tourism, it is stated, is often synonymous with responsible tourism. However, we should be careful with the term ethical as it can mean many things to many people. As we can see from the above discussion, a tourist who does not engage with local culture, uses resources and attempts to save money may still be understood as acting in a hedonistic (and therefore ethical) manner.   Therefore, it is suggested that responsible tourism/responsible tourist is preferable to ethical tourism/ ethical tourist.

A further conclusion that can be drawn is to emphasise the context specific nature of the subject. Certainly, generic issues could be identified in the two case study sites, however, operationalising these requires consideration of the specific context. Despite the importance of the context, tourists have no awareness of specific local issues and therefore may need to be informed of appropriate context-related behaviour. Information, it has been shown, may be most effective if it appeals to good citizenship and provides a reasoned and positive argument. Chapter 7 shows that the nature of information provided may also be sensitive to context.

From the study of New Zealand we now can identify several possible factors which influence or constrain responsible behaviour. These have been categorised as internal, emanating from the tourist, and which included culture, values and attitudes; ethics and motivations; and mindfulness and mindlessness, and external, emanating from the destination, which included marketing; visitor management; and information and communication. However, understanding the individual influences and constraints on tourists' behaviour in isolation was insufficient in itself to account totally for responsible tourist behaviour, and a three step model has been developed to foster such behaviour. The first and crucial step is for the destination to set its objectives, then to market to the most appropriate types of tourists, and thirdly to optimise the responsible behaviour of these tourists once they have arrived, through visitor management which encourages and facilitates responsible behaviour.

If, as suggested above, the most fundamental step in achieving responsible tourist behaviour is to match the right tourists with the objectives of the destination this may mean that responsibility fundamentally lies with those who decide the objectives and target the tourists. However, tourists do have some responsibilities and in New Zealand, where the Interactive Traveller has been targeted, we see evidence of tourists acting responsibly. Such tourists like to practise responsible behaviours and will feel uncomfortable and disappointed if they are unable to do so. They do not take a break from their values simply because they are on holiday and often, where possible, continue to practise routine responsible behaviours from home. Some even raise their level of responsibility in response to the setting of a good example.

So the tourist is not necessarily the scourge derided by the literature and, if supported, can make a valuable contribution to responsible tourism. While it is argued that tourists may not ultimately be responsible for responsible tourism, this thesis has presented several instances of responsible tourist behaviour. Rather than viewing the 'much maligned' (Krippendorf 1984) tourist as a pest it is more useful to see them as an ally in achieving responsible tourism and we should be encouraged by this.

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Appendices

Appendix I:

List of industry representatives

Kaikoura

Ian Challenger, Environmental Development Officer, Kaikoura District Council
Matthew Chambers, Owner/Manager, Seal Swim Kaikoura
Linda Copping, Manager, Dusky Lodge Backpackers
Bill Edwards, Curator, New Zealand Historic Places Trust
Sue McInnes, Manager, Fyffe View Horse Treks
Maurice Manawatu, Owner/Operator, Maori Tours Kaikoura
Anthony Mora, Life on the Reef Tours
Mike Morrisey, Field Centre Supervisor, Department of Conservation
Gerald Nolan, Manager, Kaikoura Top 10 Holiday Park
John Ransley, Manager, Innovative Waste Kaikoura Ltd
Pamela Sigglekow, Manager, Kaikoura Information, Tourism Inc.
Raewyn Solomon, Administrator, Takahanga Marae
Tai Stirling, Environmental Health Protection

Rotorua

Kate Akers, Ranger, Department of Conservation
Kiri Atkinson-Crean, Communications Team Leader (Tourism Rotorua Marketing), Rotorua District Council
Graeme Back, General Manager, Centra Rotorua
Catherine Donovan, Marketing Manager, Rotorua Museum
Warren Harford, Managing Director, Agrodome
Warwick Hesketh, Ranger, Department of Conservation
Harvey James, CEO, Waimangu Volcanic Valley
Malcolm Munro, Director, Kiwi Paka YHA
Oscar Nathan, General Manager, Tourism Rotorua
Neville Nicholson, General Manager, Skyline Skyrides Ltd
Alison Pike, Resident Host, Regal Palms Motor Lodge
Ben Tamaki, Marketing Manager, Tamaki Tours Ltd
Karen Te O Kahurangi Grant, Chair Person, Maori in Tourism Rotorua
Andrew TeWhaiti, Marketing Manager, NZ Maori Arts and Crafts Institute

Other (Wellington)

David Barnes, Manager, Policy, Tourism Industry Association New Zealand
Simon Douglas, Policy Manager, Ministry of Tourism
Sharon Flood, Senior Policy Advisor, Ministry of Tourism
Glenn Webber, Senior Policy Advisor, Ministry of Tourism
Nigel Parrott, Conservation Policy Manager, Department of Conservation

Acknowledgements of other informants who informed the research question

Andrew Baxter, Department of Conservation
Suzanne Becken, Researcher, Landcare Research
Gordon Cessford, Social Researcher, Department of Conservation
Paul Davis, Chief Executive, Latitude Nelson
Diana Parr, Researcher, Department of Conservation
Rudy Tetteroo, Programme Manager, Department of Conservation

Appendix II:

Interview with industry representatives

VICTORIA UNIVERSITY OF WELLINGTON
Te Whare Wananga o te Upoko o te Ika a Maui

Questionnaire: Industry representatives

What Makes a Responsible Tourist in the Context of New Zealand

The purpose of this interview is to ascertain how responsible tourism is defined specifically for the chosen case study site within New Zealand. What are the issues and pressure points? What is the desired behaviour of the tourists? What measures are currently in place to influence appropriate tourist behaviour? What measures are planned to influence appropriate tourist behaviour. The interview should take approximately 1 hour. The information you provide will be used as part of a PhD research project being conducted by Davina Stanford and supervised by Prof. Doug Pearce, Professor of Tourism, Victoria Management School, Victoria University of Wellington, Wellington. The information gathered will be used solely for academic purposes. Your co-operation would be greatly appreciated.

Respondents: Industry representatives at chosen case study sites.

Guideline and suggested questions for Semi-structured Interviews

The Organisation

What are the objectives and role of your organisation? (Mission statement/terms of reference)

What is the scope? (geographic/reach of powers/influence)

How is it run? (public sector/private/funding)

Impacts and issues

What are the impacts of tourism? Can you give examples?

What are the specific pressure points of tourism? examples?

What can tourists do to help, or is it outside their control?

What is inappropriate behaviour?

How do you deal with inappropriate behaviour?

How do you encourage appropriate behaviour?

Why do you think that people have appropriate or inappropriate behaviour?

Do you differentiate between types of tourists and their behaviour?

Defining responsible tourism – Introduce concepts, test academic definition

How would you define 'responsible tourism' for this area?

How would you define 'responsible/non-responsible tourists'?

Applying other's definition

The following definition of responsible tourism has been developed by the International Centre for Responsible Tourism (a forum run by Greenwich University for those working in destination countries and originating markets).

Responsible tourism is tourism which:

- Minimises negative environmental, social and cultural impacts
- Generates greater economic benefits for local people and enhances the well-being of host communities, by improving working conditions and access to the industry
- Involves local people in decisions that affect their lives and life chances
- Makes positive contributions to the conservation of natural and cultural heritage and to the maintenance of the world's diversity
- Provides more enjoyable experiences for tourists through more meaningful connections with local people, and a greater understanding of local cultural and environmental issues
- Is culturally sensitive and engenders respect between tourists and hosts

What are your reactions to this definition? Are these 6 points applicable to your local area? Examples? Or is it hard to apply?

How, if at all, can tourists contribute to achieving this in practice?

Influencing tourist behaviour

What information is currently provided to influence tourist behaviour?

(E.g. codes of conduct, interpretation, marketing etc.)

What other types of visitor management do you use?

Have you monitored the success of these?

Which have been most successful and why?

Is there any literature/reports I could have?

Could I have copies of interpretation/information etc.

Does information, management etc. affect visitor satisfaction?

And Finally………..

This is a preliminary stage of the research. Sometimes it is not always easy to know what questions should be asked until afterwards. Having a feel for my area, do you think there is anything else I should know about – anything you would like to add?

Anyone else I should be talking to?

Any other documentation I should be aware of?

Appendix III:

Interview with tourists

The purpose of this interview is to ascertain effective means of communicating with tourists with regard to responsible tourism. The information provided will be used as part of a PhD research project being conducted by Davina Stanford and supervised by Prof. Doug Pearce, Professor of Tourism, Victoria Management School, Victoria University of Wellington, Wellington. Your co-operation would be greatly appreciated.

Indication of subjects areas for interviews:

Introduction

Where are you from?

What have you done while on holiday?

Travel style?

Information

Do you like to learn about a place before you visit?

What do you like to know?

Where from?

Have you had information about the environment since arriving in NZ?

What sort of info?

Are you aware of any "do's and don'ts" in NZ?

How do you know that?

Recycling

Have you had chance to recycle here?   Adequately?

Do you recycle at home?

Are you more or less concerned about environment while away?

Concerns and responsibility

What are the main concerns for your holiday?

Are you aware of any problems/impacts that tourism causes?

Are you aware of any problems or impacts that tourism causes locally.

How do you know that?

What personally can tourists do about this?

Please identify three things which describe a responsible tourist.

And three things which describe a non-responsible tourist.

Green behaviour:

Are you 'green' at home?

Are you 'green' on holiday?

How do you make your choices over transport, accommodation, tour operators etc.?

Which did you choose?

Do accreditations such as Green Globe influence you?

Are you likely to contribute to tourism environmental fund?

Have you ever contributed to something like tourism environmental fund? Why did you?

Many thanks for your time

Appendix IV:

Tourist questionnaire

Date: Location: Time: M/F: ID:

The following questions relate to tourism management issues in New Zealand and understanding how tourist stay's can be made more responsible. The survey should take approximately 15 minutes. Your answers will only be used for the purposes of this research and in no way will be attributable to you. The information provided will be used as part of a PhD research project being conducted by Davina Stanford and supervised by Prof. Doug Pearce, Professor of Tourism, and Dr Karen Smith, Senior Lecturer, Victoria Management School, Victoria University of Wellington, Wellington. Your co-operation would be greatly appreciated.   There are no right or wrong answers, please answer as honestly as possible.

Filter Questions:
1.   Are you on a package tour? Y/N   If yes, thank respondent terminate the interview.
2.   Have you been in Kaikoura/Rotorua less than half a day? Y/N
             If yes thank respondent and, terminate the interview.

A.   *Introduction*

Which country do you live in?   _____   (____**)**

What is your nationality?   _____
  (____**)**

For domestic tourists go to Q6

3. How long have you been in New Zealand? So far____ In total____   no. days _____

4. Is this your first visit to New Zealand? Y_1 N_2

5. If no, how many previous visits? _____   __

6. What is the primary reason for your visit?

$\square_1$ Visiting friends or relatives $\square_3$ Holiday

$\square_2$ Business $\square_4$ Other_____

7. What is the *main* type of transport you have used this holiday?
$\square_1$ Rental car $\square_5$ Plane
$\square_2$ Campervan $\square_6$ Private car
$\square_3$ Scheduled bus $\square_7$ Backpacker bus
$\square_4$ Train $\square_8$ Other _____   ___ _____

8. What is the *main* type of accommodation you have used this holiday?
$\square_1$ Staying with friends or relatives $\square_5$ Hotel
$\square_2$ Motel $\square_6$ Backpackers
$\square_3$ Bed and Breakfast $\square_7$ Serviced Apartment
$\square_4$ Camp ground $\square_8$ Freedom camping $\square_9$ Other _____

B.   *Responsible Actions*

1. RECYCLING

1.1   Do you recycle your rubbish at home?
☐ Yes 1 ☐ No 2

1.2   On holiday in New Zealand have you recycled your rubbish?
☐ Yes 1 ☐ No 2
Please explain your answer (If yes why? If no, why not?)

_____
_____
_____
_____
_____ (___ ____)

1.3   Do you think that you should recycle while on holiday in NZ?   ☐
Yes 1   ☐ No 2

1.4   Have you recycled more in New Zealand on holiday than you do at home or less?

more/less/same
Please explain your answer (i.e. why more/less):

_____
_____
_____
_____
_____ (___ ____)

2. CRIME PREVENTION

2.1   Do you practise crime prevention at home?
☐ Yes 1 ☐ No 2

2.2   On holiday in New Zealand have you practised crime prevention?   ☐ Yes 1 ☐ No 2
Please explain your answer (If yes why? If no, why not?

_____
_____
_____
_____
_____ (___ ____)

2.3   Do you think that you should practise crime prevention while on holiday in New Zealand?

☐ Yes 1 ☐ No 2

2.4   On holiday in New Zealand are you more or less careful of crime than you would be at home or less?

more/less/same
Please explain your answer (i.e. why more/less):

_____
_____
_____
_____
_____ (___ ____)

3. CONSERVING WATER

3.1   Do you conserve water at home?
     ☐ Yes ₁ ☐ No ₂

3.2   On holiday in New Zealand have you conserved water?
     ☐ Yes ₁ ☐ No ₂
     Please explain your answer (If yes why? If no, why not?)

     _____
     _____
     _____
     _____
     _____ (____ ____)

3.3   Do you think that you should conserve water while on holiday in New Zealand?   ☐ Yes ₁ ☐ No ₂

3.4   On holiday in New Zealand, are you more or less careful with water than you would be at home?
                   more/less/same
     Please explain your answer (i.e. why more/less)

     _____
     _____
     _____
     _____
     _____ (____ ____)

4. EXPERIENCING LOCAL CULTURE

4.1   Have you experienced local culture in Kaikoura/Rotorua?
     ☐ Yes ₁ ☐ No ₂
     Please explain your answer (If yes why? If no, why not?)

     _____
     _____
     _____
     _____
     _____ (____ ____)

4.2   Do you think that you should experience local culture while in Kaikoura/Rotorua?   ☐ Yes ₁ ☐ No ₂

5. SPENDING ADDITIONAL MONEY ON ACTIVITIES AND ATTRACTIONS

5.1   Have you spent money on activities or attractions in Kaikoura/Rotorua?   ☐ Yes ₁ ☐ No ₂
     Please explain your answer (If yes why? If no, why not?)

     _____
     _____
     _____
     _____
     _____ (____ ____)

5.2   Do you think that you should spend money on activities or attractions in Kaikoura/Rotorua?

                                        ☐

     Yes ₁   ☐ No ₂

C.   Different Types of Communication

The following 3 **imaginary** scenarios show realistic cases where management of tourists is required. For each scenario you are shown persuasive messages designed to influence your behaviour. Please indicate whether each message would persuade you.

1 = not very likely   5 = very likely

1.   Geothermal walk in Rotorua

You are about to walk in a geothermal reserve in Rotorua. The managers of the land want tourists to pay $5.00 for the cost of the walk. You are supposed to put the money into a ticket machine at the start of the walk and the machine issues you with a ticket. However, in this scenario, you are travelling on a budget and are reluctant to spend too much money, so you are thinking of entering the reserve without paying. Which of the following are likely to influence you to pay the $5.00?

	A sign saying...	Not very likely to influence **1**	**2**	**3**	**4**	Very likely to **5**
a	"Please pay $5.00. It's up to you to do the right thing."					
B	"Please pay $5.00. Contribute towards New Zealand's beautiful environment."					
C	"Please pay $5.00. If you are found without a ticket you will be asked to leave the reserve."					
D	"Please pay $5.00. $50 fine for non-compliance."					
E	"Please pay $5.00. Don't spoil this experience for other visitors".					
F	"Please pay $5.00. Walking the path causes erosion and is costly to repair: your money will help pay for essential maintenance."					

1.1a   Which of the above is the **most likely** to influence you? (*enter letter*) _____
1.1b   Please explain your answer?
_____
_____ (__ __)

1.2a   Which of the above the **least likely** to influence you? (*enter letter*) _____
1.2b   Please explain your answer? _____
_____

2.   The Kaikoura Seal Colony

You have just arrived at the seal colony at Kaikoura. The Department of Conservation are trying to stop too many tourists getting too close to the seals. However, in this scenario, you want to get really close to a seal to get a good photograph. Which of the following are likely to influence you to stay the required distance?

	A sign saying...	Not very likely to influence **1**	**2**	**3**	**4**	Very likely to **5**
A	"Please stay 10 metres from the seals. Please respect New Zealand's wildlife."					
B	"Please stay 10 metres from the seals. It's up to you to do the right thing."					
C	"Please stay 10 metres from the seals. Seals can bite."					
D	"Please stay 10 metres from the seals. Approaching closer will make them retreat to the water."					
E	"Please stay 10 metres from the seals. Approaching the seals can frighten them and their young."					
G	"Please stay 10 metres from the seals. Don't spoil this experience for other visitors".					

2.1a   Which of the above is the **most likely** to influence you? (*enter letter*) _____
2.1b   Please explain your answer _____
_____ (__ __)

2.3a   Which of the above is the **least likely** to influence you? (*enter letter*) _____
2.3b   Please explain your answer?_____
_____ (__ __)

3. A Maori cultural performance

You have paid to watch a Maori cultural performance. The Maori cultural performers want the audience to stay seated for the duration of the performance. However, in this scenario, it is a very hot day and you want to leave for 5 minutes to get an ice-cream. Which of the following are likely to make you remain seated?

	A performer tells you...	Not very likely to influence				Very likely to
		1	**2**	**3**	**4**	**5**
A	"Please do not leave before the performance ends. This is a sign of disrespect and may cause offence."					
B	"Please do not leave before the performance ends. Leaving the auditorium before the end of a performance may affect the quality of the performance."					
C	"Please do not leave before the performance ends. You may not be readmitted to the auditorium if you leave."					
D	"Please do not leave before the performance ends. It's up to you to do the right thing."					
E	"Please do not leave before the performance ends. Please respect Maori culture."					
F	"Please do not leave before the performance ends. Don't spoil this experience for other visitors".					

Influence on my behaviour

3.1a   Which of the above is the **most likely** to influence you? (*enter letter*) _____
3.1b   Please explain your answer? _____
_____ (__ __)

3.3a   Which of the above is the **least likely** to influence you? (*enter letter*) _____
3.3b   Please explain your answer? _____
_____ (__ __)

D.   About Yourself

I would now like to ask a few questions about you to allow me to distinguish between different visitors

1.   What age group best describes you? *(please tick)*

$\square_1$ 20 years and under
$\square_2$ 21-30 years
$\square_3$ 31-40 years
$\square_4$ 41-50 years
$\square_5$ 51-60 years
$\square_6$ 61 years and over

2.   What is the highest level of education you have completed?
(*Please tick)*

$\square_1$ No formal qualifications
$\square_2$ High school graduate
$\square_3$ Technical institute
$\square_4$ University undergraduate degree
$\square_5$ University postgraduate degree
$\square_6$ Other (please specify) _____
                    (___)

3.   What is your current employment status?

$\square_1$ Employed full time $\square_5$ Student
$\square_2$ Employed part time $\square_6$ Homemaker
$\square_3$ Self employed $\square_7$ Unemployed
$\square_4$ Retired $\square_8$ Career break

3a.   What is/was your usual occupation? _____
            (___)

4.   How many companions do you have travelling with you?

Number of adults (18 years and over) _____
Number of children (under 18 years) _____

5.   Please use this space for any other comments you would like to make.

_____
_____

Many thanks for completing this survey

**Your time and help is very much appreciated.
Enjoy the rest of your holiday!**