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**The role of interpretation in
sustainable tourism:
a qualitative approach to understanding
passenger experiences on
Expedition Cruises**

Thesis submitted by

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in September, 2007

**for the degree of Doctor of Philosophy
in the Tourism Program
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STATEMENT ON CONTRIBUTION OF OTHERS

I recognise the contribution of James Cook University for providing a PhD scholarship which covered all tertiary fees and provided a stipend throughout the PhD program. The university also made provisions for grants to attend workshops to aid in the progress of the PhD program and provided a further supplementation to aid in the final stages of writing.

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I recognise the contribution of the Expedition Cruise company with regard to the conduct of my research, and I recognise the contribution of hundreds of their passengers who assisted my research by answering the questionnaires.

I recognise the contribution of the JCU Ethics Committee with regard to ensuring that all research procedures reported in this thesis met ethical standards and received their approval (a declaration of this follows).

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DECLARATION ON ETHICS

The research presented and reported in this thesis was conducted within the guidelines for research ethics outlined in the *National Statement on Ethics Conduct in Research Involving Human* (1999), the *Joint NHMRC/AVCC Statement and Guidelines on Research Practice* (1997), the *James Cook University Policy on Experimentation Ethics, Standard Practices and Guidelines* (2001), and the *James Cook University Statement and Guidelines on Research Practice* (2001). The proposed research methodology received clearance from the James Cook University Experimentation Ethics Review Committee.

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ABSTRACT

The challenge of any research in sustainable tourism is not only how to measure or assess the achievement of sustainability, but also how to implement such. A current trend in both practice and research is to consider the conduct of ecotourism as a means to achieve the concepts of sustainable tourism and the principles of sustainability. This thesis proposes that one of the avenues that ecotourism may contribute to the principles of sustainability is through the interpretation delivered as an integral component of this type of tourism. An inductive qualitative methodological approach is presented and a model of effective interpretation has been developed. This model is called The Value Model of Effective Interpretation 1. The model identifies interpretive activity features, outcomes and the pathways that will most likely lead to value based responses. A new theoretical interpretive approach has been developed in conjunction with the model and is referred to as the “Personal Insight Interpretive Approach”. The premise of the model and the approach is that specific interpretive features and outcomes are facilitated via a ladder of abstraction and means-end analysis techniques. These techniques facilitate and identify the participants’ cognitive placement of thematic messages and experience with personally significant values which link to environmentally or culturally responsible “Intentional Behaviours”. The model has been placed into a Research and Applied Framework in order to incorporate community orientated values and goals into the sustainable tourism process. This is achieved via a multidimensional ecotourism operation with a multicentric interpretive approach, known as Expedition Cruising. The thesis was guided by the hypothesis that it is only when newly acquired or enhanced knowledge and experience takes on personal psychological significance in the form of values or beliefs that interpretation can be considered to be effective. (Walker, 2006)

Chapter 1 presents the overall Research Aims and the findings of a literature review that established the relationships between the research components of sustainability, sustainable tourism, ecotourism, interpretation and community and identified the contexts in which interpretation could contribute to achieving the principles of sustainable tourism. In doing so, a number of gaps in the research became evident which included the identification of comparative evaluative components of effective interpretation, methods of assessment and evaluation with respect to achieving the principles of sustainability, and a

framework incorporating and connecting the tourist and the community through interpretation.

Chapter 2 draws together the key findings of the literature review with the development of a framework to guide the proposed research and justifies the methodological approach used to conduct the research. This is an inductive qualitative approach utilising the Means-end Analysis technique for Expedition Cruise passenger responses to their interpretive experience. Three case studies were conducted, consisting initially of multiple expedition cruises and then progressively more specific locations during certain cruises. The data collection methods include open-ended written questionnaires, in-depth interviews and participant observation. The broad research aims presented in Chapter 1 are translated into three Parts with associated Key Research Questions, and the use of Expedition Cruising as the platform for this investigation is described.

Chapter 3 presents Study 1 which investigates the Environmental Values and Interpretation components of the Research Framework, and addresses the Key Research Questions of Part 1, Environmental Sustainability. It is based upon research conducted during four Expedition Cruises in Alaska and the data is compared to the interpretive objectives of the environmental management agency for that region. The findings resulted in the development of The Value Model of Interpretation which was the initial model used for comparison and re-evaluation of findings throughout the research. This model depicted the interpretive attributes and benefits which passengers perceived to be most important, with the most significant representation of “Environmental awareness”.

Chapter 4 presents Study 2 which initialises investigation of the Community Values component of the Research Framework and is based upon a cultural Expedition Cruise experience on Stanley Is, Great Barrier Reef, Australia. Traditional Owner guides conducted the interpretation and the community's interpretive aims were compared to the passengers' value based responses. There were correlations as well as interesting findings regarding a “sense of place” interpretive approach linking to the facilitation of a “care of place” represented by the participants' major identification of the personal value of “Cultural/environmental concern”.

Chapter 5 presents Study 3 which finalises the investigation of the Community Values and Model development components of the Research Framework, and addresses the Key Research Questions for Parts 2 and 3, Community Sustainability and The Value Model of Interpretation. This study was conducted during and after an Expedition Cruise visit to Easter Island, Chile. The findings identified a substantial representation of the beneficial outcome of “Cultural tourism awareness” and the greatest representation in the research of the value “Self appreciation” which refers to the identification of personal insights. An overall analysis of the data suggested the development of personal insights created linkages to post-experience intentional behaviours. The Value Model of Effective Interpretation 1 was developed as well as an interpretive theory called the “Personal Insight Approach” which allies strongly with the “Mindfulness” approach.

Chapter 6 concludes the thesis by addressing the original Research Aims, suggesting future research and commenting on its contribution to theory and application in the fields of study. Major contributions included the development of: a new model of effective interpretation; an operation framework for incorporating this model and community orientated values into the sustainable tourism process; an evaluative and investigative research methodology; effective interpretation and sustainability indicators; a new theory in interpretive research.

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CHAPTER 1:

INTRODUCTION, RESEARCH CONTEXT AND LITERATURE REVIEW

1.1 Introduction

This thesis was originally stimulated by the researcher's experiences, observations, concerns and interpretive experimentation and consultation in the field, particularly with regard to interactions and relationships with small communities in the Asia-Pacific region. Working as a guide and lecturer in a form of ecotourism known as expedition cruising, with a background in tourism orientated environmental impact management and research, there was the realisation that small communities ran the risk of not being able to make the most of sustainable tourism trends. Instead of their environmental and social situations being enhanced through the tourism interaction, there was merely an economic return occurring. For example, some small South Pacific island community members would ask why the visitors did not want to return to their island after the morning welcome ceremony, in order to sit and talk to the locals, or to see how they lived and to partake in their hospitality. Instead, the visitors went snorkelling or diving on their reefs, or even stayed on the vessel, in which neither activity the locals were invited to be involved. Many community members had come from other neighbouring islands to participate in this interaction and all were hoping to learn more about their visitors, and to experience a social and cultural exchange. These people wished to understand more about their visitors so they could make the experience more rewarding, for both visitor and host.

I realised that this was often not being communicated effectively to the visitors, by either the hosts or the guides. I wondered if the importance of these community goals were communicated effectively would it make a difference to the visitor's choice of their afternoon activity in their one day visit to this island? As far as the visitors were concerned, they thought the cultural experience had been facilitated and whether their orientation was cultural or environmental, there did not appear to be anything else being offered to them by the often respectfully distant or reserved community members. It occurred to me that it was up to the guides to ascertain the community's desires and aims for the entire tourism experience, and effectively communicate these to the visitors to facilitate a more rewarding cultural experience. There was potential for the visitors to gain a greater feeling and understanding of the environmental and social situations of these island communities. If this could be facilitated, then the tourism experience could move closer to achieving ecotourism's goals of increasing

people's awareness, appreciation and sense of responsibility for their global environment, both cultural and ecological. It could also move towards achieving a more reciprocally rewarding outcome for both the visitors and hosts, particularly if the hosts could have more influence in the conduct and outcomes of the tourism experience. How best to communicate this opportunity and make it as attractive as possible to the visitor, who was scheduled to visit another eight or more island communities in their twelve-day expedition cruise? In other words, could effective interpretation contribute to achieving some of the recommended goals of sustainable tourism, in particular community involvement in the outcomes of the tourism experiences being conducted in their locality? By asking these questions I generated my overall research questions.

1.2 Research Context

1.2.1 *The Research Questions*

The overall research questions generated appear below.

What is the relationship between interpretation, ecotourism, sustainable tourism, communities and the concept of sustainability?

In what context could interpretation contribute to achieving the principles of sustainable tourism?

To attempt to answer these questions, a number of broad and general aims were initially postulated in order to identify the areas in the research literature for further investigation and review, and thus direct the course of the research program. These research aims appear below.

1.2.2 *Research Aims*

- 1.** Determine the role of interpretation in ecotourism with respect to achieving environmental and community goals.
- 2.** Develop a research and operational framework with respect to incorporating environmental and community values into the sustainability process via tourism.
- 3.** Develop a method of evaluating the effectiveness of the interpretation.
- 4.** Develop a model of effective interpretation that can be applied to multi-interpretive situations such as ecotourism operations.

These broad aims have been translated into three key areas of relevant research questions and objectives, which are presented and investigated progressively in this thesis. But firstly a review of the literature that created the foundations for this line of questioning and research framework. The literature review that follows identifies areas of research in need of further investigation in order to assess the role of interpretation in relation to tourism and to further our understanding of its potential effectiveness, particularly with respect to the concepts of sustainability.

1.3 Literature Review Aims

Since The World Commission on Environment and Development introduced their report *Our Common Future* (World Commission on Environment and Development, 1987, cited in Smith, 2001), commonly known as the Brundtland Report, the globe has reverberated to the term “sustainability” (Australia Commission for the Future, 1990; McCool and Moisey, 2001a; Smith, 2001). The Commission’s guidelines for future development prescribed further growth without sacrificing environmental resources and defined five principles to pursue this goal. These principles called for:

- holistic planning and strategy making;
- the preservation of essential ecological processes;
- the protection of both human heritage and biodiversity;
- the development in such a way that productivity can be sustained for future generations; and
- a better balance of fairness and opportunity between nations
(WCED, 1987, cited in Smith, 2001, p. 190).

It has been suggested that tourism, and especially ecotourism, has the potential to contribute to these principles of the sustainability concept, particularly to the balance of distribution of wealth between the developed world and the developing world, while additionally providing protection of its biological wealth (Jones, 1993, cited in Smith, 2001). Indeed, tourism had long been recognised for its revenue generation potential for developing countries (McCool and Moisey, 2001b), as well as its potential to stimulate the establishment of national parks and conservation reserves (Smith, 2001). Not surprisingly then, since the Rio Earth Summit tourism commentators have devoted much time to defining and discussing the term “Sustainable Tourism” (Harris, Griffen and Williams, 2002; McCool and Moisey, 2001a; Smith, 2001; Smith and Brent, 2001).

The focus upon the physical environment within these discussions, despite the Bruntland Report addressing the human environment as well as the natural environment, has caused some concern with regard to the neglect of social and cultural issues (Butler, 1999).

Most of the references on 'sustainable tourism' highlight the lack of agreement with regard to the definition of the term and even more basically, how tourism is meant to fit into the sustainability concept. For example, in some discussions it would seem that the term 'ecotourism' is considered to be synonymous with the term 'sustainable development' (Dawson, 2001). Ross and Wall (2001) however, feel that ecotourism may often fall short of meeting the objectives of contributing to development and conservation. While Ham and Weiler (2002a, p. 36) suggest that "economic growth and environmental conservation are not only compatible, they are necessary partners" in order to achieve sustainable development. McCool and Moisey (2001b) claim that to determine what tourism should sustain requires more explicit consideration of social goals and values. Smith (2001) suggests that while sustainable tourism has multiple goals, the key aims are to create and maintain successful industries including tourism, while conserving appropriate levels of the natural and cultural environment with due regard for time and place. Just these few examples demonstrate the major dichotomy that appears in the literature with regard to the definition of sustainable tourism (Hunter, 2002). That is, whether the 'sustainable' part of the term refers to the 'tourism' part of the term explicitly, that is to say that it refers to the longevity of tourism, or a tourism operation. Or whether the term refers to, and most importantly, contributes to the concepts of sustainability in a more holistic sense.

It is not the aim of this thesis to contribute specifically to the debates or discussions regarding the terminology of "sustainable tourism". Rather, it is suggested that it may be more beneficial to focus on how tourism can contribute to components of the sustainability concept. As such, the present thesis concentrates on two aspects highlighted in the sustainable tourism literature. These aspects are the role of ecotourism, and the place of community values in the sustainability process. It is proposed that the use of interpretation with respect to both of these aspects may play an important role in achieving the principles of sustainable tourism. These form the three central constructs and areas of investigation in this thesis, that is:

- the role of ecotourism;
- the place of community values in sustainable tourism; and
- the role of interpretation in the facilitation of both these aspects within sustainability principles.

More specifically, these three constructs will be examined in the context of a particular type of ecotourism, expedition cruising.

Whilst not wishing to become involved in the sustainable tourism terminological debate, it is necessary for the purposes of this investigation to establish working definitions of sustainability, sustainable tourism, ecotourism, interpretation and community values. As well, there is a need to identify and justify the focus and relationship between the three constructs with respect to sustainability concepts, and the value of this research being conducted. The following sections attempt to do this while reviewing pertinent and current literature regarding these components.

The interpretation component receives particular attention, since it is the central construct in this research program with respect to its proposed role as a conduit between ecotourism, community values and sustainability. While an attempt is made to characterise the field of interpretation and discuss its application and potential, the literature review is also intended to identify areas of research in need of further investigation with respect to the proposed role of interpretation. The relationships, main themes and gaps identified in the literature then provide the foundations of the research framework, and the subsequent assessment of the role of interpretation in the sustainability process with respect to these components. In the following chapter, the components are presented in the research program's framework and the associated research questions are stated.

1.4 Sustainability, Sustainable Development, Sustainable Tourism and Ecotourism – Definitions and Relationships

Sustainability can be very simply expressed as “making things last” whether it be an economy, ecosystem or culture (Pearce, 1988, cited in Smith, 2001, p. 188). Moscardo (1998) adopts a more explicit definition with regard to global sustainability that states the essential elements to be stable human populations, limited growth, long-term maintenance of biological resources, and the maintenance of quality, both specifically

in environments and ecosystems, and more generally in people's lives (Brown, Hanson, Liverman and Merideth, 1987, cited in Moscardo, 1998). Butler (1999) states that we cannot ignore the fact that tourism is part of the global system and according to Smith (2001), the term 'sustainable development' was a concept introduced to ensure that environmental conservation accompanies tourism growth or change. The definition of sustainable development in the Bruntland Report (WCED, 1987, cited in Wearing and Neil, 1999) is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. The World Tourism Organisation's (WTO) reinterpretation of this definition with respect to tourism, has been cited as the starting point for the realisation of sustainable tourism (Stabler, 1997). The extended definition appears in *Steps to Sustainable Tourism*, Australia's Department of the Environment and Heritage guide for planning sustainable tourism (2004, p. 1):

“Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems”.

Butler (1991, cited in Wearing and Neil, 1999, p. 6) had previously defined sustainable tourism as “tourism that is developed and maintained in an area (community, environment) in such a manner and at such a scale that it remains viable over an indefinite period and does not degrade or alter the environment”. Since the WTO's definition, Ham and Weiler (2002a, p. 36) have adopted and adapted this definition to not only include that tourism development will not undermine the physical and human environment, but that it will also “sustain and nurture it”.

For the purposes of clarifying a working definition in this discussion, let us consider the key goals of sustainable tourism as described in the Australian Government's Ecologically Sustainable Development Working Group Report for Tourism (Department of Environment and Heritage, 1991, cited in Moscardo, 1998, p. 7). They appear to encompass the definitions and principles described so far. These goals are:

- to improve material and non-material well-being of communities;
- to preserve intergenerational and intragenerational equity;

- to protect biological diversity and maintain ecological systems; and
- to ensure the cultural integrity and social cohesion of communities.

Moscardo (1998) considered these goals and associated characteristics identified in the report, in conjunction with various commentaries of sustainable tourism and proposed that sustainable tourism is based upon three core principles:

- quality - providing a quality experience for visitors while improving the quality of life of the host community and protecting the quality of the environment;
- continuity – ensuring the continuity of the natural resources upon which it is based, the culture of the host community and visitor interest; and
- balance – balancing the needs of hosts, guests and the environment.

It is these three principles which constitute the fundamental consideration of sustainable tourism in this research program. Subsequently, the role of ecotourism in sustainable tourism becomes apparent. According to Wearing and Neil (1999) an essential feature of ecotourism is sustainability. Its fundamental concerns include environmental degradation, impact on local communities, and the need for high quality tourism management (Wearing and Neil, 1999). Although ecotourism involves the natural environment, it is differentiated from nature-based tourism by the characteristic that it contributes to conservation. The primary motivation of ecotourists is their focus on increasing knowledge and awareness of nature, and that the ecotourism activities contribute positively to conservation of the destination area or host community (Wearing and Neil, 1999).

Although, the term “ecotourism” is often heard in conjunction with the terms “sustainability”, “sustainable development” and “sustainable tourism”, and despite Wearing and Neil’s (1999) principles, the definitions of ecotourism found in the literature vary widely in terms of their focus upon sustainability. They range from definitions firmly under the canopy of the sustainability concept, to those on the periphery or that place little consideration to such, with a greater emphasis on its nature-base. Four examples appear below.

1. Ecotourism stimulates conservation, contributes to education and understanding, and enhances the livelihoods of local people, economically (Ross and Wall, 2001).

2. Ecotourism and nature-based tourism can be defined as forms of sustainable development when they are limited in scale and minimise environmental and social impacts (Dawson, 2001).
3. Ecotourism is in fact distinguished from nature, wildlife and adventure tourism in that it benefits both conservation and people of the host country rather than being defined merely by the recreational activities provided by the other three (Honey, 1999).
4. Ecotourism is nature-based tourism that reputedly supports environmental conservation, social responsibility with respect for indigenous culture, and sensitivity to the economic balance sheet (Smith, 2001).

Mowforth and Munt (1998) feel that the sustainability concept, and ecotourism as a form of sustainable tourism, is so vague and contested that it is easily manipulated to support and enhance the power of industry interest and those who stand to gain. In deed, Weaver (2001) asks whether achieving sustainability is imperative or more so appearance? He feels that it is impossible to assess beyond any doubt whether any ecotourism operation is environmentally or socio-culturally sustainable, unless we are willing to accept a diluted anthropocentric definition of the concept. Arguing that ecotourism should appear sustainable, both environmentally and socio-culturally while promoting the viability of the operation, he proposes a definition that includes the fostering of learning experiences and appreciation of the natural environment within an associated cultural context.

Regardless of the dissention that surrounds the definition in the literature, ecotourism is a term that is being increasingly used in the tourism industry, in national marketing strategies and in research. The definition of ecotourism adopted in Australia's National Ecotourism Strategy (Commonwealth Department of Tourism, 1994) and in this thesis, represents the essence of the concept as defined by Wearing and Neil (1999), Blamey (2001) and Weaver, 2001a). It suggests that ecotourism is nature-based, involves environmental education and is sustainably managed. To more clearly define the aspects of this definition and thus describe the role of ecotourism used in this thesis, the principles suggested by Wearing and Neil (1999) are adopted with respect to:

- increasing knowledge and awareness of the tourists participating; and
- the ecotourism activities contributing positively to conservation of the destination area or host community.

The goals inherent in all these concepts and around which ecotourism seems to be coalescing (Weaver, 2001b), are conservation and education regarding the natural and cultural environment. The educational component and management of the activities in most ecotourism operations are usually conducted by the tour guides and facilitated through what is termed “interpretation”. Thus, the relationships between the concepts of sustainability, sustainable tourism, ecotourism and interpretation have been established. But what is interpretation and how does it differ from education? Do researchers’ perceptions of its effective conduct facilitate agreement with respect to its role in ecotourism and sustainable concepts? The following sections address these questions.

1.5 Interpretation

“Thousands of naturalists, historians, archaeologists and other specialists are engaged in the work of revealing, to such visitors as desire the service, something of the beauty and wonder, the inspiration and spiritual meaning that lie behind what the visitor can with his senses perceive. This function of the custodians of our treasures is called Interpretation...Every great teacher has been an interpreter.

The point is that he has seldom recognised himself specifically as such...”

(Tilden, 1977, p. 3).

It is interesting to note the original publication in which this quote first appeared was printed nearly fifty years ago in 1957. Yet it is only in the last twenty years, and particularly during the nineties, that Tilden’s recognition of the greater role or responsibility of interpretation is being investigated and applied to its fullest potential. Ballantyne and Uzzell (1999) noted that interpreters have demonstrated a transformation in their perception of their role in society and their professional purpose over the last decade. These have moved from a focus upon interpretive techniques and technologies, to a greater concern for the content and appropriateness of their message, and their potential impact upon visitor behaviour and environmental attitude, both within and beyond the interpretive site. The authors refer to the potential of interpreters to facilitate feelings of “empowerment” and “ownership” (Ballantyne and Uzzell, 1999, p. 69). Perhaps the reason it has taken this long, as Tilden (1977) stated above, is that the world’s educators did not recognise or call themselves “interpreters”, and so did not appreciate fully their role in sustaining our global environment. Or perhaps, it could be viewed in the opposite direction, that interpreters, usually referred to as guides, did not fully appreciate their role as educators.

Wearing and Neil (1999, p. 58) make the distinction between “education” and “interpretation”. They state that the first is a more formalised version of the latter, one with a captive audience versus the challenge of having to capture the audience’s attention, and primarily communicate concepts and ideals rather than just facts. Ham (1992) compares the different characteristics of the two types of audience. The fundamental difference being that noncaptive audiences are voluntary, who pay attention for their own internal or intrinsic satisfaction rather than being compelled by some external demand. Tilden (1977) also recognised this distinction and challenged interpreters to consider two basic concepts or duties. Firstly, to appreciate that interpretation is the revelation of a larger truth that lies behind any statement of fact, and secondly their duty to capitalise upon the “mere” curiosity of visitors for the enrichment of the human mind and spirit (Tilden, 1977, p. 8).

Perhaps it is the urgency elicited by the Brundtland Report (WCED, 1987) regarding the need to attain global sustainability, that has encouraged researchers to seek any and all sources of potential assistance to achieve such. Thus, while many still argue the definition of sustainability, others pursue solutions. This is apparent in the type of journals that have appeared in recent times such as the Journal of Sustainable Tourism and the Journal of Interpretation Research, and organisations such as the National Association for Interpretation (NAI) and the Interpretation Australian Association (IAA). The research regarding the role of interpretation in the sustainability process, which appears in journals such as these, will be reviewed in a later section (titled 1.6 The role of interpretation in ecotourism and sustainable tourism). The following sections further explore the development of “interpretation” as recognised terminology, as a profession, and as an area of research based upon sound theoretical models and principles. This review reveals areas in this field worthy of further investigation and relevant to the research questions posed. We are guided by the words from fifty years ago, that “interpretation is a growth whose effectiveness depends upon a regular nourishment by well-directed and discriminating research” (Tilden, 1977, p. 5).

1.5.1 Definition of Interpretation

It is indeed the word “effective” which drives much of this research. It is discussed that interpretation’s valuable role in sustainable tourism will be achieved by communicating effectively to achieve a specific purpose, not by merely communicating facts, ideas or concepts. But first, we need to address the definition of “interpretation”. Moscardo

(1999a) described interpretation as a special kind of communication that is particularly relevant to tourism. Its importance is obvious in activities such as guided tours, presentations and educational programs conducted in museums, art galleries, information centres, wildlife parks, zoos, national parks and other protected environments (Moscardo, 1998). Or rather, it is obvious if its definition includes such concepts as communication, education and stimulation. These concepts have appeared in definitions given to interpretation by numerous researchers, associations and protected area managers in this field since the 1950s. Some examples of which appear in Table 1.1. These few examples have been chosen to exhibit fundamental differences that exist in the spectrum of definitions encountered in the literature. These examples demonstrate the inclusion of all or some of the following characteristics:

- the need to explain the significance and relationship of places to visitors;
- to increase visitor enjoyment levels, awareness and understanding of a place;
- to encourage visitors' thoughtful consideration of their environment; and
- to facilitate conservation ethics and practices.

The choice and inclusion of these characteristics tend to exhibit the different aims or affiliations of the author or organisation, which appear to be reflected in the expression of singular or multiple perspectives. The diversity of definitions existent in the literature suggest that a universally accepted definition of interpretation is yet to be achieved.

To make sense of some of the definitional differences that appear in the literature and presented in Table 1.1, Wearing and Neil (1999) adopted Machlis and Field's (1992) "unicentric" versus "multicentric" approach. This approach distinguishes between the definitions that focus upon a single perspective to those with multiple perspectives. For example, a protected area management organisation such as Queensland Parks and Wildlife Service, defines interpretation as a means of increasing visitors' appreciation of the protected area and the concept of conservation and practices (see Table 1.1 for this definition). This represents a single perspective or value, which is consistently delivered and designed to benefit the provider of the interpretation in the protection of the environment. Whereas, interpreters and educators tend to present broader definitions of interpretation that represent a range of values, perspectives and positions (Wearing and Neil, 1999). Relevant examples are those provided in Table 1.1 by the Interpretation Australia Association (2005), the National Association of Interpretation (2005) and Beck and Cable (1998). These suggest interpretation is a means of communicating ideas and feelings which help people understand more about themselves and their environment. They focus the benefit upon the visitor by empowering them to reach their own understanding of their global responsibilities

through the provision of interpretation. The Interpretation Association Australia's definition was constructed after consultation with its four hundred strong membership from various interpretation professions (Wearing and Neil, 1999).

Table 1.1: Different conceptual definitions of interpretation

AFFILIATION	DEFINITION OF INTERPRETATION
Researchers	
Moscardo (1999a)	"...a special kind of communication that is particularly relevant to tourism."
Beck and Cable (1998)	"...an educational activity that aims to reveal meanings about our cultural and natural resources. Through various media – including talks, guided tours, and exhibits – interpretation enhances our understanding, appreciation, and, therefore, protection of historic sites and natural wonders. Interpretation is an informational and inspirational process that occurs in parks, forests..."
Interpretation Associations	
Interpretation Association Australia (2005)	"...is a means of communicating ideas and feelings which helps people enrich their understanding and appreciation of their world, and their role within it."
National Association of Interpretation (2005)	"...is a communication process that forges emotional and intellectual connections between the interests of the audience and the meanings inherent in the resource."
Protected Area Management Agency	
Queensland National Park Service (1999) in Wearing and Neil (1999)	"...is a special process of stimulating and encouraging an appreciation of the natural and cultural heritage of a region, as well as a means of communicating nature conservation ideals and practices."

It has been suggested that this on-going evolution of definition, and the confusion and controversy caused by its replacement in definitions by terms such as "education" and "communication", may have lead to a devaluation of this field professionally (Beck and Cable, 1998; Department of Environment and Heritage, 2005; and Knapp and Benton, 2004). Therefore, it may be more constructive in the discussion of interpretation to yet again follow Tilden's (1977) advice. That is, rather than becoming bogged down and side tracked in semantics, to instead focus upon and find agreement in the fundamental principles of effective interpretation.

"Interpretation is a process of profound gift giving."
(Beck and Cable, 2002 in Knapp and Benton, 2004)

1.5.2 Principles of Effective Interpretation

Tilden (1977, p. 9) suggests that if any interpretive technique is to be effective, or “correctly directed”, it should be based upon six principles (see Table 1.2 for a list of these). The essence of these principles consist of:

- finding ways to connect the experience to the visitor’s personal life and addressing the audience’s individual make-up appropriately;
- seeking to provoke or stimulate a response in the visitor and a desire to learn and understand, rather than merely presenting information or instruction;
- treating interpretation as a professional vocation that is an encompassing “art form” rather than a restrictive science (that is, it can incorporate various and many modes of communication and mediums), and of which the basics can be taught and learned; and
- presenting the experience thematically rather than as a disparate collection of facts about a place, which Tilden (1977, p. 40) refers to as presenting a “whole rather than a part”.

These principles were initially postulated by Tilden in 1957. The question is whether researchers since have found agreement with these principles of effective interpretation?

Uzzell (1994, p. 298) addresses the principles of “good interpretive practice” and actually titles his paper as “Heritage interpretation in Britain four decades after Tilden”. While he feels that Tilden’s principles are no less relevant than they were in 1957, he adds fifteen more principles based on the years of research and experience since. Many of these principles appear to be more of an elaboration and clarification of the concepts already addressed by Tilden (1977), such as (see Table 1.2):

- the need for a clear concept (themes) - Uzzell’s Principle 1 corresponding to Tilden’s Principle II;
- building on pre-existing knowledge (that is, relating to the visitor and their experience level) – Uzzell’s Principle 5 corresponding to Tilden’s Principle I; and
- incorporating a variety of interpretive techniques and catering for different audiences - Uzzell’s Principle 6 corresponding to Tilden’s Principle VI.

Table 1.2: Comparison of Interpretive Principles

TILDEN'S SIX PRINCIPLES (1977)	UZZELL'S (1994) COMPARATIVE PRINCIPLES	HARRISON'S (1994) COMPARATIVE PRINCIPLES	BECK AND CABLE'S (1998) COMPARATIVE PRINCIPLES
<p>I. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.</p>	<p>4. Strong human interest. 5. Interpretation should build on pre-existing knowledge.</p>	<p>3. Have strong human interest themes; people are interested in people and interpretation should focus on this. 9. Build on pre-existing knowledge; this will ensure that the interpretation is relevant and meaningful.</p>	
<p>II. Information, as such, is not Interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information.</p>	<p>1. The need for a clear concept. 2. The need to know.</p>	<p>1. Explore the 'how' and 'why' as well as the 'what' and 'when' of any particular piece of information.</p>	<p>Consideration to both quantity and quality of information presented.</p>
<p>III. Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.</p>	<p>14. Be opportunistic. 15. The right staff.</p>		<p>Use of new technology to present and offer variation. Interpreters must have a base level of experience in communication techniques. Promote optimal experiences through intentional and thoughtful program and facility design.</p>
<p>IV. The chief aim of Interpretation is not instruction, but provocation.</p>	<p>3. An interactive and involving experience.</p>	<p>2. Explore the options for an interactive and involving experience; visitors, both young and old should be able to interact and learn from each other. 6. Ensure that the visitor gains some new knowledge and is stimulated to know more. 10. Provide an overall experience which stimulates all of the senses.</p>	<p>Instilling the ability and desire in people to sense the beauty in their environment - to provide spiritual uplift and to encourage resource preservation.</p>

V. Interpretation should aim to present a whole rather than a part, and must address itself to the whole man rather than any phase.	11. Orientation. 12. A sequence of experiences.		Bringing the past alive to make the present more enjoyable and the future more meaningful.
VI. Interpretation addressed to children (say, up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program.	6. Different interpretation for different audiences. 13. A variety of interpretive techniques.	4. Be provided at different levels to reflect the interest and comprehension abilities of different visitor groups. 7. Should recognise that there is a limit to how much a visitor can absorb.	
	UZZELL'S (1994) NEW PRINCIPLES	HARRISON'S (1994) NEW PRINCIPLES	BECK AND CABLE'S (1998) NEW PRINCIPLES
	7. Interpretation should be a substitute experience.		
	9. Consumer-led interpretation.	5. Be consumer-led as well as resource-led; there should be a balance between interpretation which reflects the interests and needs of the visitor and the range of messages which the Corporation of London wishes to communicate.	
	10. Sympathetic to local people.		
		8. Recognise how unobservant people are: visitors need guidance as to what to look at, what is significant.	Be passionate for the resource and the visitors – essential for powerful and effective interpretation.

However, Uzzell (1994) does add some new principles which require the provider to consider concepts such as the interpretive experience being a substitute experience, and one that needs to be consumer led while being sympathetic to the local community. His other principles are instructive in that they attach more current conceptions and considerations to Tilden's (1977) established principles such as:

- making the interpretive experience as interactive and involving as possible (which refers to encouraging the visitors to interact and learn from each other);
- limiting the amount of information presented with respect to visitor absorption capacity;
- finding a balance between reflecting the needs and interests of the visitor and communicating the messages desired by the organisation responsible for the interpretation;
- including orientation to the site;
- having a strong human interest;
- being sympathetic to the local people;
- planning a sequence of experiences;
- being opportunistic with respect to extending and consolidating the interpretive provision; and
- finding the right staff.

Uzzell (1994) feels there has been a rapid growth of thoughtless development of visitor centres and other interpretive media since the 1970s, and suggests that if the principles are to be applied effectively overall rather than specifically, such as the latter four examples above, then appropriate planning and evaluation of the interpretation and ancillary facilities is necessary.

Goodey (1994, p. 303) agrees with the need for interpretive planning, though feels it is a "seldom executed activity". While discussing the process of effective planning he stresses the dangers of misusing the thematic principle in interpretation with regard to marketing trends and consequent trivialisation of the interpretive subject. He poses that "there is really no escape from the investment in fundamental research by trained staff in excavating effective themes and stories from the mass of evidence available for each and every context" (Goodey, 1994, p. 305). In fact, Harrison (1994) believes that the investigation and identification of themes is the starting point of a strategic approach to interpretation. He also finds agreement with Uzzell (1994) and Tilden (1977), though elaborates with respect to the above discussion and consequently adds

to the growing spectrum of principles by expanding upon Uzzell's Principle 9 (Harrison's Principle 5, see Table 1.2). In a specific report regarding the refurbishment of the visitor facilities on London's Tower Bridge, he presents a more multicentric approach to "successful" interpretation. This is evident in his principle based on finding a balance between being consumer-led and resource-led. That is, the interpretation "reflects the interests and needs of the visitor and the range of messages which the Corporation of London wishes to communicate" (Harrison, 1994, p. 315). Another new principle refers to the guide being aware of how unobservant people are and that visitors need guidance as to what to look at and what is significant (Harrison's Principle 8). This may fall in with Tilden's Principle III reflecting that interpretation is a teachable art, and Uzzell's Principle 15 about finding the right staff. It has been isolated though as it more clearly suggests that while the interpreter has a role to stimulate the mindfulness of the visitors, the interpreter themselves must also be mindful of the visitors' characteristics and behaviours. Harrison (1994) also expands upon Tilden's Principles II and IV, regarding the position of information in interpretation, referring to this as the exploration of the 'how', 'why', 'what' and 'when' of pieces of information (Harrison's Principle 1), and emphasises the provision of an overall experience which stimulates all of the senses (Harrison's Principle 10). It is also the case that some of the principles presented in Table 1.2 may fit in with more than one of Tilden's Principles. This is indicative of later research finding it necessary to be more specific within Tilden's (1977) broadly phrased principles, rather than demonstrating the creation of new suites of principles that are more effective.

At this point it needs to be noted that much of the literature discussed in this section so far has a focus upon cultural heritage interpretation. Therefore, it will be interesting to compare the principles already highlighted with those reviewed in the environmental interpretation field. This area of research tends to be more focused upon the provision of interpretation by guides in nature-based locations, rather than the provision in historical and educational venues such as museums and castles. This field also tends to be more personally orientated, as visitors are guided through environments often devoid of human habitation and infrastructure. Risk (1994, p. 320) refers to this as "personal" interpretation, which are activities and services focused upon "active, face-to-face contact between the interpreter and the site visitor". "Face-to-face interpretation is considered to be one of the most powerful and worthwhile interpretive activities available because it can be continually tuned to the type of visitor participating" (Wearing and Neil, 1999, p. 62). Risk (1994) supports the principle about finding the right staff. He states that effective personal interpretation is based upon the

critical premise that “people like people who like people, and find particularly attractive those who combine this trait with a clearly demonstrated love of their area and ability to communicate” (Risk, 1994, p. 329). He maintains that the interpreters must be able to put themselves in the place of the visitor and approach them from their level of experience and personality. In conclusion, he states:

“Successful oral interpretation is a delicate and dynamic balancing act which cannot be targeted merely at an average member of the audience. Rather it is a graceful ballet enabling the interpreter to touch, at some time during the presentation, the intellect and emotions of each age group, attainment level, occupation and interest.” (Risk, 1994, p. 329)

Ham’s (1992) practical guide for environmental interpreters takes a rather more fundamental approach to effective interpretation. On the basis that interpretation “is simply an approach to communication”, that integrates the significant differences between captive and noncaptive audiences (Ham, 1992, p. 4), he suggests interpretation needs to be pleasurable (entertaining), relevant (meaningful and personal), organised (easy to follow) and thematic (having a major point or message). These four principles have influenced interpreters’ ideas of what successful interpretation should involve since their publication (Knapp and Benton, 2004). Brochu and Merriman (2002, cited in Knapp and Benton, 2004, p. 10) have even noted these “four qualities” as being “essential for success in almost every personal interpretation program”. Larsen (2003, cited in Knapp and Benton, 2004) ventures that the most powerful interpretive tool is the use of themes. Indeed, Ham and Krumpal (1996) developed a framework for the use of site-based thematic interpretation as an intervention strategy with regard to replacing or modifying problematic behaviours in protected areas. Based on the social psychological theories of Reasoned Action and Planned Behaviour (Fishbein and Ajzen, 1975; Ajzen, 1991; and Fishbein and Manfredo, 1992 cited in Ham and Krumpal, 1996) these researchers suggested that resource managers needed to identify which of the intended recipients’ beliefs influence their behaviour in the particular situation under consideration. They then need to develop themes based upon these “salient” beliefs to be effective, rather than designing messages that contain only important factual information concerning the behaviour they wish to target and change. They propose that this framework provides not only a guide for developing appropriate themes but also for evaluating effectiveness. Thus, so far we see the need for research particularly with respect to the evaluation of interpretive effectiveness, and observe the continued adoption and

elaboration of Tilden's (1977) principles. An emphasis upon thematic use is apparent, as well as a greater understanding of the recipient of the interpretation.

Beck and Cable (1998) also offer a resource for the interpreter, while contributing to the evolution of interpretive philosophy. While noting that Tilden's (1977) principles are timeless, and still embraced and practiced, they find agreement with the other researchers already discussed by suggesting that these principles need to relate to the present, and could benefit from a current perspective. Thus, they update, build upon and suggest an additional nine principles to Tilden's (1977) six. Many of these are based upon the work of past and present American pioneers and commentators in the environmental field, such as Enos Mills, an interpretive guide in the late 1800s and early 1900s, and whom many consider to have been the first to develop principles of interpretation, which are paralleled by Tilden's (1977) six. Others influential in the development of Beck and Cable's (1998) principles were John Muir and Barry Lopez, revered commentators in American environmental literature.

Of Beck and Cable's (1998) nine new principles, seven concur with those suggested already (see Table 1.2). Although they might vary a little in their description, their concept accords with the previously discussed principles in both the heritage and environmental interpretation literature discussed. In summary, Beck and Cable (1998, p. 10) feel that effective interpretation should convey a sense of place, with a personal and individualistic approach, utilising modern technology to provide variety in order to elicit a response from the audience, while facilitating and encouraging feelings of "spiritual uplift and environmental conservation". One principle offered, deemed to be essential for powerful and effective interpretation to which Tilden (1977) did not explicitly refer, is passion. Reading Tilden's (1977) works and considering some of his quotes used in this discussion, one may assume having passion is a fundamental component of all of his principles and beliefs. But Beck and Cable (1998) refer to the interpreter's passion for both the resource and the visitors. This principle is considered to correspond to Harrison's Principle 8 (see Table 1.2), which was previously discussed with respect to the need of the interpreter to be mindful in order to stimulate mindfulness in others. Except the reference to "passion" suggests an additional and inherent non-teachable capacity of an interpreter to convey both verbal and non-verbal stimulation or inspiration regarding the feeling for a place or people. This researcher feels this principle may be particularly relevant to achieving at least one of Beck and Cable's (1998) recommended goals of effective interpretation, conveying a sense of place. A "sense of place" is a conceptual term found more recently occurring and

being debated in interpretive and protected area management literature and is also used in reference to the relationship between sustainable tourism and community (Moisey and McCool, 2001). It is a concept that intrigues the researcher and interpreter alike with respect to its facilitation and impact upon outcomes of interpretive programs, with little currently published about either. Thus, its inclusion in Beck and Cable's (1998) principles of effective interpretation suggests it is worthy of consideration in this review and the analysis sections of the research program. The two principles of Beck and Cable's (1998) that do not appear in Table 1.2 refer to the ability of a successful interpretive program to attract management support, and the skills required for interpretive writing, and are considered not to be pertinent to the fundamental principles being explored in this review.

Thus, it appears the same broad principles are being repeatedly discussed, with variation depending upon how much the researcher elaborates upon certain aspects of individual principles. This elaboration may be dependent upon the role, or goal the researcher feels interpretation should have in particular situations, and whether there is more focus upon the interpreter or the visitor in the interpretive process. That is, whether they tend towards a more "unicentric" or "multicentric" approach.

Knapp and Benton (2004, p. 11) suggest that "Ultimately, successful interpretation is closely associated with what it is attempting to achieve". However, there are those who appear to feel that no matter what the interpretive program is attempting to achieve, a multicentric approach is the more effective approach. For example, in Wearing and Neil's (1999, p. 62) ecotourism publication they suggest that "successful interpretation" typically reflects the key principles that people learn better when they:

- are actively involved, using as many senses as appropriate and having first hand experiences;
- are made aware of the usefulness of the knowledge being acquired; and
- discover insights for themselves.

In fact, in Knapp and Benton's (2004) study of interpretation in five National Parks in America, they noted the lack of a multicentric approach by the interpreters. Their participant observations revealed that interpreters would offer messages to the visitor with no attempt at receiving responses. In other words, the principle of relating to the visitor, which had been identified as one of the most important factors to the success of

an interpretive program, was being attempted in a “one-way” fashion rather than in a “two-way” dialogue. The authors highly recommended a greater consideration in interpretive application to the “constructivist learning approach” (Knapp and Benton, 2004, p. 21). A major theme of which is that learning is an active process in which the learners construct new ideas or concepts based upon their current and past knowledge (Bruner, 1966 cited in Knapp and Benton, 2004). There is an emphasis upon the learner, or visitor in this case, having an active part in the interpretation process regarding selecting and transforming information to construct hypotheses and make decisions. As such, the interpreter could engage visitors in active dialogue and present information that matches with the visitors’ current state of understanding (Knapp and Benton, 2004).

This suggestion finds support in previous heritage interpretation literature where Ballantyne (1998, cited in Ballantyne and Uzzell, 1999, p. 66) suggests that this approach “extends the focus from the exhibition or experience itself to include the visitor who interprets, understands, and imposes meaning on the displays, often with a social context”. To select and transform the information, the learner relies on a cognitive structure or “schemata of related experiences” (Pierssene, 1999, p. 68). This has been formed over the period of the visitor’s life through the accumulation of new experiences and information adding to, and modifying their understanding, and making sense or patterns from it. The wider our experience, the more complex our schemata, and the more balanced our understanding. Every new experience and piece of information has to be attached to the existing schemata, or understanding of the world already in the visitor’s mind (Pierssene, 1999). It is up to the interpreter to find that connection, and facilitate an actively learning frame of mind in the visitor. “Changes in cognitive schemata are at the core of many theoretical perspectives on effective interpretation and persuasive communication” (Walker and Moscardo, 2006). That is based upon the assumption that effective interpretation is that which results in more extensive changes to the more abstract or deeper levels of cognitive schemata (Ballantyne, 1998; Cialdini, 1996; Ham and Krumpal, 1996; and Moscardo, 1998).

There appears to be a growing body of research that focuses upon facilitation of the individual’s own creation of perception and concepts which is considered more likely to dictate consequential decisions and subsequent behaviours. The visitor is encouraged to actively participate in the interpretive experiences and gain personal insights. Then to evaluate the effectiveness of an interpretive program, the challenge must be to measure these changes in perception or what the visitors identify as personally

significant outcomes of their participation. So, rather than trying to ascertain each visitor's current level of understanding, perhaps it is more important to facilitate a psychological place for their integration of any new information or experience.

Thus, it seems appropriate at this juncture to consider a body of work in this field by a researcher who applies such theories of psychology, and bridges the gap between heritage and environmental interpretation. Moscardo (1999a) promotes an approach to interpretation that focuses upon those principles which encourage and facilitate the mindfulness of the visitor in any situation. These principles are based on the results of published research and from contemporary psychological theory.

In "Making visitors mindful", Moscardo (1999a, p. 39) not only suggests the basic principles for encouraging mindful visitors, but also offers a "Mindfulness model for communicating with visitors" (see Figure 1.1). She asserts, "mindfulness is a necessary requirement for learning new information" (Moscardo, 1999a, p. 21). In simple terminology, mindfulness is defined as paying attention to the world around us. As opposed to mindlessness, defined as not actively processing new or additional information. While theoretically describing mindfulness as the opposite state to mindlessness, psychologists Alexander, Langer, Newman, Chandler and Davies (1989, cited in Moscardo, 1999a, p. 21) defined it as a "mode of functioning through which the individual actively engages in reconstructing the environment through creating new categories or distinctions, thus directing attention to new contextual cues that may be consciously controlled". The implications of this approach to effective interpretation are obvious, particularly if we wish people to behave or act in certain ways. Moscardo (1999a) has addressed theories of persuasive communication in the development of the model. Ham and Krumpal (1996) also recognised these theories' relevance to changing people's behaviour, with respect to changing their behavioural intentions via their attitudes to a particular situation. However, the appeal of the mindfulness model is that it can be adapted to any interpretive situation and associated aims. A practical example of its application has been to sustainable wildlife tourism (Moscardo, Woods and Saltzer, 2004). Whereas, Ham and Krumpal (1996, p. 22) acknowledge that their own theoretical framework is applicable to the modification or replacement of problem behaviours, but not to the many interpretive services which are "aimed primarily at creating general awareness among their audiences of the protected values and features of an area".

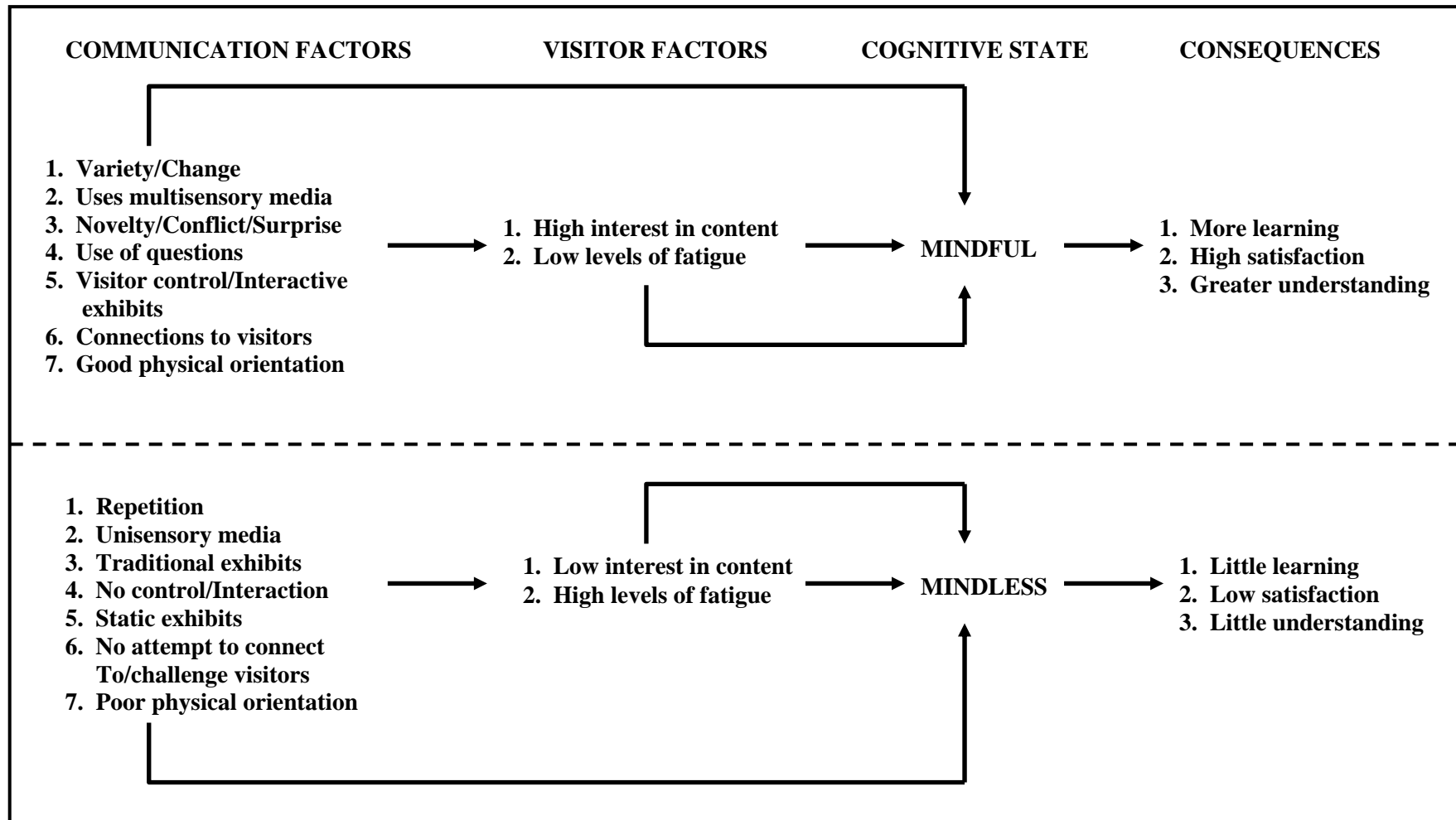


Figure 1.1: Mindfulness Model for Communicating with Visitors (Moscardo, 1999, p. 39)

Moscardo's (1999a, p. 39) model suggests there are two sets of factors influencing visitors, "Communication" and "Visitor Factors". The first refers to features of the interpretation. The second to what the visitor brings with them to the interpretive site, their cognitive schemata, interest and fatigue levels. These may overlap and do not necessarily remain constant throughout their visit. In fact, that is what the model is suggesting, that the application of the identified interpretation principles can stimulate interest and connections. The two factors can interact in a number of ways to determine the visitors' cognitive state of either mindfulness or mindlessness. Those that are mindful are more likely to experience greater enjoyment, satisfaction, learning, interest, awareness of the consequences of their behaviour and appreciation of the place. So, how do we create a situation where people are mindful?

According to Moscardo (1999) there are five principles for encouraging mindful visitors and communicating effectively:

- helping visitors to find their way around;
- making connections to visitors and getting them involved;
- providing variety;
- telling a good story that makes sense; and
- knowing and respecting visitors.

There are no new principles listed here that have not already been discussed. However, it is their application with respect to mindfulness that is revealing. People are more likely to be mindful when the information is personally relevant, and in new or unfamiliar, and dynamic situations. This facilitates an element of personal control for the visitor as these situations require us to make decisions, and consequently makes the situation and outcomes more important personally (Moscardo, 1999a).

Fundamentally, this is a multicentric approach that according to Moscardo (1999a) can have particular relevance to the role of interpretation in sustainable tourism. Thus, the goal of an interpretive program may have a unicentric premise, for example conservation of a protected area or wildlife, but according to this review, it may be more effective if it adopts a multicentric approach towards its visitor interpretive techniques. The principles of such are still based upon Tilden's (1977) six, whether it be heritage or environmental interpretation. However, it appears these principles are in a state of constant evolution. This could be attributed to:

- the dynamic nature of tourism and the changes witnessed in the past fifty years (Uzzell, 1996);
- the progressive findings of psychological research in areas that influence interpretive theory, such as attention, learning, persuasive communication and attitude change and behavioural links (Moscardo, et al., 2004); and
- the particular emphasis of the researcher or facilitator.

Thus, agreement has also been found with Tilden's (1977) suggestion that interpretation is a "growth" requiring discerning research, though it seems particularly with respect to the evaluation of the effectiveness of interpretation. It would appear that many researchers and commentators concur with the basic principles evolving over time, which suggests it is the outcomes of their different application and intent of use with respect to the perceived role of interpretation that requires further consideration.

1.6 The Role of Interpretation in Ecotourism and Sustainable Tourism

Moscardo (1998) suggests that interpretation could play a critical role in achieving sustainability. Moscardo and Woods (1998) elaborate further to suggest that interpretation and tourism are in fact mutually beneficial activities, which when working together support the development of more sustainable tourism. Moscardo (2000, p. 327) identifies three core functions:

- to enhance visitor experiences;
- to improve visitor knowledge or understanding; and
- to assist in the protection or conservation of places or culture.

It is through these three core functions that interpretation can contribute to the sustainability of tourism operations (Walker and Moscardo, 2006) and achieve conservation goals (Wearing and Neil, 1999; Ham and Weiler, 2002a).

Enhancing the visitor experience through interpretation provides greater visitor satisfaction levels (Pearce and Moscardo, 1998), which encourages continued visitation and thus creates economic sustainability of the operation (Moscardo, 1998).

Also, the inclusion of interpretation can:

- give the tourism operation additional value that attracts higher yield markets;
- provide direct local and non-local employment opportunities as well as indirect employment, such as employment of guides, interpretive trainers, designers, manufacturers and builders of signs and visitor centre structures, accommodation providers, catering, restaurants etc; and
- create investment in tourism businesses to deliver interpretation via facilities and services, elicited by the very high visitor expenditure figures in places providing interpretation, such as the Wet Tropics World Heritage Area in North Queensland, Australia (Wearing and Neil, 1999, p. 67).

Interpretation has always been seen as an effective management tool because it endeavours to increase visitor awareness and decrease inappropriate behaviour on a voluntary basis, rather than through enforcement and physical barriers, paths etc (Ballantyne and Uzzell, 1999; McArthur and Hall, 1996; and Wearing and Neil, 1999). Certainly, providing relevant knowledge and improving awareness forms the foundation for encouraging low impact behaviours, since visitors can then make their own choices about where, what and how with respect to visitation (Walker and Moscardo, 2006). This is not necessarily restricted to visitation behaviours at one site. For example, the provision of interpretation at specific sites, such as a visitor information centre, can relieve pressure on more sensitive sites by offering an alternative experience and thus influencing visitor patterns (Pearce and Moscardo, 1998).

Stewart, Glen, Daly and O'Sullivan (2001) also consider tourist infrastructure, sites and visitor patterns with respect to achieving the goals of sustainability. They feel that the connections between interpretation and sustainable tourism are gradually being realised, and that it is generally accepted that interpretation can contribute in a variety of ways to sustainable tourism development. Their key question with regard to an effective interpretative approach in sustainable tourism, is whether interpretation should be planned and implemented in a "dispersed" or in a "centralised" fashion? A dispersed planning approach is one that makes use of existing interpretive provision at various points throughout an area through enhancement, networking, integration and partnership. A centralised planning approach develops interpretation at a single site, in the form of a visitor centre at a central or important point in the area under consideration. The authors undertook a study for The Brecks Countryside Project in

Eastern England and they claim this project is one of the first case studies to develop “explicit” links between the practical issues of sustainable tourism management and interpretive planning.

In this case, the dispersed approach was found to be more appropriate for the Brecks area (Stewart et al., 2001). In fact, the authors propose that the dispersed approach may be more effective generally than the centralised approach in addressing and achieving sustainable tourism objectives and outcomes. Objectives such as:

- raising visitor awareness more effectively;
- involving the local community more fully;
- maintaining and developing diversity within the communities;
- dispersing economic benefit across the locality;
- developing partnerships between existing interpretive providers over the long term; and
- using existing resources more effectively and sustainably through integration and networking, rather than adding further interpretive centres to an already crowded market place (Stewart et al., 2001, p. 353).

These are in line with Bramwell and Lane’s (1993, in Stewart et al., 2001, p. 345) links between interpretation and sustainable tourism, which are to:

- manage visitors more effectively;
- engender local economic benefit;
- engender local environmental benefit;
- encourage community involvement; and
- influence attitudes and values.

Bramwell and Lane (1993, cited in Stewart et al., 2001, p. 346) suggest that interpretation can encourage a community to “rediscover its heritage, increase a sense of ownership of their locality and celebrate and share its past and present heritage with those who visit”. Stewart et al. (2001) feel that this is a critical potential of interpretation, which can be best encouraged through the dispersed approach, rather than a centralised interpretive centre which may be isolated from the community. This dispersed planning approach, which encourages local community involvement, may

also overcome potential mismatches between interpretive aims and visitor expectations at specific sites.

It would appear that this is being achieved through the facilitation of the previously discussed interpretive approaches in this review. That is, the dispersed approach effectively encompasses and facilitates personally significant and satisfying experiences for both hosts and visitors, by providing a multi-dimensional array of interpretive opportunities throughout a region which inherently presents a multicentric approach with respect to interpretive messages.

Intriguingly, Stewart et al. (2001) feel that a dispersed approach may also be more effective in dispelling some of the negative potentials of linking interpretation to sustainable tourism, as identified by a number of commentators. Such as:

- over-simplification and selection of interpretive content, which may lead to the mismatch of interpretive aims and visitor motivations;
- over-interpretation, contradictory interpretation and intrusion of the host community;
- the commodification of interpretation and ecotourism; and
- an over-emphasis on monetary profit and economic growth (Bramwell and Lane, 1993; Carr, 2004; Mowforth and Munt 1998; Staiff, Bushell and Kennedy, 2002; and Stewart et al., 2001).

Stewart et al. (2001) suggest it may do this by:

- providing more opportunities to embrace a wider sense of community values;
- offering a range of interpretive messages and view points, thus minimising selection and simplification;
- reducing intrusion by interpretation nodes occurring over a wider geographic area;
- providing a variety of interpretive approaches which may appeal to a broader range of visitors; and
- potentially allowing the area to grow and develop more freely rather than remaining static or 'quaint'.

Thus, Stewart et al. (2001) have described both a multi-dimensional and multicentric interpretive approach, particularly with respect to overcoming the "over-simplification"

of interpretive content and aims, which has been noted with regard to its potentially negative affect on both hosts and visitors (Smith, 2001). They also suggest that their dispersed approach may facilitate a wider sense of community values and potential for growth. This last point introduces an additional significant and potentially conflicting component of the sustainable tourism concept, and one that has come up before with respect to the discussion regarding the evolution of interpretation principles. That is the evolution of theory and concepts which reflect the inherently dynamic nature of our world, its communities, environment and subsequently the tourism which relies upon these. It is in the stakeholders' best interests to encourage the sustainability of the sources or foundations of their tourism operations. But is it in the best interests of a community to remain "static" just so the tourism relying on their "traditional" cultural presentation is sustained? This issue has been brought up in the literature (Smith, 2001) and the issue of community values with respect to sustainable tourism is discussed further in the later sections of this chapter. At this point, it is noted that Stewart et al. (2001) feel that the dispersed approach may help to overcome these conflicting issues.

Alternatively, if we consider the ecological environment we find that many wilderness areas are also being encroached upon either by development, agricultural need or climatic changes and the sustainability of the wildlife in these places are threatened. In this case, the proposed role of interpretation with respect to wildlife sustainability is argued by a number of researchers to contribute positively to their long-term conservation (Bright and Pierce, 2002; Ham and Weiler, 2002a; and Moscardo et al., 2004). Ham and Weiler (2002a, p 36) also make the connection between the economic advantages to a tourism operator of providing high quality interpretation and wildlife sustainability, maintaining that tourism must be economically sustainable to be environmentally sustainable, since unprofitable tourism will not continue to operate. They claim that interpretation is linked to economic sustainability because successful businesses know that wildlife tourists want to receive information in appropriate forms, and that by providing interpretation these businesses offer more than a physical experience. These businesses offer an intellectual and emotional experience, providing a personal and meaningful connection between the people and the place they are visiting, and thus creating satisfied customers. By employing locals as guides, there is an added contribution to local sustainability. With regard to environmental sustainability, they claim that interpretation not only influences what visitors know and how they behave on site, but also has the potential to influence visitors' beliefs about conservation generally. And by influencing what visitors' believe about conservation

and the resources being protected, these researchers claim it is possible to influence not only how a person feels, but also how they act with regard to conservation (Ham and Weiler, 2002a; and Moscardo et al., 2004). This is supported by the suggestion that the combination of providing knowledge and having a rewarding experience may facilitate the development of positive conservation attitudes and changes in values (Moscardo, 1998 & 1999a; Newsome, Moore and Dowling, 2002). Newsome et al. (2002) also argue that interpretation can make tourists more aware of human impacts on the global environment and this further contributes to greater support for wider conservation efforts.

Weiler and Davis (1993) agree. Their investigation into the roles of the nature-based tour leader suggested that a fundamental component of this role is to not only motivate visitors to behave in an environmentally responsible way during the tour, but also to interpret the environment in such a way as to promote long-term attitude and behavioural change. Weiler and Ham's (2001) premise is that interpretation is an indispensable element of the ecotour guide's role, critical to achieving the goals of ecotourism. However, Ham and Weiler (2002a) recognise there is a lack of research which demonstrates that interpretation can achieve these claims. That it is necessary to show whether interpretation messages are translated into environmental attitudes, behavioural intentions and ultimately conservation behaviours. They state that research of this type is difficult but essential for determining how interpretation impacts on long-term conservation.

In conclusion, it has been suggested that interpretation can contribute to the ecological, cultural and economic sustainability of tourism operations and the local region of their conduct. It not only contributes to local conservation of culture and wildlife by potentially altering visitors' beliefs and behaviours, but also has a global impact by attracting economic investment in conservation and tourism projects, with a flow on for associated businesses regarding infrastructure and personnel requirements. How does it achieve all this? Supposedly by facilitating personal and meaningful connections between people and places through the provision of satisfying and effective interpretive experiences, which generate long term changes to participants' knowledge and awareness, and subsequently their beliefs, values and behaviours. Thus, it would be apt at this point to review recent research papers that seek to define these described roles of interpretation and evaluate their effectiveness.

1.6.1 Evaluation of Interpretation's Role in Ecotourism and Sustainable Tourism

The literature review so far has stimulated some interesting questions as to the scope of the purported roles and achievements of interpretation within the sustainability concept. These particularly pertain to what evidence exists to support the ability of interpretation to increase knowledge and awareness, to change individual's belief and value systems to the extent that their long term behaviours are influenced. To answer these questions the review seeks to find:

- what is measured or evaluated as an indication of effective interpretation; and
- if there is any comparative measurement of effective interpretation between the studies?

Madin and Fenton's (2004) research of environmental interpretation in the Great Barrier Reef Marine Park (Australia) suggests that reef-based interpretation programmes can effectively change visitor knowledge and understanding of the coral reef environment and conservation issues. They sought to determine how interpretation programs could be assessed in their role as an ecotourism management tool. It has been suggested that the conduct of such interpretive programs is one way to manage the increasing numbers of nature-seeking tourists while minimising the negative impacts, and enhancing the positive impacts associated with nature-based tourism (Orams, 1996; Weiler and Davis, 1993; Weiler and Ham, 2001; Armstrong and Weiler, 2002). Madin and Fenton (2004) conducted pre- and post- surveys of tourists receiving reef interpretation in situ. They claimed that by establishing a baseline against which future changes in tourists' understanding and knowledge about the reef environment and conservation issues could be quantitatively compared, an evaluation tool was created. This tool could then contribute to the development of performance indicators for the objectives of reef interpretation programs. Through the use of this evaluation method they suggest that an interpretive program may be assessed as to its fulfillment of the goals of environmental interpretation as defined by Weiler and Davis (1993). That is, whether the program helps to achieve the protected area management goals, as well as developing tourists' awareness, appreciation and understanding of the area. This methodology however, did not evaluate long-term attitude and behavioural change, the fostering of long-term conservation values nor the enhancement or creation of appreciation or other personal values.

Orams (1996) also addresses the issue of using interpretation to manage nature-based tourism and in his discussion regarding the development of effective interpretation programs notes that the failure of many interpretative strategies is “based upon a simplistic premise that the provision of information will cause knowledge to be accumulated and subsequently behaviour to change” (Orams, 1995, p. 86). He summarises an effective interpretation model proposed by Forestall and Kaufman (1990, cited in Orams, 1996), and further developed by himself, which combines the results from field work with nature-based tourists (whale-watchers in Hawaii) with a review of cognitive psychological theory. Although he felt the basic structure of this model could be used to develop “situation-specific” interpretation programs, it was restricted to those situations that facilitated pre-contact, contact and post-contact tourist formats (Orams, 1996, p. 85). This is due to his recommendation that a critical component of any such model is the evaluation of its effectiveness. Also, that some type of follow-up several months after participation in the program is important to assess the longer-term effects. He points out that this is a component of interpretive evaluation which currently lacks empirical research.

Hammit (1984, cited in Orams, 1996, p. 89) comments that some authors feel the aims of interpretation should be “no more ambitious than simply increasing knowledge and understanding”. Although, Orams (1996) may feel the argument that interpretation can be an effective management tool of nature-based tourism is “ambitious”, he notes that it would be inappropriate to discount such without sufficient evidence to do so. He suggests that effective interpretation programs may be the means by which nature-based tourism can truly become ‘ecotourism’, that is “non-degrading, non-damaging and ultimately sustainable” (Valentine, 1992, cited in Orams, 1996, p. 92). Moscardo and Woods (1998) agree. They refer to Butler (1991, cited in Moscardo and Woods, 1998) who suggests that education offers a better strategy for managing tourism than many of the physical management options often suggested. As such, they propose “that the sooner we start the sooner we will get there” with respect to the more extensive use of interpretation in tourism management (Moscardo and Woods, 1998, p. 322). So what makes an effective interpretive program and how is it evaluated if it is not through the measurement of increased knowledge or awareness?

According to Plimmer (1992, cited in Orams, 1996, p. 91), “we have a wide range of management techniques (and) we can add to them as we realise the possibilities, (and that) it is essential that we look at all these possible techniques as a menu, and choose the one, or combination, best suited to the situation”. The papers in this review appear

to concur by collectively inferring that managing ecotourism requires a multi-dimensional approach, and that the effective imparting and receiving of information alone will not make interpretation effective as a management tool. Rather, it seems it would be the effective combination of different interpretative techniques and strategies which facilitate the communication and reception of varied messages (the multicentric approach) that may be most successful in making interpretation an effective management tool in ecotourism, and ultimately sustainable tourism.

Armstrong and Weiler (2002) appear to appreciate this premise and note that protected area managers are increasingly reliant on the interpretation provided by tour operators. They designed a study intended to develop a tool for evaluating the effectiveness of interpretive experiences on guided tours conducted by tour operators in natural and cultural settings. They proposed that their study provided a new area of research with respect to measuring the effectiveness of interpretation by tour guides. Rather than measuring tourists' perceived learning or actual learning as a result of the interpretation, they identified the actual messages being delivered by the guides and compared these to the park management goals. The research differentiated between the varied types of tour operations with respect to the messages they delivered (examples of the types of tours were coach, 4WD, walking, wildlife viewing, canoe and horse riding tours). By doing this they were able to identify which types of tour operations more closely imparted the management agency's goal messages. It also asked the participant tourists to identify two key messages they received from the tour, allowing comparison with the messages imparted.

The study did not however appear to recognise, or at least address specifically in their discussion and conclusions, the outcome of the varied or multi-dimensional situation being facilitated, as discussed above. Instead, they appeared to identify the main outcomes of their study for protected area managers rather restrictively, or unidimensionally. They recommended that the licensing conditions of tour operators should include the delivery of certain messages that corresponded to the management agency's goals. The information regarding the messages the participants were able to identify, whether they correlated or not to the messages being delivered by the different guides, could possibly be more constructively included in the development of a management tool if the implications of this literature review so far are considered. One that may provide the opportunity to plan for the most effective combination of tour operations and their interpretive strategies or activities, to not only deliver a range of messages which are identified as being significant by the management agency, or

other stakeholders, but also facilitate an experiential situation that allows the tourist to identify the personal significance of the interpretive experience.

The discussion up to now has indicated the importance of appreciating the tourists' interaction in the interpretive process and the need of a multicentric and multi-dimensional approach to facilitate a functional space for participants to process their own personal significance of an experience. This would overcome changes depending on the immediate and future environmental situations and goals of the management agency, the variety and changing composition of tourists being attracted to the region, as well as changes in the local, regional or national community values. Such a tool would allow for the measurement and comparison of the significant outcomes of the interpretive experiences with the values or messages desired to be recognised and acted upon. If these outcomes could be linked to the common features being facilitated by the different interpretive programs, then a measurable and applicable map of interpretive pathways could be constructed connecting the significant visitor outcomes to the guides, who ultimately represent the values of their community.

Thus, while certain tour activities may be better orientated to deliver certain messages, it may not be prudent to eliminate completely those activities found to be less useful in delivering all of, or certain prescribed messages. These activities, perhaps requiring a greater focus on the guide's part upon participant safety and skill development, rather than on the interpretation of certain environmental messages, may still be providing an appreciation of the area, or sense of place, that succeeds in developing or enhancing an understanding of conservation and protection issues. These activities, such as rock climbing, may generate feelings of appreciation that evolve into feelings of responsibility towards the area, possibly being achieved through different cognitive and experiential processes than in other more interpretive orientated activities. Moscardo (1999a) provides evidence that demonstrates that variety is a critical factor in encouraging mindfulness, enjoyment and satisfaction in tourists participating in activities whilst on holiday. Numerous commentators in this review have highlighted the potential importance of facilitating the participants' own identification of the personal significance of an experience (Ballantyne and Uzzell, 1999; Beck and Cable, 1998; Ham and Krumpal, 1996; Ham and Weiler, 2002a; Knapp and Benton 2004; Moscardo, 1999a). It has also been suggested that providing a variety of experiences in an area may attract and satisfy the expectations of a wider variety of visitors, and thus be more effective (Beck and Cable, 1998; Moscardo, 1999; Tilden, 1977; and Uzzell in Harrison, 1996). As this would mean the dissemination of the management agency's messages

to a broader audience and contribute to increasing the potential to achieve the goals of ecotourism.

The Armstrong and Weiler (2002) study focused the material of this literature review and my own personal experience as a guide and tourism impact manager, into the design and aims of this research program. The linkage had been made between the tourist and the guide, personal significance and the use of multi-dimensional and multicentric interpretive approaches. But there was a large gap with respect to finding the pathways between these components and collecting data which revealed the personal significance of an interpretive experience. The methodology chosen for this research program is discussed, justified and described in the following chapter, however a pertinent comment made by Armstrong and Weiler (2002) is noted with regards to their data collection methodology, which included participant observation and visitor surveys. They felt that the tourists who participated in the study may have had difficulty in understanding what was meant by the term “key messages” in the written visitor survey. Indeed this may have been indicated by the 33% of respondents who had no responses to this question, rather than the “lack of emphasis on take-home messages” as suggested by the researchers’ observations. This could be a limitation of this methodology, and highlights that different people, with different cultural orientations, respond differently to different deliveries of messages or participation in different activities (Moscardo, 1996; 1999b). Stewart, Hayward, Devlin, and Kirby (1998) also recognise that visitor’s experiences are often subjective and dependent upon features such as culture, personal experiences, upbringing and interests. Moscardo (1999) identifies cultural background as a particularly important issue as more international travel is generated from countries that were not previously major participants in global tourism, and also with regard to local or national tourism in countries with multi-cultural populations.

This issue has been posed as a critical question with regard to interpretation in Australian protected areas by researchers Staiff, Bushell and Kennedy (2002). Their paper notes an increasing cultural diversity in visitation patterns to protected areas and questions some assumptions that underpin conservation education and interpretation in such. These authors argue that an emerging challenge for interpretation is not so much the effectiveness of the interpretive technique, but the epistemological underpinnings of the heritage conservation message, particularly with regard to local indigenous knowledge systems and the multicultural nature of the visitors. The study site which the paper focuses upon is the Minnamurra Rainforest Centre within

Budderoo National Park on the south coast of New South Wales. It was found in an earlier study (Atkins and Atkins, 1999 cited in Staiff et al, 2002) that there was a mismatch between motivations for visiting this protected area and the interpretation program offered. Minnamurra's core function is environmental education, however while the study revealed great satisfaction with the nature experience, the visitors were responding more to the aesthetics and the recreational aspects of the nature experience than to the unique ecology of the site. This site protects an ecologically sensitive remnant of rainforest and is scenically very attractive. The interpretation is based upon ecological principles and to a large extent ignores the indigenous, rich colonial and more recent historical aspects (Staiff et al, 2002). More than 84% of the total visitation comes from Sydney and Wollongong regions, representing one in five visitors whose first language is not English, and of those two thirds did not speak, understand, nor read English. Staiff et al (2002) claim that many of the interpretation programs used in protected areas explicitly promote the conservation message, however there is little understanding about how different cultures experience the Australian landscape, nor how different socio-cultural contexts affect the reception and the impacts of the conservation message. The authors discuss the many other possibilities for interpreting landscapes of our protected areas and for conservation education, such as embracing it from indigenous or other socio-cultural aspects. They believe these issues merit an urgent research focus with regard to the multi-cultural, multi-dimensional aspects of nature-based tourism globally.

To put this in perspective with respect to this literature review and the Staiff et al. (2002) paper, what appears to be required is a greater understanding of the personal significance of the interpretive experience to the visitors. Carr (2004) pursues a related theme with respect to the Staiff et al. (2002) recommendation and presents an overview of how national park interpretation in New Zealand is incorporating Maori perspectives of cultural landscapes. Carr (2004) discusses how heritage interpretation has been used by park managers as a management tool to communicate intrinsic links between people and the environment in New Zealand and Australia, and enhance cross-cultural understanding. The aim in this case, is to reduce negative cultural impacts and increase visitor awareness of, and respect for, other cultures or significant places. Thus, providing a cultural dimension and insight to visitor experiences of prominent natural areas, such as Aoraki/Mount Cook National Park, and therefore broadening its audience appeal. Carr (2004) adds to the developing nuances of the role of interpretation that are appearing in this review by quoting Prentice (1995, cited

in Carr, 2004, p. 435) who feels interpretation “is used to enhance the enjoyment of a place, to convey symbolic meaning and to facilitate attitudinal or behavioural change”.

Significantly, this paper provides a link between the role of interpretation in ecotourism and the role of interpretation in sustainable tourism. It does this by recognising the place of community values in the sustainability process. In its review of research and interpretation commentary in national parks and Maori cultural heritage in New Zealand, the paper identified that interpretation is regarded to have an important role in “strengthening the *mana* and cultural identity of Maori whilst involving them in the management of significant areas or resources” (Carr, 2004, p. 436). Carr (2004) refers to a number of Department of Conservation documents that show by the mid-1990s the department was encouraging the active participation of local *iwi* groups at all stages of the interpretation process, from initial planning to the actual delivery of the information. Now we see an important development in the proposed role of interpretation. It is not only encouraging environmental and cultural behavioural changes and conservation ethics, but also facilitating such by physically providing the opportunity to act upon the ‘inspiration’. Through this process of involving the indigenous population in the provision of interpretation, New Zealand has effectively initiated one of the major challenges of sustainable tourism according to Smith (2001). That is, the sustainability of culture, especially indigenous culture.

The place of community involvement and the recognition of community values to the success of sustainable tourism have already appeared in the discussion of the Stewart et al. (2001) study regarding the advantages of a dispersed interpretive approach. Carr’s (2004) study however, appears to reveal a common problem for managers of protected areas with diverse values, which Stewart et al. (2001) claimed could be overcome by the dispersed approach. As in Staiff’s et al. (2002) paper, Carr (2004) identified a mismatch between management objectives (interpretative aims) and visitor expectations, or perceived significant outcomes of the experience. In the New Zealand case (Carr, 2004) though, it was found that visitors were not always interested in the cultural (indigenous) heritage, but rather the ecological significance. It was suggested that this may result in the visitors not fully appreciating the cultural landscape interpretation and therefore not respecting the values of other cultures at significant sites. This has been found to contribute to misunderstandings between indigenous hosts, site managers and visitors (Staiff et al., 2002). These findings provide further evidence to adopt a multicentric approach to interpretation in order to appeal to the broader audience and achieve the goals of sustainable tourism.

In conclusion of this section, leading researchers' have commented on the role of interpretation in ecotourism and its potential to contribute to the concepts of sustainable tourism. All noted that research was required to evaluate the effectiveness of interpretation to achieve such. A seemingly important distinction had already been made in the previous section between a multicentric and unicentric approach to interpretation. A review of interpretive evaluation studies revealed that the most effective interpretive approach may be one that takes a multicentric approach, as well as a multi-dimensional and/or dispersed approach, rather than a unicentric or centralised approach. There was however, no comparative measurement of effective interpretive components between the studies. The interpretive components being measured or considered included ecological and conservation knowledge and understanding, environmental management messages, tourist motivations and the matching of thematic interpretive material to such, diversification of interpretive themes with respect to the inclusion of community values, and the impact of this upon tourists' enjoyment levels and breadth of appeal, and finally the assessment of expectations and outcomes with respect to what is perceived by tourists to be a significant outcome of their experience. Other commentators have suggested that the interpretive experience should facilitate the mindfulness of the participant in order for them to arrive at their own perceptions of what is personally significant and how this relates to their global perspective. Despite the diversity in evaluative approaches, it appears a theme has emerged in the literature, connecting interpretation from the roots of its definition, through a trunk of evolving principles, and the many branches of its application, to ultimately facilitating a canopy of potential effectiveness. The message is clear, in order for interpretation to be effective in its role in sustainable tourism it seems we must embrace its diversity and avoid being too restrictive in our definition, approach and assessment. Although we may determine explicit goals for interpretation in specific situations, it may be more effective in achieving such if a multicentric and multi-dimensional approach is adopted. This approach would incorporate various interpretive messages, principles, techniques and activities which facilitate the participant's own mindfulness with respect to the experience. In order to achieve the more encompassing goals of sustainable tourism, then interpretation may be more effective if we adopt an approach that incorporates the above suggestion within a dispersed planning approach, offering various interpretive experiences at various locations.

The lack of comparative analysis in the literature however, suggests that more research is necessary with regard to the evaluation of the effectiveness of the interpretation provided, whatever principles, techniques, themes or activities are involved. It also appears that the development of a model is necessary, one that can be applied generically to multi-dimensional situations. To evaluate the outcomes of such an interpretive approach it would appear that the personally significant outcomes of the experience to the participant need to be identified and compared to the significant outcomes desired. The incorporation of community values into the interpretive process has been discussed, along with the proposal that interpretation has the ability to impact upon the values of the participants. In fact it has been stated by many commentators that it is necessary to impact upon participants' personal beliefs and values to elicit desirable subsequent behaviours. It therefore appears that it is the visitors' personally significant outcomes or values impacted upon by interpretive experiences that need to be more fully understood, along with the values the hosts perceive to be significant. The interpretive pathways that facilitate these impacts also need to be identified, and ultimately their common features be incorporated into a model that depicts the possible routes from the interpretation being provided to the outcomes of the participants. Additionally, a platform or research focus for developing the evaluative methodology and potentially a model of effective interpretation must be identified and its use in the research secured. A form of ecotourism that provides such a multi-dimensional and multicentric interpretive approach appears to be Expedition Cruising. However, before we explore this particular type of ecotourism for its suitability to this research, the contextual relationship of the second construct initially identified in this research program needs to be clarified. That is the place of community values in sustainable tourism.

1.7 Community and Sustainable Tourism

The second aspect of sustainable tourism that this review proposes to investigate is the place of community values, and establishes the importance of community values to the sustainability concept. At the Rio Earth Summit (1992, cited in Smith, 2001, p. 191) the 179 participating governments endorsed Local Agenda 21, which "challenges action on the part of local authorities to adopt ways to involve their communities in defining their own sustainable futures". This agenda suggests that sustainable development can only be achieved "through planned, democratic, cooperative means including community involvement in decisions about the environment and development" (Jackson and Morpeth, 1999 cited in Smith, 2001, p. 191). Smith (2001) believes the

sustainability of culture, especially indigenous culture, to be the further challenge in sustainable tourism. She quotes McLaren (1999, cited in Smith, 2001, p. 200) who feels the globalisation of tourism threatens indigenous values and basic rights to informed understanding, potentially “reducing indigenous peoples to simply another consumer product that is quickly becoming exhaustible”.

McCool and Moisey (2001) also support the need for more consideration of social goals and values, and consider the processes of integrating tourism into a broader social and economic development picture. They identify a linkage in need of construction, between tourism development and promotion. They discuss how these processes are usually conducted independently, referring to this as “compartmentalised decision making” (McCool and Moisey, 2001, p. 6). This approach obstructs the sustainability principle of holistic, or integrated planning and strategy making as described earlier and recommended by the Brundtland Report (WCED, 1987). These authors suggest there is a predominant focus on promotion rather than responsible marketing that should take into account product development and protection. They suggest that tourism development and promotion should be collective decisions within which public knowledge and the identification of goals and attitudes of the public are important considerations.

There are numerous publications composed of case studies and articles reiterating the need for greater understanding of community values and attitudes, and processes to acquire this information and integrate it with the sustainability concept (McCool and Moisey, 2001; Smith and Brent, 2001; Singh, Timothy and Dowling, 2003; Pearce, Moscardo and Ross, 1996; and Murphy, 1985). This literature describes models that often address the negative impacts of tourism upon communities, and the deterioration of community attitudes to tourism over time (Doxey, 1975 in Pearce et al., 1996; and Smith, 2001). Moisey and McCool (2001) constructed a model to demonstrate the connections between the major participants in tourism development with respect to their shared goals and opportunities for sustainability. However, while it includes the environmental management agencies, the local residents and the tourism industry, it fails to include the tourist. The review of literature has already firmly established the individual tourist as a vital component in the sustainability concept. Moisey and McCool (2001) use this model to suggest the identification and development of sustainability indicators, significantly noting the dissent between those advocating the adoption of a standardised set of indicators versus the use of site-specific indicators.

Thus, it becomes apparent that there is the need for the development of at least one integrated process or model, that may be adopted generically, yet can be defined specifically with respect to the use of indicators, or measurable variables. With respect to the accumulation of the reviewed material thus far, such a process should possibly aim to involve:

- the ascertainment of community values;
- the identification of those values which are relevant to the hosts with respect to attracting appropriate clientele to their region;
- the ability to incorporate these values into the interpretive and marketing functions; and
- the assessment of whether these values are being recognised by, or matched to, the tourists' expectations or perceptions of the people and place being visited and the personally significant outcomes of their visit.

As pointed out by Ham and Weiler (2002a), it is only when the customers are satisfied that tourism can be sustainable, without the customer there is no sustainable tourism. It is suggested however, the process described above provides a method by which both the visitors' and hosts' satisfaction of the tourism experience can be assessed. For it is only with community support of the tourism activity can tourism be considered under the principles of sustainability.

Moscardo (2003) provides support for a model that includes the visitor and incorporates interpretive links with the host community. This model effectively embeds the role of interpretation within the community aspect of the sustainability process. While it provides the key elements involved in interpretation, Moscardo (2003) suggests that all interpretation, whether it applies to the natural, cultural or historical aspects of a place, is based within the culture and politics of the host community. Moscardo (2003) suggests the actual interpretive experience brings the interpreter and visitor together and may facilitate a number of fundamental outcomes for the sustainable tourism process. These outcomes include three related to visitors, such as their satisfaction level with regard to continued business viability, information receipt with regard to increasing knowledge and understanding, and visitor concern with regard to developing or enhancing a conservation ethic. The possible outcomes identified for the community are economic and socio-cultural benefits, and minimising visitor impacts. Economic gains and the management of impacts are both appreciable

elements, but what are the elements of the socio-cultural benefits being referred to here?

In deed, Moscardo (2003) raises concern about ways in which interpreters choose their interpretive content, noting that it has been argued that interpreters are often members of the dominant or more powerful groups within a society. Thus, the topics chosen for interpretive presentation may reflect this power, rather than providing a more representative presentation of the community values. In relation to the previous literature reviewed, this could be compared to the difference between the unicultural interpretive aims of an environmental management agency to the multicultural aims of an interpretive association. Moscardo (2003) poses that a major challenge for the development of more sustainable tourism in the Asia Pacific region is to ensure that the interpretation is effective, and that meeting this challenge requires greater attention to be paid to cross-cultural issues.

Moisey and McCool (2001, p. 349) are supportive of this proposal in that they suggest that the protection of local values through community participation is necessary for communities to maintain their identity, their “sense of place”, without which the “pathway to sustainability becomes lost”. Now some elements of the socio-cultural aspect have been raised, such as community “identity” and “sense of place”, and it is interesting to note the reciprocity with respect to the use of the latter conceptual term. Previously in the review it appeared as being a potentially important component of effective interpretation with respect to it being conveyed and appreciated by the visitor. Now it appears as an important value with respect to being sustained by the host community, in relation with the suggestion that interpretation of a place is embedded within the host community’s culture. This is an example of the need for tourist-host reciprocal recognition of a community value. Whether the reader considers this value to be more environmentally or culturally orientated with associated environmental or cultural management implications, it is more basically a community generated value which it seems would be beneficial to the sustainability process if recognised by both host and visitor.

1.8 Communities, Sustainable Tourism and Interpretation

It appears that one linkage between communities and tourists in the sustainable tourism process may be facilitated through the interpretation the tourist receives while in situ. If Ham and Weiler (2002a), Moscardo (1998) and others mentioned previously

are accurate in their claims of interpretation's potential to impact upon tourists' satisfaction levels, understanding of a place, beliefs, values and long-term conservation ethics and behaviours, and if Stewart et al. (2001) are accurate in their suggestions as to how interpretation may achieve sustainable tourism objectives, then it seems onsite interpretation may be an extremely powerful and useful tool with regard to the integration of community values into sustainable tourism, and thus contribute to cultural sustainability.

Interpretation may provide an avenue for communities to be involved in the tourism process in their region, whether or not their local or national government makes such provision, and whether or not those involved in tourism promotion, marketing, development and operation consult and incorporate community values from the inception of the process. This is particularly the case for small, isolated communities, who may lack the funds to promote an image beyond their boundaries and therefore rely on piggy-backing whatever the national marketing image has managed to facilitate. Gartner (1996) suggests that small-scale tourism developments would be better off to rely primarily on organic forms of image formation. This refers particularly to image formation created by actual visitation and word-of-mouth stimulated by visitation rather than more traditional marketing. Through the use of interpretation to disseminate community values to the tourists via messages, themes and activities in situ, and via the evaluation of its effectiveness, communities are provided with the opportunity to not only address and enhance the tourists' perceptions, but also gain information about what values the tourists are identifying, and importantly, what values of significance to both their community and the tourist are being recognised as an outcome of the tourism experience.

This encapsulates the relationship between ecotourism, interpretation and community values in this research program. The ecotourism operation provides the platform for the community values to be incorporated into the interpretive experience, whether these values are ecologically or culturally orientated. The overall aim is to develop an assessment method which identifies the significant outcomes of the interpretive experience and allows comparison to those significant to the community, and thus facilitate an evaluation of the effectiveness of the interpretation provided. In the process of developing and trialing the methods the researcher hopes to develop a model of effective interpretation which provides the interpretive pathways between common features of interpretation that are most likely to facilitate value based outcomes. It is anticipated the assessment and evaluative method in conjunction with

the model may provide the basis for a generic tool that can be applied in any interpretive situation to assist communities with the incorporation of their values into the tourism process. Through the achievement of these aims the interpretive component of ecotourism operations progress further towards attaining some of the goals of sustainable tourism and contributing to the concepts of sustainability.

1.9 Definitions of Community, Culture and Values

To conclude this part of the literature review, it is acknowledged the terms “community”, “culture” and “values” have been used liberally throughout. Thus, it is important for the continuation and presentation of the research framework to define these terms and clarify their relationship with respect to the conduct of this research program.

There appears in the literature two main components of the phenomenon referred to as a “community”, which affect the way it is defined. Both revolve about a group or collection of people having something in ‘common’, which forms the basis of the word community. It may be the geographic location, or it may be some other social determinant such as ethnicity or religion they have in common. This has led to a distinction being made between a “geographical” community and a community of “interest” (Day, 2005). It is obvious that these two types of community may not be mutually exclusive and this premise has led to numerous approaches or combinations of these two components. Butterworth and Weir (1970, in Day, 2005), suggest the development of a community can be determined by the following factors: time and common residence, shared activities and the degree of involvement in them, the characteristics of members (especially where they come from), and the kinds of leadership present. Burr (1991, in Pearce, Moscardo and Ross, 1996) has categorised these factors into four theoretical approaches to community with particular relevance to tourism impacts, and refers to these as:

- the human ecological approach (emphasising living together and adapting to a setting which develops distinctive characteristics);
- the social systems approach (stresses the role of social relations and the dominance of group membership);
- the interactional approach (seen as the sum of regular social interactions of individuals); and
- the critical approach (attention given to the power of key groups in the decision-making process).

Pearce, Moscardo and Ross (1996) adopted the interactional approach and found most agreement with the view of a community being the sum of the clustered interactions of people and organisations occupying a restricted geographic area.

In this thesis, Pearce, Moscardo and Ross' (1996, p. 28) interpretation of the interactional approach has been adopted, that is the term community refers to "an interacting and communicating aggregate of individuals, sometimes at large and sometimes at small scale in terms of population and location". What is the relationship between the terms community and culture when many such communicating aggregates of individuals may be considered as multi-cultural?

With respect to the distinction between the terms "community" and "culture", culture has been defined as "the system of shared beliefs, values, customs, behaviours, and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning" (Bates and Plog, 1990, p.7). Similarly, it has been referred to as "the accumulation of shared meanings, rituals, norms, and traditions among the members of an organisation or society" (Solomon, 1996 in Moscardo, 2003), and as the "pattern of taken-for-granted assumptions about how a given collection of people think, act and feel as they go about their daily affairs" (Hall, 1976 in Moscardo, 2003). Moscardo (2003) suggests that these definitions of culture share the common thread of being an integrated system of values and beliefs that influence and direct attitudes and actions, and the concept can apply at a number of levels.

Thus, in this thesis when the term community is used for example in reference to the people of Easter Island, it refers to all the people who live on Easter Island, a geographically bounded aggregate of individuals. If the term culture is used in reference to this community then there could be various distinctions made with respect to the differences in the make-up of the population living on Easter Island. There could be a reference made to a traditional cultural aspect which refers to a great civilisation that existed on Easter Island and of which there is a percentage of the current total population still existent who claim a system of on-going beliefs and values with respect to traditional ownership of the land. If the total community population is considered then one could consider the existence of a contemporary culture of the island which is made up of a mix of people with different ethnic backgrounds but who chose to live, work, inter-marry and have families on the island because of their shared beliefs in the islands' future. It seems the use and understanding of the word culture by individuals

can become complicated with respect to the dynamic nature and multi-cultural make-up of many communities world wide. Accordingly, it is noted in the literature review that it is the combined term of “community values” rather than “cultural values” that has been constructed when referring to ascertaining the desired significant outcomes of the tourism experiences. The term “values” has also been used in reference to facilitating the individual’s personally significant outcomes of an interpretive experience. The following attempts to clarify the relationship and use of these terms.

Butcher (1993, in Day, 2005) expanded the term community, referring to Community as Value, giving a context for understanding the concept of community values. In this context the existence of community is also based on certain shared values, which are identified as the principles of solidarity, participation and coherence. Supposedly, solidarity sustains community members at an emotional level, inspiring affection and loyalty towards the group through mutuality and co-operation in relationships. Participation benefits individuals through the recognition of their contribution to collective life and the aspirations of the group. Coherence connects the individual to the community and leads to an appreciation and comprehension of self and situation that gives meaning to and awareness of themselves and their social world. Butcher (1993 in Day, 2005) asserts that these principles provide the value base of community initiatives and policies, although he recognises the contested nature of “values” in the literature and his analysis of community values is in the communitarian tradition, as opposed to a liberalist approach. Day (2005) suggests that while outlining the communitarian agenda Etzioni (1993, in Day, 2005) establishes the need for balance between community and self. Thus, Day (2005) proposes that community values are the social product of individual people living in and identifying with a specific 'something', often but not always a geographical space. This 'something' may quite possibly be of cultural origins.

In the context of Day’s (2005) paper, the collective community comprises individual community members that have developed an inherent interest in each other, while respecting and celebrating a diversity of human interests which distinguish the individual from the collective. Thus, it is important to recognise the individual’s contribution when considering the context of a community value. It would seem that no one community member can adequately represent the whole of the community’s values, since individualistic diversity is part of the community make-up.

This discussion has contributed to the definition of community values as applied in this research. It is considered that community values are beliefs identified as having personal significance to a member of a community with regard to their community. These values may represent any 'something' of importance to the individual with respect to the fabric of their community, and thus they may be of cultural, social, environmental, religious, heritage or traditional origin. When personal values are sought and not being used in the context of community values, these refer to the beliefs identified as having personal significance and may represent any "something" of importance to the individual.

Although a distinction has been made in this research program between values expressed with reference to the community, or to the individual solely, in reality any value an individual holds is inherently part of the value based system of the community with which they associate. What is perhaps more important and interesting to ascertain is whether individuals can be aware of, appreciate and care for the values of communities other than their own. In the process of conducting this research program it was found that expedition cruising provided a stimulating platform for facilitating value based responses from the participants of the varied interpretive experiences it makes available.

Before summarizing the key findings of this review, it is noted that there is a body of literature which has not been addressed specifically. This is in the area of cross cultural interaction in the tourism experience and its impacts on effective interpretation. It has been considered in the context of evaluating the effectiveness of interpretation, but it is acknowledged this lack of explicit incorporation could be perceived as a potential limitation in this thesis. However, with respect to the aims of this research, specifically to develop a model of effective interpretation that can be applied to multi-interpretive situations based on key value orientated indicators identified by the impacted communities, this limitation is not considered to detract from the research outcomes.

1.10 Summary of Key Findings

If we refer back to the introductory comments of this chapter, we will find two overall research questions posed:

- What is the relationship between interpretation, ecotourism, sustainable tourism, communities and the concept of sustainability; and
- In what context could interpretation contribute to achieving the principles of sustainable tourism?

In the course of the literature review, these two questions have been addressed and answered. The relationships and definitions of the terms appearing in the first question have been established and appear below in a summary of key findings in each section. With respect to the second question, the context in which interpretation may contribute to principles of sustainable tourism were also identified. In doing so, a number of gaps in this field of research became evident. These gaps were in reference to identifying comparative evaluative components of effective interpretation, methods of assessment and evaluation with respect to achieving the principles of sustainability, and a model which incorporated and connected the associated components. These components were identified as being the tourist and the community (with respect to their values), interpretation and appropriate promotion and marketing (with respect to facilitating the recognition of community values), and an evaluative method.

Of the four research aims postulated to guide this research program, the first has been addressed, at least with respect to the findings generated from the research literature review. That is, with a critical analysis of current research material, the role of interpretation in ecotourism with respect to achieving environmental and community goals has been postulated. It was proposed that interpretation, conducted as a fundamental component of ecotourism operations, may be able to facilitate the recognition and comparison of significant value based outcomes of the participants with values the host community desire to be recognised and potentially acted upon, whether these values are ecologically or socially orientated.

It is now up to the following chapter to demonstrate and justify the design of the research methodology in order to validate the above proposal and address the three remaining research aims. With respect to the remaining research aims, the key findings of the literature review have validated the need for this research and called for:

- a framework that incorporates the components identified;
- the development of a methodology pertinent to analysis of interpretation and value based responses; and
- a model facilitating comparative evaluation of interpretive effectiveness.

The following are short summaries of the sectional findings in this literature review, providing a quick reference for subsequent reading if necessary. Following these summaries a Thesis Flowchart appears which depicts the structure, content and flow of this thesis (see Figure 1.2). This has also been provided for the reader to enable a quick reference point for the remainder of this research experience.

1.10.1 Sustainable Tourism Principles

Three basic principles of sustainable tourism were accepted as the reference for this research program:

- quality - providing a quality experience for visitors while improving the quality of life of the host community and protecting the quality of the environment;
- continuity – ensuring the continuity of the natural resources upon which it is based, the culture of the host community and visitor interest; and
- balance – balancing the needs of hosts, guests and the environment (Moscardo, 1999a).

1.10.2 Ecotourism

The definition and principles of ecotourism were established as a base line reference. Basically ecotourism was defined as being any operation that is nature-based, involves environmental education and is sustainably managed. The principle goals of which have been described as:

- increasing knowledge and awareness of the tourists participating;
- creating or enhancing the participants' feelings and actions of responsibility for their ecological and cultural environment; and
- the ecotourism activities contributing positively to conservation of the destination area or host community.

These principles represent a combination of the pertinent commentators' contributions to the discussion regarding the role of ecotourism.

1.10.3 Interpretation

It was found the term "interpretation" had a spectrum of definitions, one of which is considered to be most representative after consideration of the basic principles of interpretation which were found to be generally accepted by all commentators. This definition was provided by the Interpretation Association of Australia (2005):

Interpretation is a means of communicating ideas and feelings which help people enrich their understanding and appreciation of their world, and their role within it.

It was suggested that the definitional differences of the term interpretation that appeared in the literature could be explained by the adoption of either a "unicentric" or "multicentric" approach (Machlis and Field, 1992).

Tilden's (1977) six key principles of interpretation were discussed with respect to latter research and comment and found common agreement in the literature, but with numerous added variants based on current contexts. Additional concepts of note were attention to achieving a balance between consumer-led and resource-led interpretation with a much greater focus upon understanding the recipient of the interpretation.

With respect to achieving effective interpretation, facilitating the mindfulness of the tourist was considered to be a vital component. Along with a multicentric and multidimensional interpretive approach, that is the facilitation of numerous thematic messages and a variety of interpretive activities.

Effective interpretation was considered to reflect the key principles that people learn better when they:

- are actively involved, using as many senses as appropriate and having first hand experiences;
- are made aware of the usefulness of the knowledge being acquired; and
- discover insights for themselves (Wearing and Neil, 1999).

1.10.4 Role of Interpretation

Three core functions of interpretation were identified:

- to enhance visitor experiences;
- to improve visitor knowledge or understanding; and
- to assist in the protection or conservation of places or culture (Moscardo, 2000).

With respect to the role of interpretation in sustainable tourism the following links were suggested:

- more effective management of visitors;
- engendering local economic benefit;
- engendering local environmental benefit;
- encouraging community involvement; and
- influencing attitudes and values (Bramwell and Lane, 1993, in Stewart et al., 2001).

It was suggested that a dispersed approach to providing interpretation (that is one that combines a multicentric and multi-dimensional approach) with respect to its role in sustainable tourism could prevent over-simplification of interpretive content, intrusion and commodification of the host community and environment, and thus address the potentially conflicting aspects of sustainable tourism concepts by:

- providing more opportunities to embrace a wider sense of community values;
- offering a range of interpretive messages and view points, thus minimising selection and simplification;
- reducing intrusion by interpretation nodes occurring over a wider geographic area;
- providing a variety of interpretive approaches which may appeal to a broader range of visitors; and
- potentially allowing the area to grow and develop more freely rather than remaining static or 'quaint' (Stewart et al., 2001).

A fundamental component of the role of interpretation in ecotourism was to not only motivate visitors to behave in an environmentally responsible way during the tour, but also to interpret the environment in such a way as to promote long-term attitude and behavioural change.

1.10.5 Evaluation of the Effectiveness of Interpretation

There was no comparative measurement of effective interpretation or effective interpretive components found between the studies reviewed, which suggested that more research is necessary.

It also appeared that the development of a model is necessary, one that can be applied generically to multi-dimensional situations. To evaluate the outcomes of such an interpretive approach it would appear that the personally significant outcomes as identified by the participants would need to be compared to the significant outcomes desired. This would involve the incorporation of community values into the evaluative process.

The interpretive pathways that facilitate these outcomes via common interpretive features would also need to be identified in order to link the tourist with the interpreter, and to design a tool for facilitating the most effective interpretation in different situations.

Additionally, a research focus for developing the evaluative methodology and potentially a model of effective interpretation must be identified which provides a multicentric and multidimensional interpretive platform.

1.10.6 Relationship between Community Values, Ecotourism and Interpretation

The need for greater understanding of community values and attitudes, and processes to acquire this information and integrate it with the sustainability concept was identified.

The relationship in this research program of the three constructs was established with respect to achieving the principles of sustainable tourism. This relationship suggested that the ecotourism operation was to provide the platform for community values to be incorporated into the interpretive experience, whether these values are ecologically or culturally orientated.

1.11 Thesis Flowchart

The following chart attempts to diagrammatically and logically present the structure, content and flow of this thesis for ease of reference.

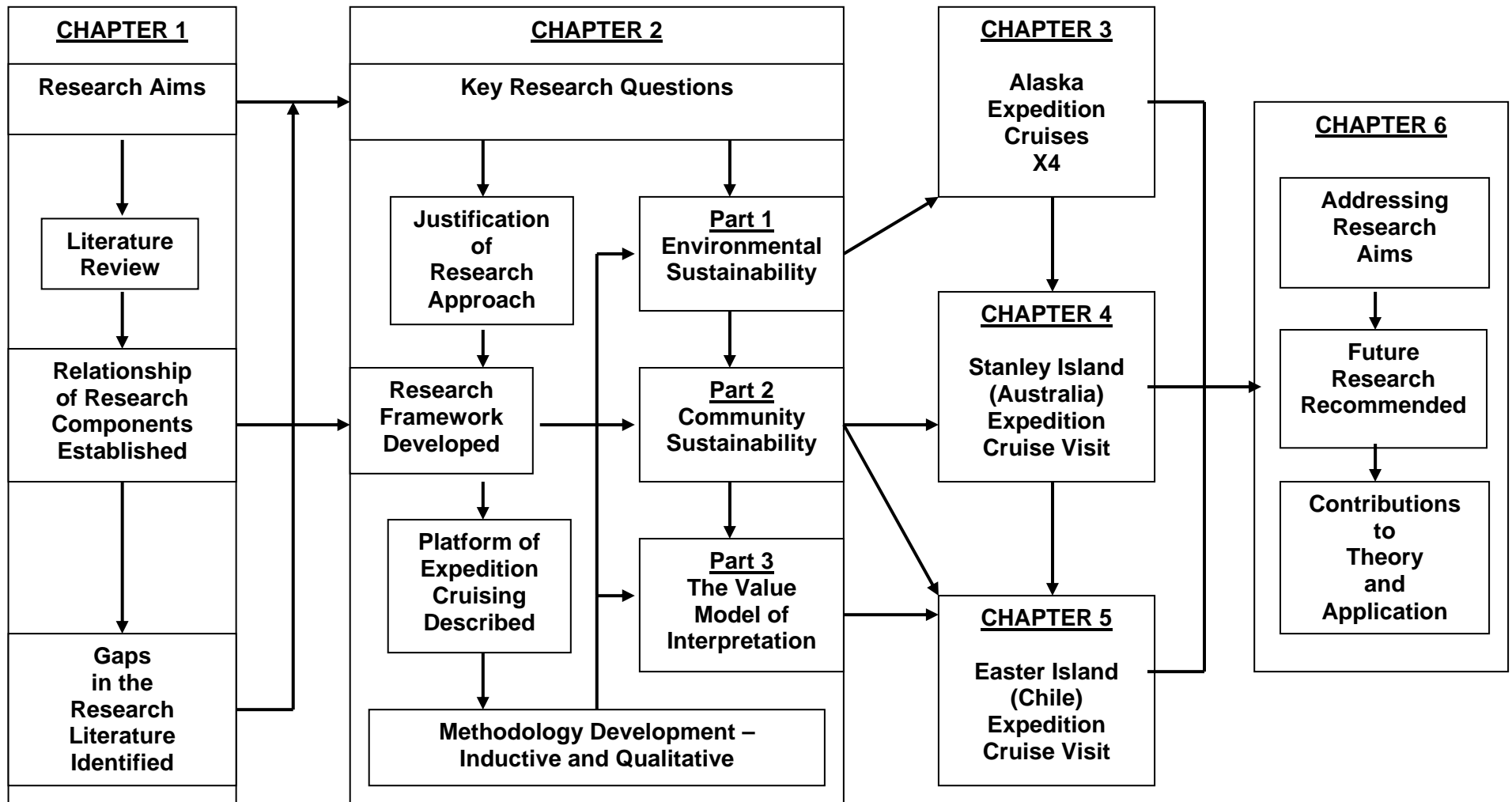


Figure 1.2: Thesis Flowchart.

1.12 Case Study Approach

The Flowchart describes Chapters 3, 4 and 5 as different geographical locations (Alaska, Stanley Island, and Easter Island). In essence they represent three different but correlated case studies. All of these case studies involved Expedition Cruises operated by the same cruise company and which provided the platform for the investigative field work in this research. However, they were conducted at progressive intervals as the research program developed with respect to the Key Research Questions and methodological approach. Each Expedition Cruise case study was purposefully chosen for its relevance to investigating Parts 1 to 3 in the flowchart and supporting the inductive theoretical approach adopted in this thesis.

Chapter 2 further describes Parts 1 to 3, Expedition Cruising, the grounded theory approach and qualitative methodologies adopted in this research program, discussing their appropriateness and connectivity. However, before proceeding it is useful to address the relevance of case study approaches to theoretical development. Yin (2003, p. 58) describes a case study strategy as one “involving continuous interaction between the theoretical issues being studied and the data being collected”, particularly useful when the researcher desires to understand complex social phenomena. It is only one of multiple approaches to social science research, and in this thesis which is described as socio-environmental research, it has been combined with other techniques such as surveys (questionnaires), interviews and participant observation. According to Yin (2003, p. 1), each approach has its advantages and disadvantages depending on three conditions:

- (a) the type of research question being asked;
- (b) the control an investigator has over actual behavioural events; and
- (c) the focus on contemporary as opposed to historical phenomena.

In general, case studies are the preferred strategy when “how” or “why” questions are being posed, when the investigator has little control over events, and when the focus is on a contemporary phenomenon within some real life context (Yin, 2003). This adequately describes the research being conducted in this thesis which fundamentally seeks to explain how interpretation contributes to achieving sustainability concepts, in the contemporary phenomena of ecotourism, in which the researcher has little control of its operation. In these circumstances, the case study strategy “allows investigators to retain the holistic and meaningful characteristics of the real-life events” (Yin, 2003, p.

2), and is distinguished from other methodologies by being defined as “an empirical inquiry that:

- investigates a contemporary phenomenon within its real-life context; when
- the boundaries between phenomenon and context are not clearly evident; and in which
- multiple sources of evidence are used” (Yin, 1989).

The limitations of utilising this strategy in the application of theory to research and evaluations is the development of the theory prior to the conduct of the study, which frequently requires substantial time, resources and expertise (Yin, 2003). In this way, the case study strategy correlates with approaches used in most experimental science, “where expert knowledge of prior research and careful hypothesis development precede actual experimentation” (Yin, 2003, p. 27). This would inherently require the researcher to be well informed about the topics of inquiry and Yin (2003) also warns of the inappropriateness of using data collected during the pilot phase exploratory case study/studies as part of the ensuing case study/studies.

These limitations have been addressed to the best of the researcher’s ability by:

- the researcher having prior expert applied knowledge and experience in the field of study;
- the conduct of a pilot case study as part of the researcher’s Graduate Diploma of Research Methods (Tourism) program the year prior to initiating her PhD;
- careful analytical review of current literature and prior research in the field of study; and
- the development of a theoretical framework of study (in Chapter 2) and hypothesis as a combined outcome of the literature review, pilot study and researcher’s expertise, before conducting the first case study of the PhD program.

With these necessary elements in place, Yin (2003, p. 27) proposes this approach allows researchers “an opportunity to reveal (and minimise) substantive biases that may affect the design and conduct of a case study”, and “produces case studies that can be part of a cumulative body of knowledge and not just isolated empirical inquiries”.

CHAPTER 2: METHODOLOGY

This chapter draws together the key findings from the literature review with the development of a framework to guide the proposed research and a methodology to conduct the research. The broad research aims presented in Chapter 1 are translated into three key areas of relevant research questions, and the use of expedition cruising as the platform for this investigation is described.

2.1 Introduction

It has become apparent that the performance of sustainable tourism in the sustainability arena is in need of greater consideration, evaluation and accordingly further research, before it can be considered to be firmly on the road to fulfilling the goals of this concept. It has been suggested in the literature that ecotourism may provide one suitable avenue towards achieving sustainability concepts, particularly through the effective use of interpretation. In this research program the fundamental role of interpretation has been identified as potentially providing a pathway for this evaluation, while functioning as a conduit between the host and tourist with respect to the facilitation of sustainability goals, particularly the incorporation of community values into the process.

Importantly, it has been established that interpretation may be more effective in its role in sustainable tourism if we are not too restrictive in its conduct and application. It was suggested that a multicentric and dispersed approach deserved further consideration, in particular to evaluating interpretation in multi-dimensional settings. It is suggested that a type of ecotourism known as “expedition cruising” provides a suitable platform for this research in accordance with the definitions of these interpretive concepts and is described accordingly in this chapter.

The literature review also identified a considerable gap in the conduct of sustainable tourism. This is in regard to the neglect of social and cultural issues and community involvement in the sustainability process. Ecotourism may sound very attractive to developing nations as planners, managers and the tourism operators tout its supposed environmental and cultural friendliness, and appeal to today’s more environmentally concerned global tourist. But there is concern that the failure to incorporate the

communities' values and goals in the adoption and development of this tourism puts small, isolated and indigenous communities particularly at risk of becoming consumed and degraded by the very process meant to sustain it. This situation was recognised in the literature review, recommending greater local community involvement in the sustainable tourism development process from the inception. However, those concerned struggle to find ways to see this implemented while small communities and their local and national governments often do not have the resources, nor perhaps the political will to achieve or even facilitate these goals. Appropriate marketing has been identified as one possible way to alleviate this problem, but who controls the marketing strategies for small, often isolated but very attractive locations and their communities? The researcher has visited many island communities on the expedition cruise tourism course who have no idea of how they are marketed or perceived, and therefore no idea of what the visitors' expectations may be, and consequently not sure what sort of interpretation to provide, or perhaps even more significant, what to interpret.

There were no applicable models found in the literature, nor consistent evaluative methodology or tools that incorporated or assessed the key components and stakeholders identified in the literature review. It appeared that a connection needed to be facilitated between the community and the tourist that allowed reciprocal comparison and evaluation of value based outcomes of ecotourism operations. The stakeholders needed to be linked in a research framework that provided avenues to explore these connections, and a methodology developed to investigate the legitimacy of these linkages. To develop these, it is suggested that more explorative research is required. It is thus suggested that paths to achieving sustainability may be discovered by combining theoretical inquiry with practical application, assessment and analysis.

This work combines the experience of the researcher as an environmental interpreter on board expedition cruise ships, with a review of the theoretical background that exists in interpretation, ecotourism and sustainable tourism. In order to assess and describe this form of ecotourism's ability to contribute to the sustainable tourism concept, an analysis technique would be required that addressed the application of interpretation and evaluation of value based outcomes, as described in the literature review. The analysis technique chosen was adopted and adapted from existing theory in recreational management and psychology with respect to interpretation. It is referred to as "means-end analysis" and it was considered to provide the most suitable theoretically based analytical route to developing an applied model of effective interpretation. This proposed model has been called The Value Model of

Interpretation. It is hoped through the development of this model, combined with investigative research, that an evaluative methodology may be developed with the potential to be transformed into a tool. It is intended that this tool would assist the type of communities discussed to have a more active and effective role in their own goals for sustainability.

The following sections describe the research questions, the research framework incorporating the key components and stakeholders as described in the literature review, the description of expedition cruising as the platform for the conduct of such, and the methods employed in the data collection and analysis.

2.2 Research Aims and Questions

2.2.1 Overall Aims

The overall aims as described in Chapter 1 are reiterated, but we are now armed with the key findings of the literature review which provided justification for the need of this research and are reflected in these aims.

1. Determine the role of interpretation in ecotourism with respect to achieving environmental and community goals.
2. Develop a research framework with respect to incorporating environmental and community values into the sustainability process via sustainable tourism.
3. Develop a method of evaluating the effectiveness of interpretation.
4. Develop a model of effective interpretation that can be applied to multi-dimensional situations such as ecotourism operations (The Value Model of Interpretation).

These broad aims have been translated into three key areas of relevant research questions, which are presented and investigated progressively in this thesis and research program. Accordingly, the research program has been divided into three parts. These appear below with their associated questions under the titles of “Environmental Sustainability”, “Community Sustainability” and “The Value Model of Interpretation”.

2.2.2 Key Research Questions

Part 1 → Environmental Sustainability Questions

- 1.2 In what contexts does interpretation contribute to achieving the goals of ecotourism?

(The goals of ecotourism are defined in this proposal as increasing participants' knowledge, awareness, feelings and actions of responsibility for their ecological and cultural environment, and contribute positively to conservation of the destination area or host community.)

- 1.3 Can value based interpretive outcomes of ecotourism operations be evaluated?

Part 2 → Community Sustainability Questions

- 2.1 What role does interpretation have in facilitating visitor recognition of local community values?

- 2.2 In what contexts does interpretation contribute to achieving sustainable tourism principles?

(The principles of sustainable tourism are defined in this proposal as providing a quality experience for visitors while improving or protecting the quality of life of the host community and their environment, ensuring the continuity of culture and visitor interest, and balancing the needs of the hosts, guests and environment.)

Part 3 → The Value Model of Interpretation Questions

- 3.1 Can a model of effective interpretation be developed for a multidimensional ecotourism operation?

- 3.2 How does the potential application of the model achieve the integration and evaluation of environmental and community values in the sustainable tourism process?

There has been a distinction made between different types of community generated sets of values or goals being used in the research for comparison to the outcomes of the ecotourism experience. One set is referred to as “Environmental” and the other as “Community”. Although both sets could be considered to be community generated, one set refers to a specific group in the community who is often most referred to with respect to environmental management, and as such may not present a representative suite of community values (Moscardo, 2003). This “Environmental” set refers to the interpretive aims as stated by environmental agency management documents. Whereas, the “Community” set refers to values or goals that have been ascertained by interviewing a broad spectrum of community representatives. This distinction has been made particularly with reference to the Armstrong and Weiler (2002) study, acknowledging that ecotourism operations are often associated with environmental management goals (Weiler and Davis, 1993; Weiler and Ham, 2001) rather than socially orientated goals. Thus, the first study which tended to have a more environmental (ecological) focus, compared the interpretive outcomes with the interpretive goals of an environmental management agency. The second and third studies which tended to have a more cultural focus, compared the interpretive outcomes with the interpretive goals ascertained from participant observation and interviews with community members. It was considered to be important to enable a comparison of the outcomes between the “Environmental” and “Community” sets in order to identify any differences between the value based responses of the participants and the facilitating interpretive pathways between the two different ecotourism experiences. If differences were detected between these outcomes the ability to develop a generic model may be affected.

2.3 The Research Framework

2.3.1 Research Framework Development

In order to investigate these key areas of research with a phenomenological inquiry approach, a research framework was developed. This research is explorative, seeking to inductively and holistically understand the human experiences occurring in the context-specific setting of expedition cruising, which is described more fully later in this chapter. This type of approach has been adopted due to the lack of analytical research occurring in the literature in the areas being proposed for investigation, these being the evaluation of value based responses, in multi-dimensional ecotourism experiences, in order to create a model of effective interpretation.

Explorations revolve about maps, incorporating the elements that exist with the elements the explorer hopes to discover. Maps direct us and prepare us for the upcoming territory, providing scope for our movements. This is the purpose of the research framework developed for this thesis, representing the explorative nature of this work. It has incorporated the components identified in the literature review pertinent to further investigating the sustainability concept with respect to ecotourism and the role of interpretation. Its construction has combined these findings with recommendations found in the literature regarding the theoretical needs of model construction in tourism research.

Hobson (2003, p. 76) rhetorically asks why exploratory research is so essential, answering that “it is because it provides the building blocks for a field of study”. He adds that Sekaran (1992 in Hobson, 2003, p. 76) felt its importance lay in “obtaining a good grasp of the phenomena of interest and for advancing knowledge through good theory building”. It seems Weaver (2001a) would agree, noting that the existing ecotourism knowledge base is incipient and accordingly, a number of references focus on the need for development of sound theoretical models or frameworks identifying areas of required research, or proposing models for future researchers and managers to follow. The models or frameworks reviewed differed depending upon the researcher’s identification and perceived importance of various interactive or defining elements of ecotourism. Hvenegaard (1994) proposed that a conceptual framework should perform four tasks: (1) organise the main actors over space and time; (2) illustrate potential relationships; (3) predict possible progressions over time; and (4) indicate a mode of thinking and analysis. Eagles (2001) proposed that the central component for a research framework in ecotourism is the ecotourist/visitor experience and examined this through the visitor satisfaction concept. He feels this concept is reliant upon a mixture of expectations, experiences and personal desires thus pointing out how critical it is that those involved in ecotourism understand these desires and how they are derived. This then translates into the development of marketing strategies to attract the appropriate ecotourist. Additionally, and most significantly, Eagles (2001) refers to Blamey and Braithwaite (1997 cited in Eagles, 2001) who assessed the social value segmentation of the ecotourism market, and noted their recognition that an understanding of social values assists the comprehension of the ideals that a person has about their world, their country and their community and how these may impact on many ecotourism issues. These suggestions were taken into consideration during the development of the research framework.

2.3.2 Research Framework: Linking the Community to the Tourist

The research framework described in Figure 2.1 presents a link between the community and the tourist based on the recognition and significance of their social and environmental values. It demonstrates this through a series of linkages and relationships between the proposed research components and the Value Model of Interpretation. The Value Model of Interpretation represents the new terrain to be discovered and developed in this research. This framework forecasts the link between the community and the tourist via the Value Model of Interpretation. The community driven environmental and social values are fed into the model and through to the interpretative and promotional/marketing components. These components have been integrated with respect to their role in facilitating tourist recognition and appreciation of social and environmental values.

The framework also demonstrates a reciprocal tourist-community relationship. This is facilitated by the loop created through the tourist with respect to the values they identify and recognise being sorted and coded by the Value Model of Interpretation for comparison with those provided by the community. The results can then be fed back to the community. The values are coded by the model via a process that facilitated self-evaluation of the interpretive activities in which the tourist participated, a process which will be discussed more extensively in the data collection and analysis sections. Thus, the Value Model of Interpretation evaluates the effectiveness of interpretive activities to facilitate tourist recognition and appreciation of values felt to be significant to the community, as well as those significant to the tourist. The concurrent investigation of the preconceived image or perceptions the tourist may have prior to their visit and the sources they attribute these to, provides the potential to compare, appraise and comment upon the promotion/marketing component with respect to facilitating tourist recognition of these values, along-side the evaluation of the interpretation received in situ.

This framework demonstrates the ultimate aim of the research. That is to facilitate a link between the community and the tourist, a link that provides a path to sustainability by connecting community driven values with the tourist. By incorporating this linkage into the sustainable tourism process it is argued that the effective use of interpretation can contribute to achieving the environmental and community principles of sustainability. This is a new map, hopefully providing new tracks for sustainable tourism research and its contribution to sustainability.

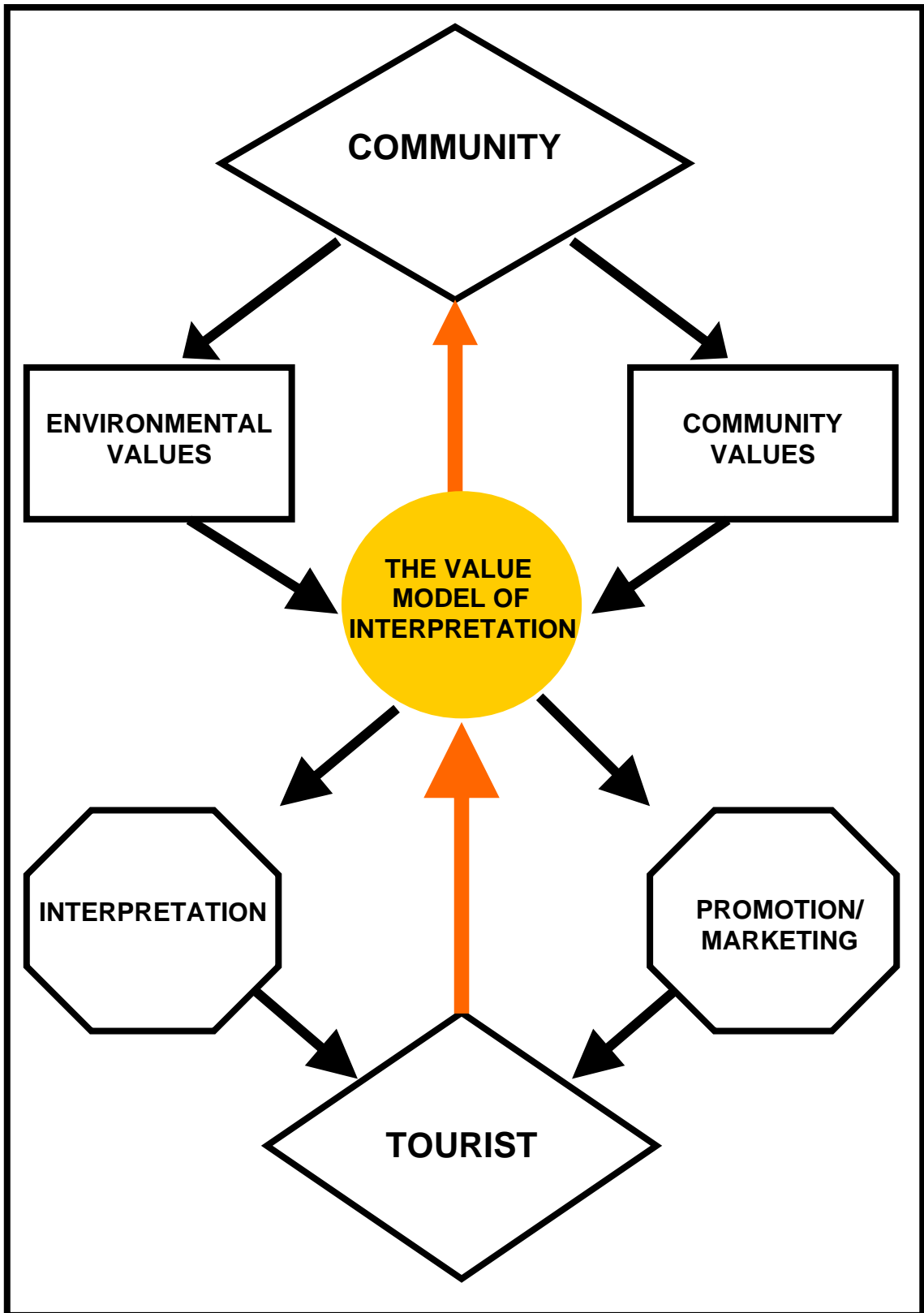


Figure 2.1: Research Framework: Linking the Community to the Tourist

2.4 Expedition Cruising

*“Cruising is the most significant growth sector of the tourism industry
but too little is known about it.”*

(Douglas and Douglas, 2004)

Why chose expedition cruising as the platform for this research? Well, currently the globe is experiencing a new wave of tourism that is developing at a rate surpassing all other components of the tourism sector. Industry statistics indicate that this wave is the cruise ship industry, with the number of passengers growing at an average of 7.6% per year since the year 1980 to 2000 (De La Vina and Ford, 2001). Supply is also growing, as new ships are being added to cruise line fleets and as new cruise destinations are sought (Cartwright and Baird, 1999). Major cruise line companies introduced 62 new cruise ships from the year 2000 to 2004, and as this boom continues, 2005 looks to be another big year for new cruise ships having their maiden voyages (Cruise Job Finder, 2005). A recent example of this trend involves the State of Hawaii in the North Pacific. Hawaii witnessed the number of visitors on cruise ships touring Hawaii in 2002 surging by 52.3 percent from the previous year to 242,144 passengers, according to data released by the State of Hawaii (Department of Business, Economic Development & Tourism, 2003). In 2004 and 2005, two new Hawaiian Island dedicated cruise ships come into action, each with a carrying capacity of 2000 passengers or more, with the prospects of another such ship starting in 2006.

Within the traditional cruise ship industry, which the previous figures represent, there are a number of different types of cruises that make up only a small percentage of the total but with an increasing growth rate (Cartwright and Baird, 1999). Smith (2006) claims that many upscale American cruise clientele are weary of the superliners' style which accommodate 2000 passengers or more. There are also many remote parts of the world, off the standard tourist tracks, that can only be visited by smaller cruise ships with shallower drafts than the megaships. And thus, an alternative type of cruising referred to as Adventure Cruising has been identified by the USA travel industry as a new niche market that is rapidly increasing in popularity (according to the Travel Trade Sales Guide, 2004, cited in Smith, 2006). One of the four different types of adventure cruising documented by Smith (2006) is the relatively new form of ecotourism referred to as Expedition Cruising.

Access is provided to remote and exotic areas by these smaller expeditionary cruise ships (Cartwright and Baird, 1999), carrying upon average 120 passengers and offering an educational experience by providing onboard teams of environmental and cultural guides (Douglas and Douglas, 2004). These cruises are often defined as “soft expeditions”, which are those undertaken on smaller vessels which still offer mainstream standards of accommodation, as opposed to “hard expeditions” which are those undertaken in the most basic of conditions (Cartwright and Baird, 1999). The expedition guides, as well as local guides and park rangers in certain situations, provide intensive and personal interpretation through the conduct of a broad variety of activities such as lectures, briefings, daily recapitulations, workshops, locally guided tours, and expedition guided walking, snorkelling, diving, kayaking and zodiac tours. Zodiacs are approximately four metre long rubber dinghies which take up to 12 passengers at a time and are stored on the ship for use at locations where the ship cannot dock at the shore or where there is no shore, for example at coral reef sites. Typically the expedition staff are experienced and/or qualified in various and different aspects of the ecological and cultural settings of the destinations. Some guides also drive the zodiacs which provide passengers with access to land, wildlife and scenic viewing and interaction with guides providing in situ interpretation in many of the locations.

Thus, as described, expedition cruising offers a “multi-dimensional” ecotourism experience through the provision of many different types of interpretive activities and experiences. They also facilitate a “multicentric” interpretive approach, since there is typically no specific thematic co-ordination of interpretive messages between the expedition guides. The expedition guides have their areas of expertise in which they present lectures, talks and in situ interpretation, but within these areas they may provide whatever information and convey whatever messages they individually feel are important or pertinent. They must obviously adhere to any environmental management guidelines associated with the location with respect to the conduct of their activities, but they are generally free to voice their own opinions about such if they feel so inclined. Also, the expedition team is often made up with guides from many parts of the world which suggests that individuals’ interpretation may also convey different cultural perspectives of the expedition locations. Expedition cruises usually travel from place to place on a daily basis, providing the opportunity to visit, observe and experience many different locations in a single 12 to 15 day cruise. Depending on the global location of these cruises, these experiences may involve interaction with local guides and community members. This concurs with the “dispersed” interpretive planning approach

discussed previously in the literature. In the case of expedition cruising though, although there are many interpretive sites facilitated for the passengers to choose, generally most of the passengers visit all the sites. Thus, every participant of the research is likely to have been involved in the same number and type of interpretive experiences, facilitating a cumulative experiential situation. This is particularly relevant to the first study conducted during 12 day expedition cruises travelling from the southeast to southwest Alaska visiting a different location on route every day. The second and third studies were also based on 12 day expedition cruises but focused upon one location only in the itinerary. These cruises visited many small, isolated communities on remote islands while being conducted in the Central and South Pacific regions. It was the researcher's previous experiences with many of the small communities in these regions which stimulated this research.

Significantly for these communities in South Pacific and Australia, the Asia-Pacific cruise line industry has been the latest to emerge as one of the fastest growing in the world (Cartwright and Baird, 1999 and Singh, 2000). This has become an even more important phenomena for Australia and the Pacific region since recent global events. The war in Iraq, subsequent to the 11th of September, 2001 terrorist attacks in the USA, and SARS, had the US Government warning citizens not to travel to many parts of SE Asia. The consequences of this, combined with the estimates that show the United States is still the world's largest cruise market with a 68% passenger share (Singh, 2000), have already been experienced in the North and South Pacific region. It has appeared to encourage the Americans' disinclination to travel to regions with a Muslim influence and instead seek "safe" destinations, such as Hawaii as discussed earlier, New Zealand, Australia and many South Pacific nations inbetween. As larger ships continue to be built and subsequently over-extend the infrastructure of many smaller ports the niche market of soft expedition cruising is likely to grow (Cartwright and Baird, 1999).

Indeed, recent evidence of this appears as Australia's first world-class expedition cruise line, Orion Expedition Cruises, began operation in early 2005, with the following comment by its Managing Director (Orion Expedition Cruises, 2005):

"There has been growing interest in luxury expedition cruising in other parts of the world and so we bring this concept to Australia with a combination of quality on-board surroundings, service and comfort whilst taking our guests to experience many wonderful places that, until now, have been difficult to access."

Despite its position in the tourism sector, the cruise tourism industry lacks academic and analytical studies. Pearce (1996) suggests this may be due to difficulties in data access and in scale. Most of the literature has so far relied upon survey data and industry statistics. Douglas and Douglas (2005, p. xii) note that although the literature on passenger and cruise ships is vast, the literature on cruising as a sector of tourism or as a sociocultural phenomenon is remarkably small. Particularly with respect to Asia-Pacific, a region they say is “almost completely overlooked” (Douglas and Douglas, 2005, p. xii).

2.4.1 Interpretation Onboard Expedition Cruise Vessels

The intensive interpretation and central role of guides with respect to onboard interpretation are major features of expedition cruises. Johnston and Hall (1995) suggested that the primary role of the tour guides on expedition cruises in Antarctic regions is to educate and control the behaviour of visitors. Ham and Weiler (2002b) provide a more detailed analysis of the role of the guide with a focus on the attributes of guides most valued by passengers on expedition cruises in Alaska and the Galapagos Islands. In line with the interpretive principles discussed previously, this research found that passengers valued guides who were passionate, insightful, enjoyable, relevant, and easy to follow and who had local experience and time and group management skills. This study also highlighted the important role that guides and interpretive activities play in this type of ecotourism. None of these studies, however, addressed the effectiveness of the guides and the interpretive activities in terms of contributing to passengers' knowledge and awareness of their impacts and conservation issues, or influencing their attitudes, values and behaviours. Ham and Weiler (2002b) concluded however, that the more detailed findings of their study were consistent with existing principles of interpretive practice, suggesting that guides who displayed the attributes noted could be effective interpreters with respect to ensuring that ecotourism does contribute to global conservation.

There is very little research in the cruise ship literature regarding the role of interpretation or interpreters in expedition or other forms of cruising. This is probably due to the difficulty of conducting this sort of research with respect to cost, space availability and inclination on the part of the cruise ship operators (N Douglas 2005, pers. comm., 30 August). However, this opportunity was available for this research and offered a rare opportunity to explore an ecotourism situation where the participants

are exposed to multiple forms of intensive interpretation over an extended time period at numerous locations within a geographical region. Thus, this setting was considered relevant with respect to the findings of the literature review, to address the research questions regarding the interpretive elements of ecotourism experiences.

2.5 Analytical Approach and Techniques

As part of the inductive nature of this research, a qualitative methodological approach was adopted for reasons now discussed. While Ham and Weiler (2002b) note the existence of a set of basic principles of effective interpretation, Medio, Ormond and Pearson (1997) suggest there is minimal evidence of its success in achieving the goals of encouraging change in tourists' conservation attitudes, values and behaviours. This lack of evidence appears to be supported by the findings of the literature review and may be partly due to a lack of actual research. Loomis (2002) suggests that it is partly due to the challenges of conducting this type of evaluation research, particularly with respect to conducting evaluations of interpretation, including the challenge of demonstrating a substantial or statistically significant change in any one case. A study by Beaumont (1998) provides an example where no differences were found in the environmental knowledge, attitudes and ratings of environmentalism of tourists who had taken a guided eco-tour and those who did not. The researcher concluded that the findings may be due to a "ceiling effect" in that most people had reasonably strong environmental attitudes prior to taking part in their ecotourism experience and such attitudes were not affected by a small increase in knowledge. Alternatively it was possible that a short ecotourism experience may be insufficient for changing or strengthening environmental attitudes and behaviours. This is a conclusion also offered by Lee and Moscardo (in press) in their study of visitors spending time at an ecolodge. These researchers also note the possibility of the impact of cumulative interpretation experiences. In their study, visitors who had a positive ecotourism experience that included interpretive activities were more likely to have the intention of participating in these activities in the future and appeared to be more open to changing attitudes and values.

Stewart et al., (1998) offer a third reason for the limited evidence to support the effectiveness of interpretation in influencing conservation attitudes and values. That is the limitations in the methodologies typically used to study interpretation. In their study of visitors to Mount Cook National Park in New Zealand, Stewart et al. (1998) opted for a qualitative open-ended interview method and focussed on the themes of appreciation

of place in their content analyses. This critique consists of two parts – the need for greater use of qualitative methodologies and the need to broaden the range of concepts used as measures of interpretive effectiveness. Interpretation evaluation studies commonly use quantitative methodologies and explore changes in factual knowledge and/or awareness of impacts or conservation issues, as previously discussed (see Moscardo, 1999a, 1999b and Roggenbuck, 1992, for reviews of literature in this area). Some studies have explored attitude and behavioural changes, but few have attempted to examine more complex changes in people’s understandings about conservation issues (Moscardo, Verbeek and Woods, 1998). Armstrong and Weiler’s approach (2002) is one of the few that combines a qualitative and quantitative evaluation in this area. Their investigation of the conservation “messages” delivered and received in a number of tour operations in a protected area incorporated the qualitative method of participant observation. They stated that this method was able to get beyond the anecdotal and limited research evidence that has been used up to now to inform protected area management.

2.5.1 Qualitative Research Approach

“The plethora of quantitative research studies that are contained within most tourism journals would lead one to assume that all the basic questions about the phenomenon of tourism had been answered”.

Hobson (2003, p. 75)

Hobson (2003, p. 76) suggests that too few researchers recognise that tourism as a field of study is still in the formative stages, and that if theory is to be developed then it is through exploratory research and “the careful use of qualitative methods”. He poses possible reasons for this lack of recognition being that many tourism academics come from more mature discipline areas, thus have been trained more towards theory testing than theory development, and have attempted to import concepts and developed hypotheses grounded in other disciplines and then sort to fit them into the tourism context. Hobson (2003) feels there are many aspects of human behaviour, and complex relationships, that quantitative research cannot measure, and that unlike this research with its clearly laid-out research plan, qualitative research often evolves as the research progresses. Maykut and Morehouse (1994, in Hobson, 2003) identify eight characteristics of qualitative research design necessary to facilitate this evolution (see Table 2.1) and proposed a flow diagram illustrating the qualitative research process (see Figure 2.2).

Table 2.1: Eight characteristics of Qualitative Research Design.
(Maykut and Morehouse, 1994 in Hobson, 2003, p. 77)

- 1. An exploratory and descriptive focus – designed to discover what can be learned about a phenomenon of interest and to describe it to help reach a deeper understanding.**
- 2. Emergent design – the research design will inevitably evolve (broadening or narrowing) as the research progresses.**
- 3. A purposive sample – participants are carefully selected for inclusion rather than randomly chosen.**
- 4. Data collection undertaken in the natural setting – as this is where the researcher is most likely to uncover what is known about the phenomenon of interest.**
- 5. Emphasis of “human-as-instrument” – the researcher is not only a collector of data but also the culler of meaning from that data.**
- 6. Qualitative methods of data collection – through using such techniques as using participant observation, in-depth interviews, group interviews, and collection of relevant documents.**
- 7. Early and ongoing inductive analysis – analysis begins when one has accumulated a subset of data, providing for the salient aspects to emerge. These initial leads are then followed up.**
- 8. A case study approach to reporting research outcomes – the results are presented in a number of cases, though the actual number of these will vary within each study.**

The research program reported in this thesis has applied these features and the flow diagram as they provide a sound basis for its grounded theory approach. Grounded theory lends itself to this type of exploratory research in inductive theory building, creation and evolution. Hobson (2003) discusses the origins, intent and use of grounded theory as a systemic analytical technique that directs researchers to look for patterns in data, where the data collection, analysis and theory stand in reciprocal relationship with each other (Strauss and Corbin, 1990 in Hobson, 2003). Figure 2.2 also clearly supports the appropriate use of case studies as a complement qualitative approach for the research outcomes of grounded theory methodology. The use of a case study strategy allows for that continuous interaction between the theoretical issues being studied and the data being collected (Yin, 2003, see Chapter 1), as described by Hobson (2003) above.

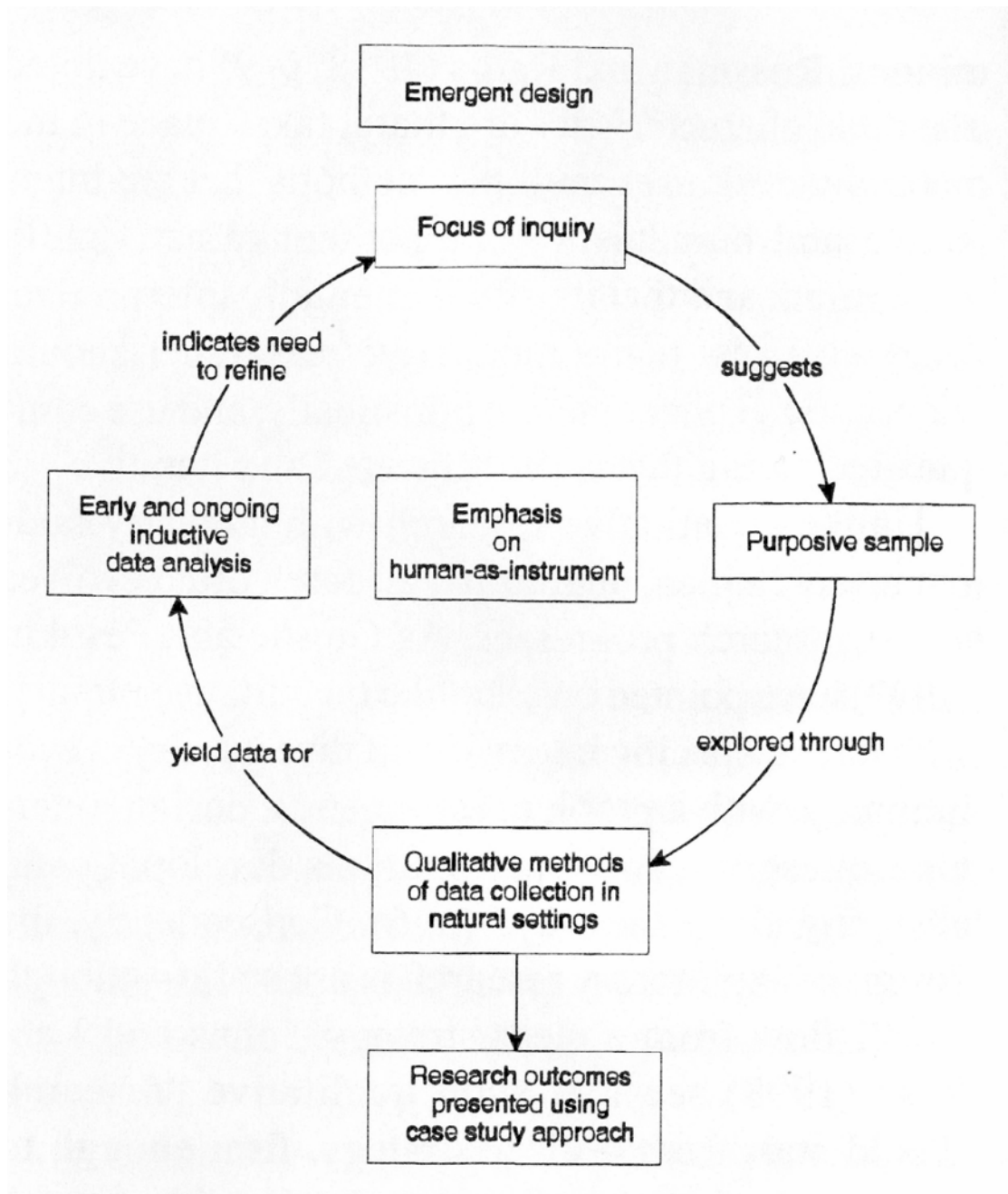


Figure 2.2: Characteristics of the qualitative research study.
(Maykut and Morehouse, 1994 in Hobson, 2003, p. 78)

Thus, the key to this process is constant comparison analysis, because it focuses on the interplay between analysis and data collection, and allows the development of an emic view through a combination of methods which may include observation, interviews and use of informants (Kellehear, 1993 in Hobson, 2003). Hobson (2003) notes that although there is some difference of opinion between the original developers as to how qualitative data should be analysed in the coding stages of the grounded theory process, it is suggested that data analysis and theory generation be guided by a

set of five procedures: theoretical sampling, theoretical coding, constant comparison, theoretical memos and theoretical sorting (Glaser, 1978 in Hobson, 2003).

Fennell (2001) agrees that there is the lack of a strong theoretical foundation or theory building, empiricism or new conceptualisations in ecotourism that should be present in forming the basis of a field of study. However, Fennell (2001) recommends the exploration of current methods of research and theories from other more established disciplines (such as psychology, sociology, anthropology, economics, ecology and geography) in application to ecotourism research to aid its progression. But Fennell (2001) does identify areas of research needing exploration and one of these is "values". It is of interest to compare these suggestions with the findings of Backman and Morais (2001) who conducted a review of the methodological approaches used in ecotourism literature.

Backman and Morais' (2001) purpose is to summarise the current state of research by reviewing the breadth and popularity of the research techniques used in the field of ecotourism. This was achieved by reviewing the ecotourism literature as it appears in the *Journal of Sustainable Tourism* between the years of 1994 and 1999, along with a sample of articles from the *Annals of Tourism Research* and the *Journal of Travel Research* during this same period. The reason given by the authors in choosing these journals was their major focus on tourism sustainability, which they identify as a core criterion of ecotourism. An examination of a sample of the disciplinary fields studied in ecotourism showed there was an abundance of studies in the economic impact of ecotourism development utilising input-output economic models, while the many ecological studies focused upon the impact of ecotourism in the environment. However, there were few studies attempting to evaluate the social-psychological aspects of ecotourist behaviour.

Although there was approximately equal proportion of studies that used qualitative data collection methods as quantitative, most were analysed with quantitative techniques. An important trend recognised was a progression from articles being exploratory, case study orientated and conceptual in nature to more of a focus on application of traditional tourism principles applied or tested in the context of the ecotourism field (as proposed by Fennell, 2001).

Although it would seem there is some disagreement appearing in these two sections regarding the adoption of research and analysis methods from other disciplines, and

the incorporation of such into a grounded theory approach, Strauss (1997) note that the grounded theory use in practice varies with the study specifics, the purpose and focus of the research, the contingencies encountered in a project, and even the temperament, strengths and weaknesses of the researcher. This was taken into consideration for the methodology adopted and adapted in this research program which is considered to be the most suitable for fulfilling the aims of theoretical building, model creation and evolution with respect to the research questions and aims within the parameters of this study.

2.5.2 Means-end Analysis Technique

It is the “value” based evaluation of hosts and visitors that is the focus of the analysis. The means-end analysis technique (Klenosky, Frauman, Norman and Gengler, 1998) was adopted and adapted because of its ability to link visitor values to specific interpretive activity attributes and perceived benefits. These authors had used this technique in recreational management studies, however means–end theory comes from the area of consumer behaviour and was developed as a theoretical construct to explain and predict the choices and decisions that people make with respect to product and service purchases. In means-end theory three core elements combine to result in product or service choice – the attributes or features of the product or service, the benefits that consumers see as resulting from these attributes and the values these benefits contribute to. Consumers buy products and services (the means) that reflect their values (the ends) (Gutman, 1997; Klenosky et al., 1998; Mort and Rose, 2004). The three elements represent different levels of abstraction or types of knowledge starting with concrete product details (attributes), moving to the more general benefits that are seen as the consequences of these attributes (benefits), and finishing at the abstract level of personal values (Gutman, 1997; Mort and Rose, 2004). These elements and the links between them are referred to as attribute-benefit-value chains (ABVs) and these chains are summarised as graphic images called hierarchical value maps or HVMS (Klenosky et al., 1998). These ABVs and HVMS are derived from an interviewing format known as laddering. In laddering, respondents are asked to offer attributes of products or services that are important to them and then to answer why that attribute is important. In turn they are asked why that feature or benefit is important and the questioning continues seeking the elements in the ladder of abstraction (Klenosky et al., 1998).

This notion of differing levels of abstractness of knowledge is based on a common or core concept in psychology referred to as cognitive schemata, as previously discussed (Orsingher and Marzocchi, 2003, Pierssene, 1999). A cognitive schema is a mental representation that organises knowledge about topics in a person's memory. Orsingher and Marzocchi (2003, p. 203) define a cognitive schema as "a hierarchical cognitive structure that contains individual knowledge about a domain, the attributes that pertain to that particular domain and the set of relationships among these attributes". These schemata assist in the interpretation and processing of new information, the retrieval of memories and the direction of action, and they link what we know to what we feel and want (Moscardo, 1999a; Orsingher and Marzocchi, 2003).

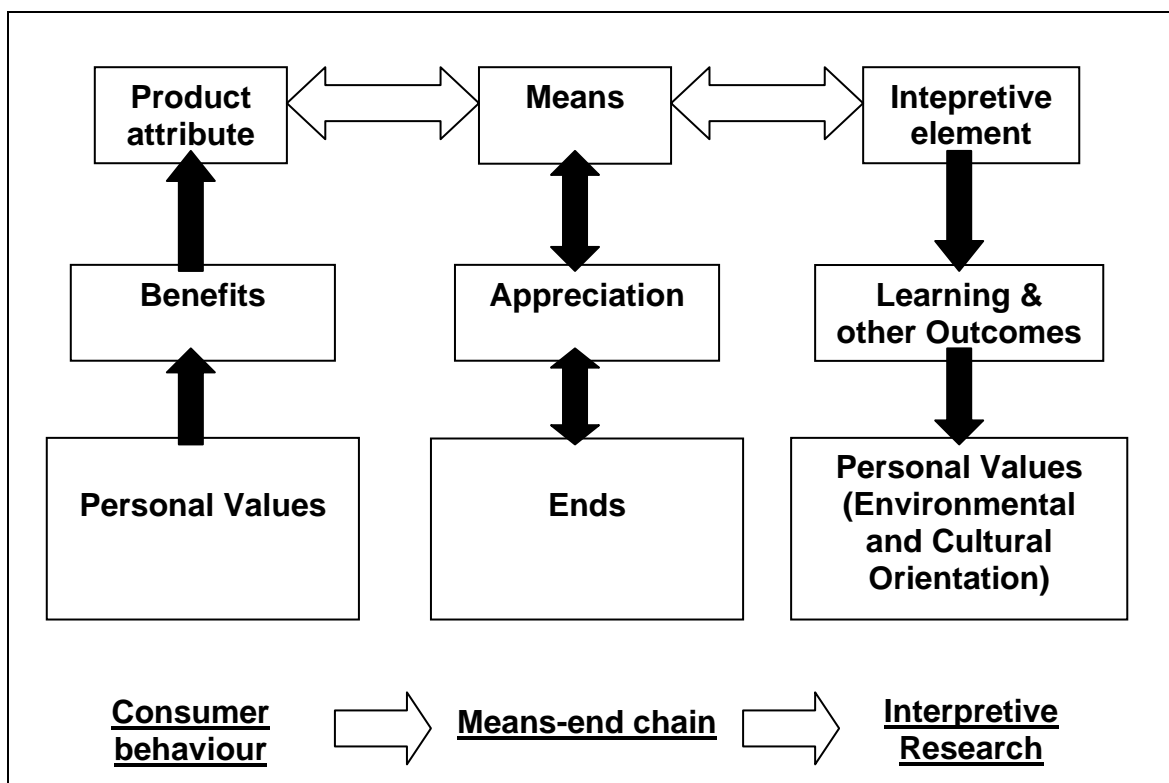


Figure 2.3: Adapting Means-end Chains to Assess Interpretation
(Walker and Moscardo, 2006)

Given these shared assumptions means-end theory would appear to offer an alternative approach to understanding the outcomes of interpretive experiences. In essence this use looks at the ABVs in reverse and links perceived learning to more specific types of outcomes associated with certain interpretive elements. This process is presented in Figure 2.3 and is similar to approaches that have been taken in other areas (see Orsingher and Marzocchi, 2003 and Bagozzi and Dabholkar, 2000 for examples). Although, this would appear to be contrary to the previously discussed

grounded theory approach with respect to applying theory and methods from other disciplines, it is posed that this analysis technique is not applied in order to test any predetermined or adopted theory. Instead, its value as a technique to assist in coding and organising the data, and recognising relationship linkages is being utilised in order to establish new theory in interpretive research.

In order to collect qualitative data that could be analysed using the method described above, and meet Maykut and Morehouse's (1994, in Hobson, 2003) recommendations regarding qualitative research design (see Table 2.1), a particular combination of data collection methods were employed. While there were differences in location for each of the three studies, the basic methods employed in each study were the same. The following sections describe the setting and basic methods of data collection used in the field and explains why these were deemed most appropriate.

2.6 Overall Setting

2.6.1 Expedition Cruises

All three studies were conducted while onboard expedition cruises in the Pacific region. The final study also involved a period of time post-cruise collecting data from one of the communities visited during that trip. These cruises were all operated by the one company and involved the same ship. Each study occurred in different locations, at successive periods of time and with different passengers. The first study involved four consecutive cruises in Alaska, the second study involved one cruise with a specific visit to the Flinders Island Group, located in the northern Great Barrier Reef Marine Park, and the third study involved one cruise with a specific visit to Easter Island. Thus, the samples were purposive and the data collection undertaken in the natural setting. This maximised the likelihood of uncovering relevant information within the aims of the research, at the same time providing for the progressive nature of the research design with respect to on-going inductive analysis. The progression of the study aims combined with the number of cruises in each study to facilitate the coding process, providing a greater amount of qualitative data for the initial open and axial coding analysis (Strauss, 1987).

The cruise vessel was approximately one hundred metres in length, taking a maximum of one hundred and twenty eight passengers, with approximately 6 onboard guides. The passengers were all American, mostly retired couples and in the age range of sixty

plus. However, during the Alaskan summer there were some families onboard, representing three generations in one case, others with children ranging from pre-teens to their twenties or thirties, and a number of working couples on their annual holiday, ranging in age from their forties to fifties. However, this was more a product of the type of expedition, timing and location (as discussed below), represented the vast minority and did not occur on the expeditions of the other studies. The number of passengers who had travelled on expedition vessels previously, or had participated in other interpretive experiences varied greatly. There were always a small number of passengers who were repeat and/or dedicated passengers of this company, or in particular of this ship. The educational qualifications of the passengers varied greatly, but most passengers would be in the upper middle-class socio-economic bracket, and either one or both of the partners either business or professionally orientated. There were some professional groups who chose the ship as a forum venue, for example a professional medical group who provided lectures related to their profession throughout the cruise and the opportunity for members to mingle. Questions that related to the market segmentation of these passengers were not asked in the questionnaire for a number of reasons:

1. passenger privacy was an important consideration of the company;
2. length of the questionnaire was also a concern of the company and the researcher and thus questions directly related to the research program were given a priority; and
3. a cruise passenger description of sorts was available on the company website, which described their passengers as “travellers” who have travelled extensively and avoid package tours and larger cruise ships with large crowds, have an adventurous approach to life and are intellectually curious by nature, but are seeking a comfortable, hassle free way to reach particularly interesting destinations without any glitzy entertainment or other unnecessary amenities (please note, for purposes of keeping the name of the company undisclosed, this web source is not listed).

Their passenger description would certainly be the case for the expeditions to more isolated regions that require a greater degree of exertion or “adventurousness” on the part of the passenger. On these expeditions most locations involve disembarking the ship in zodiacs where conditions can be unpredictable. For example the expedition on which the third study was conducted started in French Polynesia and took days of open Pacific Ocean travel to visit some of the most remote islands in the world, the Pitcairn

Islands and Easter Island. The conditions at some destinations proved to be too rough to land the passengers. At one of the locations it required a large amount of man-handling of the passengers one at a time, by numerous staff and locals, to get the individual from the ship's starboard gang entrance into a local boat tethered below in unpleasant swell conditions. It took some passengers some nerve and a lot of perseverance, physical ability and seamanship on the part of all crew, staff and locals concerned in order to achieve this landing. However, on the type of Alaskan expeditions run in the first study, conditions are generally calm with a greater number of berths made at established docks. Thus the clientele tend to be a much more mixed collection of keen, experienced travellers with those just wishing to see Alaska on a small cruise ship without the crowds, but in a high degree of comfort. These passengers often come onboard with no expectations of zodiac activities or at least a lack of appropriate expectations regarding these sorts of operations.

2.6.2 *Interpretive Activities*

The interpretive activities provided on the cruises were lectures and presentations conducted in the lounge of the ship, briefings and recapitulations in the evening prior to dinner; zodiac excursions (rubber water craft accommodating up to 12 passengers and powered by an outboard motor) and walks with expedition staff in the environment; locally guided tours; independent observations with interaction and conversations with expedition staff throughout the day and evening.

The researcher was one of the lecturers onboard, her focus being marine related topics such as cetacean behaviour and conservation issues, coral reef biology and impacts. While the researcher's interpretive messages were planned and incorporated into her work in the form of themes wherever possible, other lecturers and guides on board often presented a variety of interpretive methods and messages. That is one of the features of this form of ecotourism, as previously discussed. Since every lecturer and guide onboard may or may not plan and deliver specific messages and themes, it would not be relevant to this research to content analyse their presentations and interpretation for these messages and compare them with the passenger responses. That is, even cruises in the same region may have a different team of guides onboard for each of the cruises, delivering different messages and themes, thus the interpretation provided is never consistent. Also, the same guide onboard may also chose to alter the theme or message they deliver on each cruise in the same region depending on their appraisal of the passengers they have onboard, their requested

topics for lecturing and guiding, or even their personal preference. However, all the guides onboard have the responsibility to interpret what they see and what is occurring in each region in relation to their area of expertise and/or as a general “naturalist” or “culturalist”. Thus, passengers receive a broad interpretation of regional information, both natural and cultural. Thus, the focus of this research is the interpretive activities themselves which will include a broad range of interpretation of the region, as opposed to the specific themes or messages being interpreted. Consequently, this research is more applicable in the broader context of expedition cruising and other forms of ecotourism that provide a variable and multidimensional interpretive experience.

2.7 Overall Data Collection Methods

The passenger data was collected via questionnaires voluntarily completed by expedition cruise passengers at the end of each twelve to fifteen-day cruise. Participant observation was also conducted as the researcher worked as a lecturer and guide on board for all cruises. In-depth unstructured and structured interviews were performed with passengers, management agency and community representatives, and guides. Relevant management agency and community documents were also collected for purposes of data comparison.

2.7.1 Questionnaires

The passenger questionnaire was a double-sided single A4 page consisting of open-ended questions (see Appendix A). The questions asked passengers to identify the interpretive activities they perceived as the best or had the greatest impact with respect to impacting upon their perceptions, the features of these activities that were important and the perceived learning, achievement and significance facilitated by these activities and the trip overall. The interpretive activity questions were phrased in a ladder of abstraction format, replicating the technique and the questions that would have been asked in a personal interview, although abbreviated to a series of four questions. The formats of the questionnaires were altered slightly between each study dependent on the findings of each study. The alterations to the questionnaire formats and the impact upon the data collected are discussed within each study’s results section. There were also questions asking for passenger pre- and post-trip image perceptions, and these appeared prior to the ladder of abstraction questions. Other questions that appear on the questionnaires were initially included to provide supportive data collection, however these were not included in this initial analytical treatment of the data.

The questionnaires were supported by participant observation of the passengers during interpretive activities and the guides conducting the activities, as well as conversational unstructured and structured interviews with both passengers and guides. The questionnaires provided a number of advantages compared to the interviews, and as such were more relied upon to provide passenger data. The advantages were that:

- passengers could take the questionnaire with them to their rooms or other quiet places and take their time to fill in their answers with retrospection;
- more passengers could be reached this way compared to structured interviews based on the ladder of abstraction questioning technique which takes a long time;
- it was a non-intrusive technique which was an important consideration with respect to the passengers being on holiday and the cruise company management preferring their passengers to not feel harassed;
- it provided the passengers the opportunity to provide information anonymously and as such decreasing the impact or influence of the researcher upon their responses, and
- it provided a greater data base for the initial inductive analysis.

2.7.2 *Participant Observation, Interviews and Content Analysis*

A limitation of this approach is that the respondents were passengers who volunteered to fill in the questionnaire. Thus, a bias in the data may exist with respect to representing those orientated to assist my research, and/or those particularly attuned to the positive aspects of the interpretation provided, or to ecotourism or expedition cruise tourism. However, a large sample size providing a representative fraction of the potential population, supported by the researcher's participant observations of, and conversations with passengers reduces the likelihood of the impacts of this potential bias not being identified by the researcher.

The researcher also interviewed interpretive managers and specialists of the USDA Forest Service (Alaska Region) and National Park Service in the regions visited (Southeast and Southcentral Alaska) for the first study. These interviews were intended as support for the content analysis of the agencies' interpretive management documents.

The second study utilised participant observations and earlier environmental management experience with the associated community. While local guides conducted their interpretive activities with the passengers, the environmental, cultural and community orientated messages that were being interpreted were noted, along with pertinent information during informal conversations generated by passenger questions and questions from the principle researcher as a participant observer in the interpretive activities. All passengers and guides were made aware of the research being conducted in all studies.

The third study utilised post-cruise formal structured and unstructured interviews with community representatives for comparison with questionnaire responses. These representatives included current or previous local and indigenous government and council representatives, local and indigenous guides who were involved with the passenger interpretive activities, and management personnel of local businesses involved with guiding and accommodation for the passengers of our expedition and other cruise vessels. These range of representatives were selected upon the basis of their involvement with tourism in their region as well as providing the potential to represent a broad range of community values and goals. The questions asked in the formal structured interview format appear in Appendix B.

The combination of certain techniques to a greater or lesser extent was dependent upon the aims of each study representing the progression of this sort of inductive research and grounded theory development.

2.8 Data Coding and Analysis Methods

The passengers' identification of interpretive activity attributes, benefits and values (ABVs) were coded from their written responses to the ladder of abstraction open-ended questions related to perceived learning, achievement and significance. The reliability of the content analysis was confirmed by two other coders. This process initially involved coding of a large section of the data by the principle researcher, another section by a second independent coder but one experienced in tourism data processing, and a final assessment by an experienced tourism researcher. The aim of this process was to obtain passengers' responses to this type of tourism with respect to interpretation and the goals of ecotourism, as well as any other personally significant aspects, which may be missed in a study orientated too narrowly upon environmental and/or cultural messages alone. The questions and responses were based upon and

analysed using a ladder of abstraction technique adapted from the means-end theory following from the work by Klenosky, et al., (1998). The messages of significance to the passengers are referred to as the passenger “values”. “Values” are defined in the means-end analysis as abstract beliefs identified as having personal significance or importance to the passenger. Thus, the passengers were not asked directly in the questionnaire for their identification of environmental or cultural messages. Instead, they were led from base level questions regarding the identification and features (“attributes”) of interpretive activities, through to a response situation eliciting what they felt they learned or achieved (“benefits”) from the interpretive activities, or take away with them from the trip overall regarding aspects most significant to them (“values”).

Dependent on the aims of the study, these results were compared with relevant management agency documents that had been content analysed with respect to their interpretive aims, or with participant observations, informal conversations, formal structured and unstructured interviews of passengers, guides and community representatives. This part of the research is represented in the lower-left pathway of the research framework (see Figure 2.1).

The attribute, benefit and value data was analysed with SPSS to establish their relationships with respect to their ABV chains and these in turn were combined to form hierarchical value maps (HVMs). These maps were analysed and compared with respect to the potential of developing a model of interpretation. Each successive study contributed to and built on this theory and model building process. This part of the research is represented by the Value Model of Interpretation (VMI) in the middle of the research framework (see Figure 2.1).

The passenger questionnaire responses to the pre-cruise perception or images of the region and culture to be visited were content analysed and compared to their post-cruise perceptions. The post-cruise perception questions also requested information regarding what activities the participants most attributed any perception changes. This was designed to ascertain if passengers attributed these changes to the interpretive activities in which they participated and to allow comparison of this information to that supplied in their responses to the means-end analysis questions. If there were inconsistencies in this comparative data then some other factors of the expedition cruise situation may possibly be contributing more significantly to the creation of the passengers’ perceptions or significant outcomes. Again, this fits into the qualitative approach with respect to constant comparison of data with analysis.

2.9 Overview of Parts 1, 2 and 3, Research Questions and Results Format

Figure 2.4 presents the Key Research Questions of the three Parts of this research program and the locations in the following chapters where they are addressed. The following Chapters 3, 4 and 5 discuss the results of Study 1, 2 and 3 respectively. Figure 2.4 also briefly describes the studies' methods and outcomes.

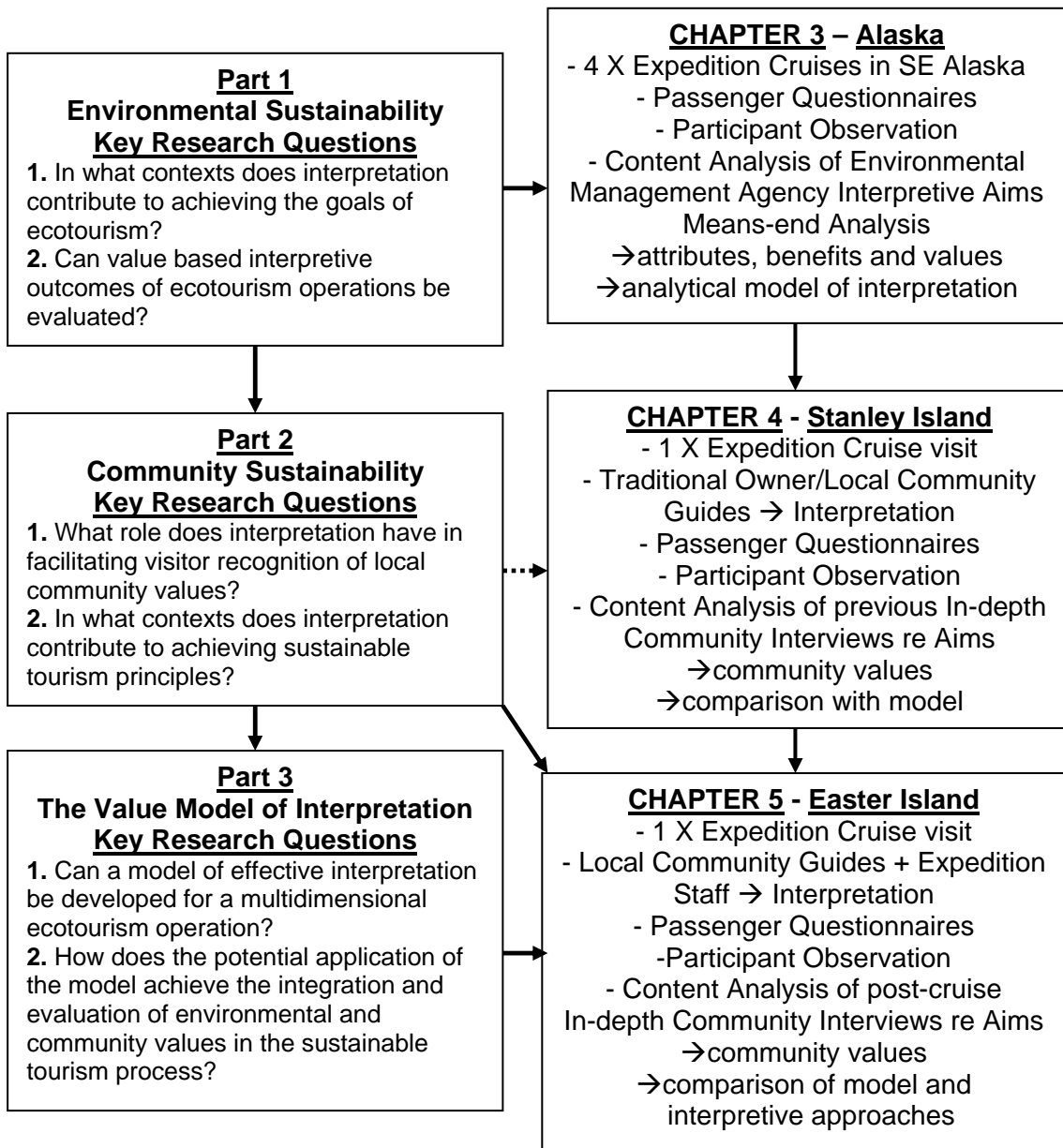


Figure 2.4: Overview of Parts 1, 2 and 3 Key Research Questions and Studies 1, 2 and 3 Methods and Results.

CHAPTER 3:
STUDY 1 (Alaska) -
ENVIRONMENTAL SUSTAINABILITY AND MODEL DEVELOPMENT

Study 1 focused upon investigating the Environmental Values and Interpretation components of the Research Framework (Figure 2.2). Consequently, this study utilised the environmental management agency interpretive goals for the region visited (Alaska Southeast and Tongass National Forest) to compare with the coded passenger values. In order to address the research aims posed in this component of the research program, a number of research objectives were created. These appear below and are addressed in this section of the thesis.

3.1 Research Objectives

1. Identify and compare the passenger values facilitated by the interpretive activities cumulatively, to those values passengers identified as being facilitated by the cruise overall.
2. Analyse the passenger responses regarding any inspiration to act in any way differently, or more so, with respect to their environment, and identify any linkages between these behaviours and the passenger values.
3. Ascertain the values or messages the environmental management agencies and other relevant authorities identify as being important for tourists to recognise or act upon, and compare these to the passenger values.
4. Identify which types of interpretative activities had the greatest impact upon the passengers, and compare their facilitation of specific passenger values.
5. Identify the features (attributes and benefits) of the interpretative activities.
6. Use these results to develop The Value Model of Interpretation through the construction and comparison of the interpretive activity and trip overall HVMS.
7. Analyse the data regarding the passengers' identification of changes to their perceptions of the region visited and to what these were attributed.

3.2 Setting:
Southeast Alaska Expedition Cruises

There were four consecutive expedition cruises involved in this study which mainly focused upon South East Alaska and were conducted in the Northern Hemisphere summer of 2003. Most of every twelve day cruise was spent in the Tongass National

Forest region, with a few days spent in South Central Alaska. The passengers of the first cruise embarked in Prince Rupert, Canada from where the ship cruised the inside passage into and onward through Alaska, spending one day or less at each location before disembarking the passengers in Seward. The next cruise began in Seward with the reverse itinerary and a new passenger contingent, which was disembarked in Prince Rupert, and thus this situation was repeated for two more cruises.

The interpretive activities offered on these cruises included:

- “zodiac cruising with expedition staff” in fiords and to, from or around isolated islands observing wildlife, approaching tidewater glaciers and enjoying the scenery;
- “walks with expedition staff” in natural areas;
- “local tours” operated by local companies with local guides in natural areas and towns which involved areas of natural flora and fauna, bus tours and walks visiting local town highlights, river rafting, and indigenous cultural presentations and interactions;
- “lectures and demonstrations” provided by the expedition staff onboard regarding environmental and cultural aspects of Alaska;
- “recapitulations” were conducted on a daily basis by the expedition staff with respect to the activities of the day and finalised with a briefing for the next day’s activities, and
- “independent observation” was facilitated by the open decks and large lounge windows which passengers took full advantage of while cruising scenic areas, particularly in areas of whale feeding such as the Icy Straits, and the expedition staff were constantly available for discussion and interpretation; and
- “interaction with the Captain” was facilitated with an ‘open bridge’ policy which meant that all passengers could access the bridge for observation and discussion with the Captain and his officers.

Otherwise, passengers had a few afternoons in various ports or towns when no activities were organised.

3.3 Methods

The research data was collected via questionnaires voluntarily filled in by expedition cruise passengers at the end of four separate 12 day expedition cruises in Alaska during the summer season of 2003. An incentive was offered which was an Australian

cap and pin for each couple returning two completed questionnaires, or a choice of either for single passengers. The research was introduced to the passengers during a recap (nightly recapitulation and briefing in the lounge before dinner) and the questionnaires were made available to be picked up from the ship reception desk at their discretion. There was no request for any identification and all questionnaires were returned by slotting them into a box at the reception during the last two days of the cruise. In total, 257 passengers returned the questionnaires. This represented a sample of more than 70% of passengers on four consecutive expedition cruises, with each cruise having a different contingent of passengers.

The questionnaire was a double-sided A4 page consisting of ten open ended questions and one question using a four point scale ranging from “very important” to “not important”. All the questions pertained to:

- the choice of the cruise and destination;
- the impact of the cruise and interpretive activities upon the passengers’ pre- and post-cruise perceptions, behavioural intentions and value identification; and
- the features of the interpretive activities deemed most important to the passengers’ participation.

The ladder of abstraction technique of questioning was introduced by asking passengers what they considered to be the best interpretive activity or activities on the expedition cruise (Question 8). This three part question then asked “why” this activity or activities were best or better than others and what specific features contributed to this, and “what” was the most important or significant “thing” *learnt or achieved from this activity*. The next two questions repeated the final part of this question with variation. Question 9 asked “what” was the most important or significant “thing” learnt or taken away *from the trip overall regarding the environment, natural or cultural?* Question 10 asked “what” was the most important or significant “thing” learnt for taken away *from the trip overall regarding “anything” important to the passenger?* The final question asked if the trip had inspired the passengers to act in any way different, or more so, with respect to their environment, natural or cultural (Question 11). See Appendix A for the full questionnaire format.

Participant observation of passengers was conducted during interpretive activities and other general shipboard activities as the researcher was onboard as a lecturer and guide for the full duration of all the cruises. Additionally, informal unstructured or conversational interviews were conducted with both passengers and local guides.

The researcher also conducted formal interviews with interpretive managers and specialists of the USDA Forest Service (Alaska Region) and National Park Service in the regions visited (Southeast and Southcentral Alaska), either personally or via phone conversations and email. These interviews were intended as support for the content analysis of the agencies' interpretive management documents with respect to the environmental and cultural messages they want the tourists to be aware of and understand, but more importantly to "appreciate" and "feel". This information, along with the agencies' interpretative goals and objectives identified in three agency documents were compared to the passenger responses.

These documents were the Draft Tongass National Forest Interpretive and Conservation Education Strategy (USDA Forest Service, 2003), Alaska Region I & E Strategic Direction and Action Plan (cited in USDA Forest Service, 2003), and Interpretive Plan for the Shipboard Interpretive Program in the Tongass National Forest, SE Alaska (Lippett, 1990). The three documents were supplied by USDA Forest Service personnel and deemed most appropriate for the analysis due to:

- the cruise expeditions' focus in the Tongass National Forest region of SE Alaska;
- the multi-dimensional nature of the Forest Service management goals more closely reflecting the multi-dimensional nature of the interpretation offered on the expedition vessel, as differentiated from National Park Service goals;
- the goals of the Action Plan and Strategy to investigate and foster partnerships with the tourism industry, including cruise lines, and to investigate the development of a broader cruise ship interpretive program;
- the Shipboard Interpretive Program's definition of its "emotional" interpretive objectives (what they wish visitors to "feel and believe") closely aligning to the study's definition of its passenger "values";
- the Shipboard interpretive program being set in a vessel based situation;
- the matching profile of one of the audiences identified in that program, that is the "retired travelers" (the passengers tend to be in the 50 to 60+ age bracket, in the upper to middle-class socio-economic bracket, educated, retired couples).

3.4 Results

3.4.1 Objective 1

Identify and compare the passenger values facilitated by the interpretive activities cumulatively, to those values passengers identified as being facilitated by the cruise overall.

Values are defined as abstract beliefs or significant personal values in any life context, identified by the passenger as being facilitated by the benefits or outcomes of participating in the interpretive activities or the cruise overall. They could be considered to be the ultimate attainment in the Attribute-Benefit-Value (ABV) relationship in the means-end analysis as applied in this research program. They are recorded as responses to the questions regarding the most important or significant 'thing' learnt, achieved or taken away by the passengers with regard to the interpretive activity or activities identified by the respondent (Question 8 Part c in the questionnaire, see Appendix A), or from the trip overall regarding the environment, natural or cultural (Question 9), or from the trip overall regarding anything important to the respondent (Question 10). Six core values were identified from the content analysis of the passengers' responses to these open-ended questions. Table 3.1 presents the percentage responses for these six values in all three question categories. Definitions of the values and examples of the passengers' corresponding value based responses are provided in Table 3.2.

Analysis of the 147 value based responses provided by the passengers with respect to their self-identified "best" interpretative activities (Question 8), showed that only four values were represented by percentage responses greater than 10% (see Table 3.1). The number one ranking percentage response was "appreciation" (36.1%) which was more than double the percentage response of any other value. The next highest value was "global perspective" (16.3%), followed by "environmental concern" (15.0%) and "self appreciation" (14.3%), all of which sharing nearly equal percentage responses. However, the 158 value based responses for the trip overall regarding the environment, natural or cultural (Question 9), revealed a different distribution for these top four values. "Environmental concern" ranked number one (36.7%), ahead of "appreciation" (26.6%), which was nearly equal with "global perspective" (24.1%), followed by a very low percentage response for "self appreciation" (3.8%).

Table 3.1: Comparison of Values between Questions 8, 9 and 10.

VALUES		Category A Cumulative Interpretive Activity Responses (Question 8)			Category A Trip Overall Responses (Question 9)			Category A Trip Overall Personal Significance Responses (Question 10)		
Code	Definition	C	%	R	C	%	R	C	%	R
V1	Appreciation	53	36.6	1	42	26.6	2	24	10.2	4
V2	Global perspective	24	16.6	2	38	24.1	3	28	11.9	3
V3	Self appreciation	21	14.5	4	6	3.8	4	63	26.7	2
V5	Environmental concern	22	15.2	3	58	36.7	1	18	7.6	5
V6	Environmental responsibility	6	4.1	6	4	2.5	5	1	0.4	6
V8	Appreciation of cruise	8	5.5	5	3	1.9	6	89	37.7	1
	Total Responses	134	92.5		151	96.6		223	94.5	

Key: C = Count; % = Percentage of Total Count; R = Percentage based ranking

Interestingly, the 254 passengers were able to provide 236 value based responses for the trip overall regarding “anything” important to them (Question 10), representing a substantially greater response rate than for either Question 8 or 9. “Appreciation of cruise” (37.7%) became the number one ranking value, while “self appreciation” (26.7%) represented the second highest percentage response. This last percentage response was more than double those for the following values “global perspective” (11.9) and “appreciation” (10.2). In this category, “environmental concern” was relegated to its lowest percentage response (7.6%) in Table 3.1.

These comparisons are important for a number of reasons. They indicate a difference between the impacts of the individual interpretive activities (even when considered cumulatively), to those of the cruise overall. This may support the premise that the participation in a variety of interpretive activities within an environmental experience, with their corresponding varying messages and physical expression, potentially offers a greater interpretive effectiveness than participation in any individual, or selective combination, of participant or management agent preferred interpretive activities.

Table 3.2: Passenger Value Definitions and Examples.

<u>VALUES</u>	<u>DEFINITIONS and EXAMPLES</u>
Appreciation	The development beyond mere enjoyment or understanding of a place to include the discussion of the significance of a place or culture in a personal context.
Examples	The reality of nature as well as the majesty and beauty. Appreciation of what I saw and experienced. Cultural – so glad the first Americans are preserving their heritage and allowed me to share it.
Global perspective	A more abstract placement of the experience or place into a global perspective of personal significance.
Examples	Environment is essential to all. We are all dependent on each other in every way. The magnitude of this area and how it affects other areas. ...the value of Alaska to all Americans.
Environmental concern	The actual expression of concern or care for the current status or future implications of a place or culture.
Examples	I was very sorry to hear of the lower population of so many of the sea animals – seals, sea lions, etc. I was pleased that the birds, eagles, puffins etc seem to be holding their own. I was shocked to find Valdez allows single hull tankers into its bay. Need to fight continually to preserve it and to work for balanced changes. That nature works and how it is so easy to ruin it with progress.
Environmental responsibility	The literal expression of actions or feelings of responsibility for the environment.
	How responsible we all should be to treasure and preserve our natural resources. The vastness of Alaska. I reaffirmed to take care of it. Salmon are plentiful – I'll only buy wild – not farmed salmon. Will get frozen when not in season. ...that it is our responsibility to care for and live in our natural environment with as little disturbance from our human endeavours as possible.
Self appreciation	Recognition of a personal insight or ability.
Examples	That one must be patient and have time to really observe the wildlife in their habitats. An interest in learning more about the region and sharing my experience with others. I could not cruise without naturalists and interpretive activity.
Appreciation of cruise	Appreciation regarding the expedition cruise itself or expedition cruising in general.
Examples	Confirmed value of small boat cruising... How much we love small ships with the naturalists. Very best, never had a cruise before. Was afraid of being bored. I'll do more expedition cruises/trips.

For example, the trip overall (Category B in Table 3.1) facilitated the greatest value based response for “environmental concern”, which is defined as “representing the development beyond a personal value regarding the recognition of the significance or meaning of a place or culture, to the actual expression of concern or care for the current status or future implications for that place or culture”. At an equal percentage response, the major value in Category A was “appreciation”, which is defined as “representing a personal value which demonstrates the development beyond mere enjoyment or understanding of a place, to the recognition of significance or meaning of a place, but expressed in a personal context”. If the goals of sustainable tourism aim to increase peoples’ environmental concern (Moscardo, 2000; Weiler and Davis, 1993; Weiler and Ham, 2001), rather than merely increasing their environmental appreciation, then it appears the trip overall achieves this to a greater extent than from any of the interpretive activities individually or combined, even when considered cumulatively. In fact, “environmental concern” had a percentage response in Category B of more than double its response in Category A.

Category B also demonstrated a much higher percentage response than Category A for the value “global perspective” which is defined as representing “a more abstract placement of the experience or place into a global perspective of personal significance”. Thus, it would seem that while the interpretive activities provide mostly an immediate value based response of “appreciation”, when the trip overall is considered the respondents appear to place their experience or experiences into a more abstract context. These appear to incorporate connections with other experiences or beliefs and push beyond the immediately personal. These comparisons may indicate that with post-experience reflection or consideration the whole becomes greater than its parts.

The prominence of “appreciation” in both Category A and B suggests it may have a very important role to play in providing the linkages to these other values. It may be that “appreciation” is the first and easiest of the personal values to facilitate, and therefore plays an integral role in the connection from the interpretive activity benefits to higher abstract level values, and subsequent behaviours. These comparisons have highlighted potentially important components to focus upon in the means-end analysis. These are the source of the linkages to the values, and the progressional linkages formed between the values as the participants further consider the experience in a greater context.

For example, the value “self appreciation”, which is defined as “the recognition of a personal insight or ability”. It is included as a value rather than a benefit because of the more abstract personal significance placed upon these insights and their implication for the respondents’ intentional behaviours or environmental actions, as the examples given for this value in Table 3.2 demonstrate. This value demonstrated the lowest percentage response of the top four values in Category A, but had a substantially higher percentage response in Category C (which referred to anything of personal significance as a result of the trip overall). In this category it had the second highest percentage response, which was substantially greater than the remaining lower percentage responses. When a participant’s responses corresponding to an example for this value presented in Table 3.2 is further explored, a number of linkages become apparent between this value and “appreciation”, and between this value and another value which may indicate future intentional behaviour.

This passenger’s value based response to Question 8 initially indicated an “appreciation”, followed by a “self appreciation”. The “appreciation” response was “I am much more enthusiastic about this region than before this trip”. The directly connected “self appreciation” response was “An interest in learning more about the region and sharing my experiences with others”. In their response to Question 10 (Category C) regarding anything of importance or significance to them facilitated from the trip overall, they indicated “self appreciation” again with “That I enjoy expedition cruising – spending time with other people who are interested in learning about a particular region and having the resources available to learn about the region (expedition staff, eg).”

Not only is a connection between “appreciation” and “self appreciation” apparent with regard to the outcomes of participating in the interpretive activities, but also a transitional difference in the “self appreciation” response from the context of the interpretive activities to that of the trip overall. When asked in connection to the interpretive activities, an appreciation of the region and the opportunity to share the experience with others is identified. But when asked in connection to the trip overall, an appreciation of their participation in this type of cruising to regions generally is expressed. And subsequently, this passenger went further to express an “appreciation of cruise” value response, which is defined as an “appreciation regarding the expedition cruise itself or expedition cruising in general”. This response was that “the ship’s environment also added to this ...”. The value “appreciation of cruise” is prominent

only in Category C, where it presented the highest of all percentage responses in not only this category, but in the whole of Table 3.2.

This example and the percentage response figures in Table 3.2, suggest the values “self appreciation” and “appreciation of cruise” may have potential implications with respect to respondents’ intentional behaviours. For example, in the case discussed above, the respondent may seek future trips which involved either this region, or other regions in the company of people who are interested in learning about such and with experienced guides. That is, they may seek another ecotourism experience. However, within the scope of this analysis there is one value yet to be discussed, which is defined as the “literal expression of actions or feelings of responsibility for the environment”. This is the value “environmental responsibility” and the facilitation of this value is arguably the penultimate impact upon the participants of an ecotourism operation, under the environmental sustainability banner (the ultimate impact being the performance of the expressed action or feeling of intent). Thus, in this study, it was of great interest to ascertain if the interpretive activities, or trip overall facilitated this value based response level from the passengers.

The examples provided for this value in Table 3.2 are encouraging with respect to intentional action. Additionally, the figures for the values “global perspective”, “environmental concern”, “self appreciation” and “appreciation of cruise” in Table 3.1, and their response examples in Table 3.2, may reasonably be considered to indicate and provide possible linkages to “environmental responsibility” in the ladder of abstraction approach and analysis. However, the value “environmental responsibility” did not appear in any category with any percentage response strength (4.1%, 2.5% and 0.4% in categories A, B and C respectively in Table 3.1). If these low percentage responses for this value are adequately representing the passengers’ feelings or intentional actions towards their environment, then it must be considered that these cruises and the interpretation provided did not facilitate this key goal of ecotourism operations.

But, if the encouraging examples and figures of the other values are still considered, then there may be other possible explanations for the absence of the literal expression of environmental responsibility. Perhaps a limitation of this data collection process is being indicated, with respect to it being a written ladder of abstraction approach in a questionnaire format rather than a verbal interview approach. This adapted approach allowed no scope for the researcher to continually ask the “why is that important”

question, or to ask the participant to elaborate upon a certain context. As a contingency for this situation, Question 11 was added to the end of the questionnaire. This question sought the passengers' responses to the trip with respect to their future actions. These responses may provide some further insight into this situation and the analysis for this question is conducted in the next objective.

3.4.2 Objective 2

Analyse the passenger responses regarding any inspiration to act in any way differently, or more so, with respect to their environment, and identify any linkages between these behaviours and the passenger values.

Question 11 asked passengers if the trip had inspired them to act in any way different, or more so, with respect to their environment, natural or cultural. This was the last question on the questionnaire, and came immediately after the final means-end ladder of abstraction question which asked passengers what was the most important or significant 'thing' they learnt or would take away with them from the trip overall, regarding anything important to them. It is the constant challenge of interpretive research to assess the post-experience impact, and the subsequent alteration or facilitation of environmental or other behaviours. In this study, the challenge still goes unanswered, since it was not possible to conduct a post-cruise follow-up questionnaire (due to privacy requirements in the conduct of this research). However, the responses to this question may provide some indication of what behaviours may be impacted upon and thus more likely to be facilitated as a result of the interpretive experience.

i) Analyse the Results of Question 11 Part A regarding Intentional Environmental Behaviour

Question 11 was divided into 2 parts. The first of which recorded the "yes" or "no" answer to whether the respondent felt the trip had inspired them to act in any way different, or more so, with respect to their environment, without any elaboration of the behaviour. Table 3.3 presents the results for this part of the question. Most of the respondents (95%) provided an answer to this question, of which 69% answered affirmatively and 31% negatively or that they already felt they behaved considerably with respect to the environment. The second part of the question content analysed and coded the actual behavioural aspect of these responses.

Table 3.3: Responses to Question 11, Part A Regarding Inspiration to Act Differently.

Description	Count	Percentage	Valid Percentage
“No” or passenger states they already behave with environmental concern	76	29.6	31.1
“Yes” or passenger states they have been inspired to act in some way differently	168	65.4	68.9
Total	244	95.0	100
Missing	13	5.1	

ii) Analyse the Results of Question 11 Part B regarding Content of Intentional Behavioural Responses

Twenty categories of behavioural intention were coded from the responses. The frequency distribution for these categories appears in Table 3.4. The two categories with the highest number of responses (1 and 14) both indicate that the participants felt they were already concerned about the environment and acted accordingly. These two categories represented over 57% of respondents and 36% of total responses. In the case of category 1 the respondents included that the trip had been an inspiration to continue to regard their environment and validated their environmental actions such as supporting environmental movements or organisations, recycling etc. Category 14 respondents did not indicate what they considered to be their current environmentally responsible behaviours.

The next two highest designated categories 8 and 9 represented only 11% and 10% of responses respectively, which involved 17.5% and 16.0% of respondents respectively. Category 8 refers to the trip inspiring a greater consideration of the participants' environment generally, with no specific actions suggested. However, in Category 9 the participants were more specific, with respect to paying greater attention to the sources of marine fish or other food items they bought. Although they did not suggest they would change their buying behaviour accordingly the respondents in Category 10, representing 13% of respondents, did suggest they would alter their food choices, buying only wild salmon rather than farm salmon. If these two categories were combined the resulting category regarding food choices would represent 29% of the respondents who were inspired to more carefully consider the source and type of foods

they purchased. This category would also represent over 18% of total behavioural responses.

Table 3.4: Frequencies of Behavioural Intent Categories for Question 11.

Categories		Results		
Code	Definition	Count	% Resps	% Cases
1	Inspired, confirmed or validated reasons for continuing with environmentally responsible actions.	52	16.3	26.0
2	Inspired or reinforced desire to participate in expedition cruises or interpretive tours more in the future in preference to other modes of travel.	27	8.4	13.5
3	More likely to contribute, join or support conservation or environmental groups, movements or causes.	14	4.4	7.0
4	Greater interest in Alaskan issues generally.	8	2.5	4.0
5	Greater interest in environmental issues raised in the media or otherwise brought to their attention or being more politically or environmentally active.	12	3.8	6.0
6	Seek information about environmental issues and invest energy and thought into these.	4	1.3	2.0
7	Greater consideration to basic in the home conservation practices such as water usage, recycling.	7	2.2	3.5
8	Greater consideration generally to their environment.	35	10.9	17.5
9	Greater attention to sources of marine fish or other food items being bought.	32	10.0	16.0
10	Alter food choices, for example no longer buying farmed salmon or actively seeking to buy wild salmon.	26	8.1	13.0
11	Consider holiday choices more carefully.	7	2.2	3.5
12	Inspired to spend more time in and appreciate the environment/wildlife, either locally or in other locations in the world.	8	2.5	4.0
13	Inspired to join a local nature organisation in order to explore, enjoy or spend time in their local environment.	1	0.3	0.5
14	Already adequately concerned about the environment and act to protect it.	63	19.7	31.5
15	Inspired to educate others or make others more aware about Alaska or the need to protect the environment.	8	2.5	4.0
16	Asking tour operators what they do to help protect the environment when planning future vacations.	1	0.3	0.5
17	Greater awareness of the dynamic nature of the environment.	7	2.2	3.5
18	Profound effect upon participant, possibly inspiring a major change or decision in life.	4	1.3	2.0
19	Inspired to consider the environment with respect to future generations.	2	0.6	1.0
20	Inspired to promote Clipper Cruises.	2	0.6	1.0
Total		320	100	160.0

The only other category representing more than ten percent of the respondents was Category 2 with 13.5%. This category referred to the trip having inspired or reinforced the respondents' desires to participate in expedition cruises or interpretive tours more in the future in preference to other modes of travel. If this category is combined with Categories 11 (considering holiday choices more carefully), 16 (asking tour operators what they do to help protect the environment when planning future vacations) and 20 (actively promoting Clipper Cruises as a preferable form of travel), then this category regarding travel choices represents 18.5% of respondents and 11.5% of total responses. These four categories also comparatively suggest that 20% of the categories (4 out a total of 20 categories) involved travel choices.

The next highest scoring category represented 7% of respondents and referred to their greater propensity to join, support or contribute to conservation or environmental groups, movements or causes. If this category is combined with Category 8, referred to earlier regarding a greater consideration of the environment generally, along with all other categories that refer to the respondents having a greater consideration or more active or behavioural interest in their environment, then 45.5% of respondents could be considered to have been inspired to think or behave differently with respect to the environment. These other categories include Categories 5 (a greater interest in environmental issues or being more politically or environmentally active), 6 (seeking information about environmental issues and investing energy and thought into these), 7 (a greater consideration to basic in the home conservation practices), 12 (inspiration to spend more time in and appreciate the environment/wildlife, either locally or in other locations in the world), 13 (inspiration to join a local nature organisation in order to explore, enjoy or spend time in their local environment), 15 (inspiration to educate others or make others more aware about Alaska or the need to protect the environment) and 19 (inspiration to consider the environment with respect to future generations). Examples of all categories appear in Table 3.5.

In summary, while 57% of respondents advocated they were already adequately considerate of the environment and behaved accordingly, at least some of these were additionally inspired by the trip to have a greater consideration or be more active, consequently combining with other participants to suggest that 45.5% of respondents were inspired to act or think differently, or more so with respect to the environment. Nearly 30% of respondents would either change or consider more carefully their food choices, and nearly 20% would be considering their holiday choices more carefully with respect to the ecotourism experience in which they had just participated.

Table 3.5: Examples of Question 11 Responses Regarding Behavioural Intentions.

Code	Definition	Examples
1	Inspired, confirmed or validated reasons for continuing with environmentally responsible actions.	Keep doing what we are with respect to environment. I've been active at home in supporting ecological – environmental movements – but I see we are not alone.
2	Inspired or reinforced desire to participate in expedition cruises or interpretive tours more in the future in preference to other modes of travel.	Has reinforced desire to cruise in this way again to better understand the environment of another part of the world, ie Antarctica. ...plans to take more expedition cruises.
3	More likely to contribute, join or support conservation or environmental groups, movements or causes.	I will certainly donate to environmental causes. I will be more likely to contribute to worthy environmental causes.
4	Greater interest in Alaskan issues generally.	...will watch Alaska politics and news more. Always support Alaska products.
5	Greater interest in environmental issues raised in the media or otherwise brought to their attention or being more politically or environmentally active.	It inspired me to become more politically active regarding protection of wilderness resources. More eager to hold back development.
6	Seek information about environmental issues and invest energy and thought into these.	Be greater educated about nature and environment.
7	Greater consideration to basic in the home conservation practices such as water usage, recycling etc.	I will more sensitive to matter of water usage and garbage disposal. More conscientious about recycling and food choices.
8	Greater consideration generally to their environment.	Yes, I will try to be more environmentally aware. Also a reminder to be environmentally responsible in my daily actions...
9	Greater attention to sources of marine fish or other food items being bought.	I will ask about salmon sources in restaurants and grocery stores. Will be more aware of farm salmon, but won't refuse to eat it if served it or convenient...
10	Alter food choices, for example no longer buying farmed salmon or actively seeking to buy wild salmon.	As I said before – no "farmed" salmon. Will not buy farmed salmon.
11	Consider holiday choices more carefully.	Consider holiday choices – active. Made me more aware of the quality of vacation experiences. Holiday choices will be more sensitive to being consistent with my daily life of environmental respect.
12	Inspired to spend more time in and appreciate the environment/wildlife, either locally or in other locations in the world.	I've never wanted to go to such places as Aleutian Islands or Antarctica, but this trip has piqued an interest in doing just that.

12 cont.		My intentions are to do more expedition travels more close to nature experiences and read more about these subjects. Other types of trips seem boring now.
13	Inspired to join a local nature organisation in order to explore, enjoy or spend time in their local environment.	It has inspired me to join some local natural organisations to further explore the regions closer to home.
14	Already adequately concerned about the environment and act to protect it.	I have always tried to respect our environment. Already a member of RSPB in UK, but no plans to join any other conservation groups.
15	Inspired to educate others or make others more aware about Alaska or the need to protect the environment.	...and educate others about what they can do. I want to spread the word about Alaska salmon versus farm salmon.
16	Asking tour operators what they do to help protect the environment when planning future vacations.	From now on, I will ask, when I go on a vacation tour, what are they doing to help protect the environment.
17	Greater awareness of the dynamic nature of the environment.	More aware of forests; variety of plants, and ever changing. Yes, be more aware of the fragility of our environment and act accordingly.
18	Profound effect upon participant, possibly inspiring a major change or decision in life.	The trip may inspire me to leave my current job and return to social justice work. I realised I was really interested in the science aspects of the lectures, rocks, everything, and that I would seriously consider a career in science.
19	Inspired to consider the environment with respect to future generations.	I will be more inclined to support environmental issues so that others will be able to enjoy what I have seen today, in the future. To be more aware of conserving and passing on to later generations the environment.
20	Inspired to promote Clipper Cruises.	We will recommend small ship travel over large ships to our friends. Be more active in promoting Clipper Cruises.

There were even respondents who suggested that their experience had such a profound impact upon them they were inspired to consider a major change in their life, such as a change or choice of career path:

The trip may inspire me to leave my current job and return to social justice work; and

I realised I was really interested in the science aspects of the lectures, rocks, everything, and that I would seriously consider a career in science.

These figures represented over 65% of all respondents (that is 168 of 257, see Table 3.3) who felt that the trip had inspired them to act in some way different, or more so with respect to their environment, either physically or mentally.

In reference to the last objective's proposal, these results suggest that the written format of the ladder of abstraction process as applied in this study, may have been too limited to elicit the passengers' representation of the value of "environmental responsibility". By expressing in their responses to Question 11, the ways in which the participants were prepared to alter, enhance or stimulate their way of thinking or behaving with respect to the environment, does suggest the cognitive acceptance of an element of personal responsibility. It suggests that in order to elicit intentional post-experience behaviours the question must be directly asked, but the ladder of abstraction process may be instrumental in leading the participant to this level of acceptance and expression of personal responsibility. Although these results do not provide any evidence of actual post-experience behaviours, which is the hardest data to obtain in this sort of research, it would be of interest to investigate the possible linkages between the participants' value based responses and their intentional behaviour. This may provide some value based indicators for potential post-experience behavioural intentions with respect to the environment.

iii) Identify any Linkages between Intentional Environmental Behaviours and the Values

For the purposes of analysing possible linkages between the behavioural intent of participants and their value based responses, all categories established for Question 11 were cross-tabulated with the values identified in the responses to Questions 9 and 10. Table 3.6 presents this cross-tabulation and indicates in red all figures that represent the top 50% of linkages, the strength of which are based upon the numbers' percentage value in relation to the highest number (linkage) in the table. For example, the highest number in the table is 23, and the next is 20, which represents 87% of 23.

Table 3.6: Cross-tabulation of Behavioural Intent Categories for Question 11 and Value Based Responses for Questions 9 and 10.

Values		Behavioural Intention																			
Code	Definition	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
V1	Appreciation	15	6	3	2	5	3	0	6	4	5	2	3	0	19	4	1	4	0	1	1
V2	Global perspective	16	5	6	2	1	1	2	18	11	2	0	2	1	7	1	0	5	0	0	1
V3	Self appreciation	16	11	2	0	4	2	1	12	9	5	4	4	1	19	3	0	0	1	0	1
V5	Environmental concern	23	5	10	3	8	2	4	11	7	9	2	3	1	20	4	0	2	1	1	1
V6	Environmental responsibility	1	0	2	0	0	0	1	3	2	0	0	0	0	1	1	0	0	0	1	0
V8	Appreciation of cruise	18	20	9	4	6	0	3	12	8	11	4	6	0	23	3	1	0	3	0	0

As per Table 3.4, the behavioural intent categories which are most prominent are Categories 14 and 1. These categories refer to the participants' feelings that they are already adequately concerned about the environment and act accordingly, but additionally nearly half of these respondents also considered the trip had inspired them to continue to be and do so, or validated their current environmental behaviours. All values connected strongly with these behavioural categories except notably the value "environmental responsibility". The values "environmental concern" and "appreciation of cruise" provided the strongest linkages to both of these categories. Also, while the value "global perspective" connected strongly to Category 1, it did not connect so with Category 14, but instead demonstrated a strong connection with Category 8, referring to a greater consideration to the environment generally. Other reasonably strong connections to this category were provided by the values "self appreciation" and "appreciation of cruise", and to a lesser extent "environment concern". The one conspicuous, but logical linkage occurred between the value "appreciation of cruise" and Category 2, the creation or reinforcement of the desire to participate in expedition cruises or interpretive tours more in the future, in preference to other forms of travel. There also occurred a lesser linkage to this category from "self appreciation", possibly reflecting the participants' realisation of their physical ability to participate in these more challenging forms of tourism, and their environmental interest. There were two interesting but lesser linkages to Categories 9 and 10, which referred to the participants' food choices. A "global perspective" linked to the participants' intentions to pay greater attention to the sources of marine fish and other food choices (along with "self appreciation" and "appreciation of cruise" to a lesser extent), while "appreciation of cruise" linked to an intended alteration of food choices, mostly with respect to buying wild salmon rather than farmed salmon (along with "environmental concern" to a lesser extent). This was a major theme promoted during the cruise experience by the local representatives, particularly during the tours of local hatcheries, fisheries and canneries, and supported onboard by the provision and advertisement of local wild salmon for meals. The value "environmental concern" also connects with lesser linkages to the Categories 3 and 5, respectively referring to the participants' greater propensity to join, support or contribute to conservation or environmental groups, movements or causes, and a greater interest in environmental issues or being more politically or environmentally active.

The value that provided most of the strongest linkages (four in total) and two lesser linkages is "appreciation of cruise". "Environmental concern" also provided two of the equally strongest linkages, along with four lesser linkages, while "self appreciation"

provided three strong and two lesser linkages. “Global perspective” provide two strong and one lesser linkage, and “appreciation” provided two strong linkages.

There appears to be a hierarchical order appearing in the data with respect to the values potential to link to the behavioural categories. It has been suggested that “appreciation” may provide the first base value response, which subsequently leads to the more abstract values. This postulation may be supported by these results. That is, instead of providing substantial linkages to the behavioural categories (which it demonstrated the least of in these results), it provides linkages to the other values which subsequently link to behaviours. On this basis, the next value level was “global perspective”, followed by “self appreciation” and “environmental concern” on relatively equal footings, with “appreciation of cruise” providing the strongest linkages to behavioural intention. Although it would seem that most of the linkages connect to two categories which refer to people who already feel they are thinking and acting environmentally, the suggestion in the previous objective with respect to the potential linkages from the values “self appreciation” and “appreciation of cruise” to a greater propensity to seek future trips which focus upon environmental interpretation, is realised. These linkages occurred as one of the strongest between “appreciation of cruise” and Category 2, and a lesser linkage between “self appreciation” and Category 2 (the creation or reinforcement of the desire to participate in expedition cruises or interpretive tours more in the future, in preference to other forms of travel).

“Appreciation of cruise” also linked with an intention to alter food choices, particularly with respect to purchasing wild salmon versus farmed salmon. Thus, it would seem when participants obtain higher level values, which may occur when the cruise experience is considered overall and the participants’ acknowledge the value or their appreciation of the experience, there is an even greater potential to impact upon the participants’ intentional behaviours. This appears to be the case particularly when the environmental messages of the interpretive experiences are reinforced by the actions of the onboard staff and management. In this case through the provision and advertisement of local wild salmon only for meals, no farmed salmon. If we follow up the respondent example presented in Objective 1 with respect to the linkage from “appreciation” to “self appreciation” and on to “appreciation of cruise”, their Question 11 response is found to be:

“It has made me think about whether there are ways that I could get involved with ‘native cultures’ to help improve their economic situation”.

Although these examples do not provide any information as to what behaviours are actually put into action post-cruise, it has provided intention based upon the impact of the cruise. This example has also demonstrated hierarchical connections between personal values of significance and potential action. This appears to be supported by the value “environmental concern” providing the only linkages other than those discussed above to behavioural intentions to become more environmentally and politically active with respect to environmental organisations and issues. “Global perspective” provided one other linkage to the intention to consider sources of foods being bought.

It remains that the value “environmental responsibility” provided no substantial linkages, demonstrating no linkages at all to most categories which other values provided. This could be attributed to its very low response rate recorded in Objective 1. Yet, it appears that participants are able to demonstrate a personal value of responsibility towards the environment, but this is expressed in their responses to Question 11 rather than to the ladder of abstraction approach. So, perhaps a limitation of the ladder of abstraction approach is being indicated, along with a situation and timing constraint of this questionnaire. From the researcher’s own application and experience with the informal interview ladder of abstraction approach onboard, it took quite some time for some respondents to work towards the higher abstract levels. The question regarding the significance or importance of a previously identified attribute, benefit or value needs to be often repeated. They often require the provision of ancillary comments to prompt them along the ladder, and some are unable to elaborate on the significance or importance of a previous comment. Some are simply not sure what information is being sought. Thus, it may be beyond the written ladder of abstraction approach applied in the questionnaire to adequately elicit this sort of response in the space of three questions. In this respect, this section of the questionnaire may be considered as a preparation for participants to express their perceived intentions to act or feel in some way environmentally responsibly as a result of their cruise experience. The question then must be asked directly, as in Question 11. Thus, as a value based category within the means-end analytical approach, “environmental responsibility” may be invalid. However, this value will continue to be analysed along with the others in order to further investigate this premise. One way to do this would be to compare the passenger values identified with those values ascertained from a content analysis of an environmental agency’s interpretive aims for the region visited during these expedition cruises.

3.4.3 Objective 3

Ascertain the values or messages the environmental management agencies and other relevant authorities identify as being important for tourists to recognise or act upon, and compare these to the passenger values.¹

The interpretive goals of three relevant environmental management agency documents, as described previously, were content analysed to ascertain the values the agency desires to facilitate. These documents included the Interpretive Plan for the Shipboard Interpretive Program in the Tongass National Forest, SE Alaska (Lippett, 1990), which incorporated most of the region most focused upon during the expedition cruise. These agency goals were compared to the passenger values, and are referred to as the “interpretive objectives” for the Shipboard Interpretive Plan (Lippett, 1990) and the “agency objectives” for the Tongass National Forest (USDA Forest Service, 2003).

The “feel” (F) and “believe” (B) interpretive objectives of the Interpretive Plan for the Shipboard Interpretive Program in the Tongass National Forest, SE Alaska (Lippett, 1990) were used for direct comparison to the passenger values, as previously described in the methods. It was found that many of these interpretive objectives were not suitable for comparison on a “value” base due to their orientation specifically to the ferry or Forest Service, for example wanting passengers to “feel” comfortable with the ferry vessel and shipboard procedures, or their focus upon specific information that visitors should learn and understand regarding this environment, culture or agency such as believing the Forest Service is a professional and caring land management agency, or the description of general emotions such as excitement and curiosity with regard to what they are likely to see and experience. In this section of analysis the focus is upon the personal significance visitors placed on the message receipt and the interpretive activities in which they participated, not the benefits of having learned the messages or becoming more environmentally aware, or other general benefits such as enjoyment. Even so, some of the included interpretive objectives appear to be phrased with respect to increasing “environmental awareness” more so than facilitating a value based response. However, they have been incorporated because of the assumed

¹ The results presented in this objective have been published as a refereed conference paper. Walker, K. (2005). Expeditions in sustainable tourism: Evaluating interpretation on expedition cruises. In Daniel L. Spears (Ed.), *Winds of change in tourism research: Voyages of inquiry and discovery. Proceedings of the Fourth Annual Asia Pacific Forum for Graduate Student Research in Tourism*, August 1-3, 2005, School of Travel Industry Management, University of Hawai'i at Manoa (pp. 151-172). Hawaii: University of Hawai'i.

intent of their inclusion in these sub-categories of the interpretive plan with respect to impacting upon participants' feelings and beliefs, that is, their value base. Table 3.7 indicates the matches between these Agency interpretive objectives and the passenger values. Table 3.8, Part A and Part B, provide the definitions of these relevant interpretive objectives.

Table 3.7: Comparison of Passenger Values and Interpretive Objectives.

	<u>AGENCY OBJECTIVE CATEGORIES AND INTERPRETIVE OBJECTIVE NO.s</u>							
	Key: SE, TNF, N & C = objective categories in Table 3.8; F = "Feel"; B = "Believe"; a/b = no. of value based objectives/total no. of objectives in category; (x,y,z) = the relevant interpretive objective no.s in Table 3.8;							
	SE		TNF		N		C	
	F	B	F	B	F	B	F	B
	2/6	2/3	3/6	2/5	1/5	2/4	4/6	1/2
	(5,6)	(2,3)	(1,5,6)	(1,2)	(2)	(1,3)	(2,4,5,6)	(1)
<u>PASSENGER VALUES</u>	<u>FREQUENCY OF MATCHES BETWEEN VALUES AND MATCHING INTERPRETIVE OBJECTIVE NUMBERS (x,y,z)</u>							
Appreciation	2 (5,6)	1 (2)	2 (1,6)	2 (1,2)	1 (2)	0	2 (2,4)	0
Global perspective	0	1 (3)	1 (5)	0	0	0	0	0
Environmental concern	0	0	0	0	0	1 (1)	1 (5)	1 (1)
Environmental responsibility	0	0	0	0	0	1 (3)	1 (6)	0
Self appreciation	0	0	0	0	0	0	0	0

Table 3.8 Part A: Interpretive Objectives - SE and TNF.

Sourced from the Interpretive Plan for the Shipboard Interpretive Program in the Tongass National Forest, SE Alaska (Lippett, 1990)

AGENCY OBJECTIVE CATEGORIES	AGENCY INTERPRETIVE OBJECTIVE No.s and DEFINITIONS
SE = Orientation and information on SE Alaska	
F = Feel	<ol style="list-style-type: none"> 5. Appreciative of the unique features and scenic beauty of SE Alaska. 6. Admiration for the rich Native culture in the region and respect for the Native people and sites they encounter on their travels.
B = Believe	<ol style="list-style-type: none"> 2. Southeast Alaska offers wonderful opportunities for exploring, learning, adventure, challenge, recreation and relaxation. 3. Understanding SE Alaska is based on understanding how it compares and contrasts to Alaska's other regions and the State as a whole.
TNF = Orientation and information on the Tongass National Forest	
F = Feel	<ol style="list-style-type: none"> 1. Wonder at the size, numerous resources, unique features, and scenic beauty of the Tongass National Forest. 5. Awareness of the Tongass NF's connection with the Pacific NW Coast, the Pacific Rim, and the global environment. 6. Pride in our national heritage of public lands including our National Forest System.
B = Believe	<ol style="list-style-type: none"> 1. The Tongass National Forest is a special place with many unique opportunities and features to see and experience. 2. Public lands, such as the Tongass NF, are an important part of our nation's heritage and resources.
<p>Note: Interpretive objectives for N and C appear on the next page in Table 3.6, Part B.</p>	

Table 3.8 Part B: Interpretive Objectives - N and C.

Sourced from the Interpretive Plan for the Shipboard Interpretive Program in the Tongass National Forest, SE Alaska (Lippett, 1990)

AGENCY OBJECTIVE CATEGORIES	AGENCY INTERPRETIVE OBJECTIVE No.s and DEFINITIONS
N = Natural resources	
F = Feel	2. Appreciative of bounty of natural resources contained in the Tongass NF.
B = Believe	1. Natural resources form the base of much of what we need to survive, both physically and economically. 3. Many of the natural resources of the Tongass NF are renewable and can be used, if used wisely.
C = Cultural and historical resources	
F = Feel	2. Appreciative of bounty and variety of cultural resources contained in the Tongass NF. 4. Admiration for the rich Native culture in the region and respect for the Native people, sites, and artifacts they encounter on their travels. 5. Awareness of the non-renewable nature of most cultural resources and the uniqueness of each cultural site or artifact. 6. Motivated to get involved in cultural resource education, management, and protection programs.
B = Believe	1. The cultural resources of the Tongass NF are an important part of the state's and country's nation heritage and should be preserved, protected, and interpreted for present and future generations.

In Table 3.7 it can be seen that the value “appreciation” demonstrated the most matches with the interpretive objectives (ten) and appeared within all four objective categories. There were two matches with the value “global perspective” in the Southeast Alaska (SE) and Tongass National Forest (TNF) categories, three matches with the value “environmental concern” and two matches with the value “environmental responsibility” in the Natural Resources (N) and Cultural and Historical Resources (C)

categories. There were no matches found with respect to the value “self appreciation” and the interpretive objectives.

The proportion and type of matches between the Agency interpretive objectives and passenger values in Table 3.7 enable a number of possible deductions with respect to evaluating interpretive effectiveness. Firstly, the table indicates the proportion and type of value based interpretive objectives that exist in the agency Interpretive Plan. That is, the total number of “feel” and “believe” interpretive objectives in all four categories is thirty seven. The number of value based interpretive objectives in all four categories is seventeen, approximately 46% of the total. Of these, approximately 59% match with the value “appreciation”, 18% match with the value “environmental concern”, 12% match with each of the values “global perspective” and “environmental responsibility”, and 0% match with the value “self appreciation”. If it can be assumed that these are weighted by their importance with respect to the environmental management agency’s plan for interpretive impact upon participants, then comparisons may be made with the passenger value percentage responses in Table 3.1. Table 3.9 presents the previous Table 3.1 percentage responses with the addition of the value based interpretive objective percentages discussed here for comparison. For a more descriptive comparison consider Figure 3.1.

Table 3.9: Passenger Value Percentage Responses versus Agency Value Based Interpretive Objective Percentage.

VALUES	<u>Agency</u> Value Based Interpretive Objective %	<u>A</u> Cumulative Interpretive Activity Responses %	<u>B</u> Trip Overall Response %	<u>C</u> Any Trip Overall Personal Significance Responses %
Appreciation	58.8	36.1	26.6	10.2
Global perspective	11.8	16.3	24.1	11.9
Environmental concern	17.6	15.0	36.7	7.6
Environmental responsibility	11.8	4.1	2.5	0.4
Self appreciation	0	14.3	3.8	26.7

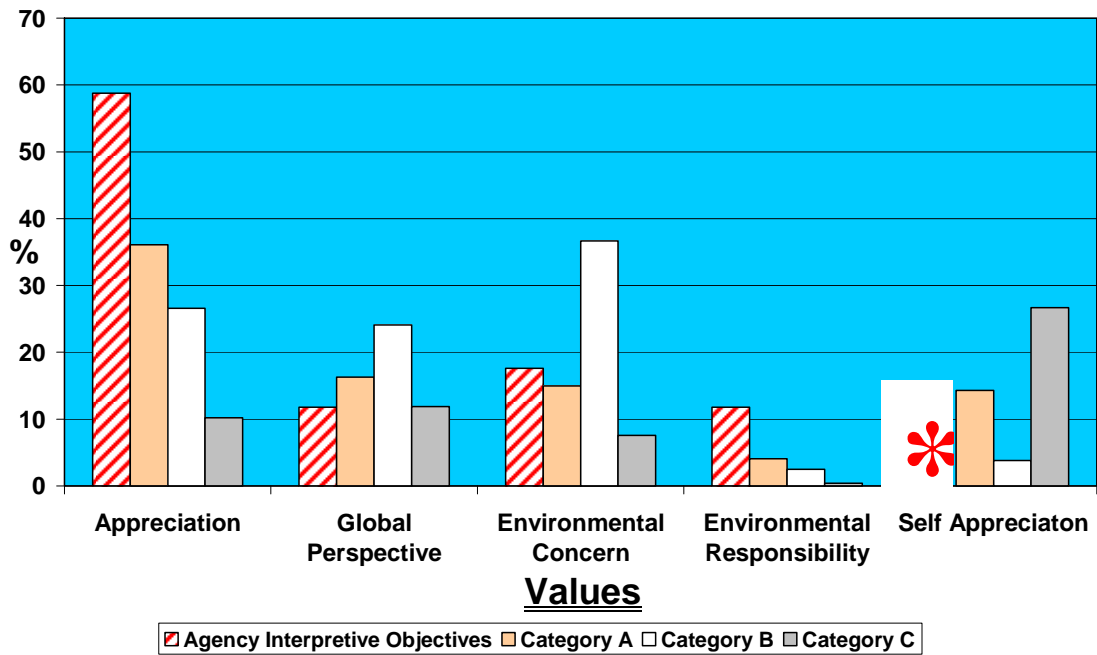


Figure 3.1: Comparing the Agency Interpretive Objective Percentages to the Passenger Value Percentage Responses for Categories A, B and C.

In Figure 3.1 each group of bars represents the percentage responses for each of the values in the different categories as they appear in Table 3.9. The first red striped bar represents the Agency interpretive objective percentages. The red asterisk in the “self appreciation” group represents the missing goals for this value in the Agency interpretive objectives. It can be seen that Category A (Cumulative Interpretive Activity Responses) comes closest to the Agency’s interpretive plan goals in the first three value groups. However, Category B (Trip Overall Responses) most exceeds the goals in the second and third value groups, “global perspective” and “environmental concern”. The categories in the “environmental responsibility” value group do not come near the interpretive plan goal.

Both the interpretive objective goals and passenger responses for the first three values in Figure 3.1 appear to reflect the first two parts of the Forest Service’s Agency objectives for the Tongass National Forest. That is to “create intellectual and emotional connections between people and their natural and cultural heritage, thereby instilling respect and appreciation for America’s public lands...” (USDA Forest Service, 2003). This seems to occur through the combination of Category A’s cumulative impact of the interpretive activities with respect to its strong response for the value “appreciation”,

with Category B's impact from the trip overall with respect to the higher responses for the two values "global perspective" and "environmental responsibility". However, the latter part of this objective, "...and fostering their protection and stewardship through time" (USDA Forest Service, 2003), along with the Agency's interpretive strategy "experience goal" for visitors to "feel a sense of ownership and responsibility for this national treasure" (USDA Forest Service, 2003), appear to be very poorly represented in the "environmental responsibility" value group in Figure 3.1.

Thus, it would seem that the interpretation delivered upon the expedition cruise facilitated value responses that aligned with the management agency goals and interpretive objectives, except for "environmental responsibility". Though there appeared to be a greater emphasis on the "appreciation" value response in the interpretive objectives, the passenger response for the values "global perspective" and "environmental concern" exceeded the interpretive objective goals. The value that stands out in this comparison for its lack of comparative facility is "self appreciation". In Figure 3.1 it demonstrated a comparative representation to other values in Category A, a slight presence in Category B, but a substantially higher response in Category C. Category C refers to what the passengers felt was important to take away with them from their trip overall. However, this value did not figure at all in the Agency goals or objectives, in any of the agency documents content analysed.

Yet, the example of this value discussed in the previous objective revealed its connection to a passenger's intention to demonstrate their feeling of responsibility for the native cultures experienced in this region. Recalling this example, the passenger expressed intent to consider ways they could be involved in helping to improve the native people's economic situation. This sort of behavioural intent would appear to comply with "fostering stewardship" and "feeling a sense of responsibility", as expressed in the Agency objectives above, and certainly fits under the Agency's interpretive objective number six in the Cultural and Historical Resources Category in Table 3.8, Part 2. This particular passenger response example also demonstrated a connection between the values "appreciation" and "self appreciation". Hence, the repetition of the previous suggestion that the "environmental responsibility" value response may not be assessable in the means-end approach and analysis technique employed, but that "self appreciation" in particular, along with other values may provide a connection to intentional behaviours that demonstrate feelings of personal responsibility. If this is a correct assumption, that "self appreciation" is a connector to

environmental behaviours, what does an interpretive plan risk losing if it does not aim to facilitate this sort of participant response?

To investigate this aspect of the results a more thorough analysis of the “self appreciation” value based responses is required, including a more explicit understanding of what individuals are expressing in these responses. Out of the totals of 21 and 63 “self appreciation” responses identified in Categories A and C respectively, just over 57% of Category A and 76% of Category C respondents answered Question 11 with a “yes”, or other statement revealing that they had been inspired to act in some way different or more so with respect to their environment as a result of the cruise. Table 3.10 presents a selection of the “self appreciation” responses from both Categories A and C which corresponded with positive Question 11 responses, which are also included in the table.

Table 3.10 does seem to support the previous observation that passenger responses in Category A are more inclined to be focused upon insights immediately involving only the individual. Examples being “that one must be patient”, “I like the variety of experiences”, “how much I enjoy...”. While Category C responses are tending to incorporate the individual in a broader reflection of the environment, or this type of tourism, and the individual’s role in such. Examples being “how easily we get caught up in our ‘work’ lives and miss...”, “choose your trips wisely” or “improved my perception of cruising as a way to take a vacation, only if it has...an eco-perspective”, “...has made me reflect upon myself and what I can do to enable others to enjoy this area for years to come”. The responses to Question 11 reflected some of these insights with corresponding intentional behaviour such as “spending more time in ‘wilderness’ areas”, “made me more aware of the quality of vacation experiences” or “this is the kind of vacation I would like to take in the future”, “I feel the need to educate others... pass on the need of environmental concerns”. Other Question 11 responses, as presented in Table 3.5, included such actions as asking questions about the source of fish and buying only certain sorts of salmon, paying more attention and contributing financially to conservation groups and causes, becoming more politically active, or recycling and conserving water and energy resources. Although, these examples do not necessarily indicate a direct connection or linkage, they do provide support for:

- a/ including the Question 11 responses as a component in an analysis of linkages between values and intentional environmental behaviour; and
- b/ giving greater consideration to the role and facilitation of the value “self appreciation” in an interpretive program.

Table 3.10: “Self appreciation” Responses in Either Categories A or C, and Corresponding Question 11 Responses.

Passenger “Self appreciation” response in Category A	Passenger “Self appreciation” response in Category C	Passenger response to Question 11
That one must be patient and have time to really observe the wildlife in their habitats. (1/25)	It reinforced by love of nature and exploration. I realise “again” how easily we get caught up in our “work” lives and miss that which can make our souls sing.	I certainly will be spending more time in the “wilderness” areas and are now more interested in birds whereas before my focus has always been mammals.
I liked the variety of experiences. I liked the enthusiasm of the whole enterprise. I felt the staff truly wished the passengers to have the best exposure to Alaska as possible. I would recommend it and do it again in this fashion. (4/36)	Choose your trips wisely – we lucked into this with minimal knowledge. The region – weather, people, way of life, beauty etc.	Made me more aware of the quality of vacation experiences. Already fairly aware of and donate to conservation groups (reinforced awareness of natural environment and need to understand and protect it).
What one brings to this trip in terms of knowledge and experience is as important as the structure of the trip. (1/3)		I will be more likely to contribute to worthy environmental causes. I will be more sensitive to matter of water usage and garbage disposal. Generally, I will be more sensitive to the environment. This, however, is a result of not only the trip but also my own educational background.
I couldn’t love animals and nature any more than I already do, but I now have even greater appreciation for them. (3/5)		Yes, I will try to be more environmentally aware. I will ask about salmon sources in restaurants and grocery stores. I will try to figure out what I can do to have the biggest environment impact (in a positive way!). I will certainly donate to environmental causes!!
Continued...see next page		

Table 3.10 continued: “Self appreciation” Responses in Either Categories A or C, and Corresponding Question 11 Responses.

Passenger “Self appreciation” response in Category A	Passenger “Self appreciation” response in Category C	Passenger response to Question 11
That I had very little knowledge and understanding about the ecosystems of this region. (3/41)		I am inspired to be more aware of natural environment and ecosystems – and will probably ask more questions and change food choices...I will pay more attention to conservation groups.
How much I enjoy small ship cruising with scientists along to explain and teach. (4/21)		I already donate as much as I can to conservation and community groups, recycle, try to conserve energy and water. Now I must consider the source of fish I eat.
	The beauty of this area has made me reflect upon myself and what I can do to enable others to enjoy this area for years to come. (1/47)	I feel the need to educate others about what I have seen and inspire them to visit this area so they can pass on the need of environmental concerns.
	I never knew ordinary ‘tourists’ could get involved with exploring the unexploited. (2/67)	I do think this is the kind of vacation I would like to take in the future.
	How much I enjoyed this kind of travel. (3/1)	Inspired me to become more politically active regarding protection of wilderness resources.
	Improved my perception of cruising as a way to take a vacation, only if it is a small ship and has an eco-perspective. (3/36)	Am particularly inclined to shun farmed salmon and only buy wild.
	How good a ‘diet’ of fresh, wonderful seafood, fruit, non-alcoholic liquids can be. (4/18)	It has reinforced the desire to continue to recycle, use-it-up, do-without, New England style. Stop waste from dimension of dinner-plate to government spending.

One last passenger value has not been included in the comparison with the interpretive objectives. This is “appreciation of cruise”. It was not included because of its seemingly particular relevance to expedition cruising, just as those interpretive objectives specifically relevant to the ferry service or management agency were also omitted. However, in light of the previous discussion regarding passengers’ potential or intentional behaviour regarding vacation choices in the future, it would seem to warrant some attention. Firstly, for what it may reveal about passengers’ beliefs with respect to expedition cruising. And secondly, with regard to its connection with “self appreciation” and Question 11 responses regarding future vacation intentions. Frequency statistics indicated that 49% of “self appreciation” responses in Category C also presented “appreciation of cruise” responses, and 77% of these corresponded with positive intentional environmental behaviours in Question 11 responses. This provides further justification for the inclusion of Question 11 responses in the analysis of value linkages to behavioural intentions reflecting personal responsibility. However, it also suggests the relevance to management agencies of personally significant, but seemingly unrelated value based responses, with respect to gaining greater understanding of interpretive impacts and participants’ intentional environmental behaviours.

3.4.4 Objective 4

Identify which types of interpretative activities had the greatest impact upon the passengers, and compare their facilitation of specific passenger values.

i) Interpretive Activity Analysis

It was intended that the interpretive activities which had the greatest impact upon the passengers would be identified in the responses to Question 8 (see Appendix A). This question asked what passengers considered to be the “best” interpretive activity or activities on the expedition cruise. The most nominated “best” interpretive activity was “zodiac trips with expedition staff” (see Category 5 in Table 3.11). This activity was identified individually as the “best” by more than a quarter of the 254 respondents (25.6%). It also appeared in all of the next eight highest nominated interpretive activity responses, by being mentioned in combination with other activities (see Table 3.11). The second most mentioned interpretive category was the combination of “lectures/demonstrations” with “zodiac trips with expedition staff”, and represented 20.1% of passenger responses (see Category 11 in Table 3.11). However,

“lectures/demonstrations” was identified individually as the best interpretive activity in only 2.4% of responses. Additionally, the frequency of all other categories, which included the interpretive activities individually or in combination, each represented less than 7% of passenger responses. These made up the remaining percentage because of the large number of combinations mentioned. A total of 41 interpretive activity categories were nominated. This provided an unwieldy and insubstantial data base with respect to ascertaining the possible impacts of the different types of interpretive activities. Even though two categories obviously stood out from the rest with respect to being most popular with the passengers, it was clear from Table 3.11 this left over 50% of passengers who felt the best interpretation was facilitated by a combination of activities beyond that of the two most popular interpretive activities “zodiac trips with expedition staff” and “lectures/demonstrations”. Although this strongly suggested a multi-dimensional interpretive approach was most appreciated by the participants, in order to present the data in a more manageable format that allowed a comparison of the impacts of the different interpretive activities, each of the activities mentioned in the categories were totalled individually. This provided the number of times each interpretive activity had actually been mentioned by the passengers, and consequently provided more substantial figures and the opportunity to compare their different impacts (see Table 3.12).

Table 3.12 presents a list of all interpretive activities mentioned (B) and their corresponding category number (A) from Table 3.11. It also provides percentages of the total figures and their relative rankings for:

- i/ the number of passengers who identified the interpretive activity out of the total number of respondents (C and D); and
- ii/ the number of interpretive categories that included that interpretive activity (E and F).

In Table 3.12 “zodiac trips with expedition staff” still dominated with its appearance in nearly 85% of responses and 66% of interpretive activity categories. However, the prominence of “lectures/demonstrations” individually became more apparent as it appeared as the second most mentioned interpretive activity, being identified in nearly 50% of responses and 44% of categories. The presence and potential impact of other seemingly less important interpretive activities also became more substantial. “Walks with expedition staff” appeared in just under 20% of total responses and nearly 32% of interpretive categories, “recaps” appeared in 16% of responses but 39% of categories, and “locally guided tours” in 12% of responses but nearly 27% of categories.

Table 3.11: “Best” Interpretive Category Definition and Frequency.

C A T E G O R Y	DEFINITION	F R E Q U E N C Y	% F R E Q U E N C Y	% R A N K	C A T E G O R Y	DEFINITION	F R E Q U E N C Y	% F R E Q U E N C Y	% R A N K
1	Expedition cruise	15	5.9	4	30	29+4+5	1	0.4	14
2	Expedition team	2	0.8	13	31	4+5+6	2	0.8	13
3	Lectures / demonstrations	6	2.4	10	32	5+26	3	1.2	12
4	Recaps	1	0.4	-	33	5+6+7	3	1.2	12
5	Zodiac trips with expedition staff	65	25.6	1	34	2+5	1	0.4	14
6	Walks with expedition staff	2	0.8	13	35	3+4+5+6	4	1.6	11
7	Locally guided tours	2	0.8	13	36	3+4	3	1.2	12
8	Independent observation	0	0	-	37	4+5+7+26	1	0.4	14
9	Interaction with Captain	0	0	-	38	3+26	1	0.4	14
10	5+7	7	2.8	9	39	3+4+5+7	1	0.4	14
11	3+5	51	20.1	2	40	3+4+7	1	0.4	14
12	2+3+5	3	1.2	12	41	5+8+26	1	0.4	14
13	3+5+6	11	4.3	6	42	5+6+8+26	1	0.4	14
14	3+5+6+7	4	1.6	11	43	3+4+8	1	0.4	14
15	5+6	17	6.7	3	44	3+6	1	0.4	14
16	2+3+4	1	0.4	14	45	3+4+5+26	1	0.4	14
17	3+5+7	9	3.5	7					
18	2+3	2	0.8	13					
19	2+7	1	0.4	14					
20	3+4+5	13	5.1	5					
21	2+3+4+5	2	0.8	13					
22	5+6+8+9	1	0.4	14					
23	4+5	8	3.1	8					
24	5+6+26	1	0.4	14					
25	2+5+6+8	1	0.4	14					
26	Conversations with expedition staff on ship	8	3.1	8					
27	4+5+7	1	0.4	14					
28	5+9	2	0.8	13					
29	Briefings	0	0	-					

Table 3.12: Total Percentage Appearance of Interpretive Activities in all Passenger Responses and Interpretive Categories.

A	B	C		D	E		F
CATEGORY No.	DEFINITION	% TOTAL PASSENGER CASES (x/254)		% R A N K	% TOTAL CATEGORIES (x/41)		% R A N K
1	Expedition cruise	5.9		6	2.4		11
2	Expedition team	5.5		7	19.5		6
3	Lectures / demonstrations	49.7		2	46.3		2
4	Recaps	16.2		4	39.0		3
5	Zodiac trips with expedition staff	84.6		1	65.9		1
6	Walks with expedition staff	19.0		3	31.7		4
7	Locally guided tours	11.9		5	26.8		5
8	Independent observation	2.0		9	14.6		8
9	Interaction with Captain	1.2		10	7.3		9
26	Conversations with expedition staff on ship	3.2		8	17.1		7
30	Briefings	0.4		11	4.9		10
COMBINATION		OR	AND		OR	AND	
5 + 6	Zodiac trips and walks with expedition staff	85.8	17.7	1	70.7	30.0	1
3 + 4	Lectures / Demonstrations and Recaps	50.1	10.6	2	53.7	22.0	2

All remaining individual interpretive activities demonstrated percentage responses of less than 6%. However, it may be important to not too hastily decide their impact is consequently insubstantial. For example, passengers identified both the “expedition team” (Category 2) and “conversations with the expedition staff on ship” (Category 27) as individual interpretive activities in themselves, but which demonstrated very low total percentage responses (5.5% and 3.2% respectively, C). Yet these interpretive activities appeared in nearly 20% and 17% respectively, of interpretive categories (F). An interpretive activity defined as “independent observation” (Category 8) was also identified, again with a small passenger percentage response of 2% (C), but a much higher appearance (nearly 15%) in interpretive categories.

So, does being identified as the “best” interpretive activity necessarily correlate with being the interpretive activity with the greatest impact upon the passengers? And what is the impact of the interpretive activities that are mentioned less, but appear in substantial figures with respect to their presence in the total number of interpretive categories? Certainly it would seem that the most popular interpretive activities would have the greatest potential to impact upon the passengers. However, according to the previous theoretical discussions and the current objectives of this thesis, it is the ability of an interpretive activity to facilitate passenger “values”, and the identification of those “values”, that may distinguish the activities, or combination of activities, with the greatest impact. Thus, under the current Objective, an attempt was made to filter and compare the interpretive categories and activities with the values they facilitated, by taking into account the figures presented in both Tables 3.11 and 3.12.

ii) Value Facilitation Analysis

Table 3.13 presents the values facilitated by the interpretive activities cumulatively as presented in Table 3.1 (orange column), with the values facilitated by the interpretive categories as presented in Table 3.11 (yellow columns), and the filtered interpretive activity sets (green columns). Interpretive activities were filtered from the combinations in an attempt to pinpoint specific differences in their value facilitation. The filtered interpretive activity sets were determined by the figures presented in Table 3.12, in consideration with the combinations of interpretive activities already present in the Categories in Table 3.11.

Table 3.13: Comparison of Interpretive Category and Interpretive Activity Value Facilitation

VALUES	Category A % Cumulative Interpretive Activity Responses	Category 5 % Zodiacs with expedition Staff	Category 11 % Zodiacs with expedition staff AND Lectures/ demo	Category 15 % Zodiacs with expedition staff AND Walks with expedition staff	Category 20 % Zodiacs with expedition staff AND Lectures/demo AND Recaps	Category 13 % Zodiacs AND Walks with expedition staff AND Lectures/demo	Category 17 % Zodiacs with expedition staff AND Lectures/demo AND Locally Guided Tours
Appreciation	36.1	35.1	42.3	60.0	10.0	60.0	50.0
Global perspective	16.3	27.0	3.8	20.0	20.0	20.0	16.7
Environmental concern	15.0	8.1	34.6	-	30.0	-	16.7
Environmental responsibility	4.1	5.4	11.5	-	-	-	-
Self appreciation	14.3	18.9	7.7	20.0	20.0	20.0	16.7
Appreciation of cruise	5.4	5.4	-	-	20.0	-	-
Freq of Value Identification	145	37	26	5	10	5	6
Freq of Response	254	65	51	17	13	11	9
% of Response	100	25.6	20.1	6.7	5.1	4.3	3.5

Table 3.13 continued: Comparison of Interpretive Category and Interpretive Activity Value Facilitation

V A L U E S	Category 23 % Zodiacs with expedition staff AND Recaps	Category 10 % Zodiacs with expedition staff AND Locally guided tours	Category 3 % Lectures/ demo	Interp Activity % Lectures/demo in any categories WITHOUT Zodiacs or Walks with expedition staff	Interp Activity % Recaps in any categories WITHOUT Zodiacs with exped staff	Interp Activity % Recaps In any categories WITHOUT Categories 20 OR 23	Interp Activity % Recaps & Lectures/ demo In any categories WITHOUT Zodiacs	Interp Activity % Walks with expedition staff in any categories WITHOUT Categories 13 OR 15	Interp Activity % Loc guided tours in any categories WITHOUT Categories 10 OR 17
A	33.3	40.0	-	50.0	33.3	36.4	-	46.2	44.4
GP	33.3	40.0	-	50.0	33.3	9.1	50.0	7.7	11.1
EC	-	-	-	-	-	9.1	-	7.7	11.1
ER	-	-	-	-	-	-	-	7.7	11.1
SA	-	-	-	-	33.3	18.2	50.0	15.4	11.1
AC	-	20.0	-	-	-	-	-	7.7	-
FV	3	5	0	2	3	11	2	13	9
FR	8	7	6	14	7	18	6	19	14
%R	3.1	2.8	2.4	5.5	2.8	7.1	2.4	7.5	5.5

Key: A = Appreciation

GP = Global perspective

EC = Environmental concern

ER = Environmental responsibility

SA = Self appreciation

AC = Appreciation of cruise

FV = Frequency of Value Identification

FR = Frequency of Response

%R = % of Response

It can be seen from both the Frequency of Value Identification and Frequency of Response rows (white and grey rows respectively), particularly with respect to the filtered Interpretive Activity sets (green columns), that some of these figures were very small and possibly too small to be indicative. The Frequency of Value Identification (white row) refers to the number of times values were identified in the passenger responses for this category or interpretive activity set. It was included because the percentage figures presented in the yellow columns could be misleading with respect to comparative importance when the actual numbers of the values being compared are only 2 or 3. The Frequency of Response figures (grey row) refer to the actual numbers of passengers who nominated this category or interpretive activity set. The figures in the row below this one translate these actual numbers into percentages of the total number of passenger responses (254). The sequencing of the categories (yellow columns) follows their ranking positions in Table 3.11 up to the tenth ranked category. Thus, Category 5 (Zodiacs with expedition staff) appears first, followed by Category 11 (Zodiacs with expedition staff and Lectures/demonstrations), and so on, with the exception of Category 1 (Expedition cruise). This category was obviously nominated by passengers when they could not choose a “best” interpretive activity and is considered to be covered adequately by Category B in Table 3.1, and thus left out of Table 3.13.

If we start with the first and largest category in the yellow section (Category 5) and compare this to the figures in Category A, the Cumulative Interpretive Activity Responses, which will be referred to as the “base line figures” (orange column), we are able to see which values are not being facilitated by the interpretive category Zodiacs with expedition staff. This turns out to be one value only, “environmental concern”. And when we look for categories that may make up this shortfall, we need to go no further than the next largest category, Category 11 representing the Zodiacs with expedition staff and Lectures/demonstrations combination. This category facilitated this value with more than double the percentage of the base line figures. In fact, if we follow this value row across the table, we find that Categories 20 and 17 also facilitated this value in equal or greater percentages than the base line figures. Both of these categories involve Zodiacs with expedition staff and Lectures/demonstrations, with the added interpretive activities of Recaps and Locally guided tours respectively. However, when these two added interpretive activities appear independently with Zodiacs with expedition staff in Categories 23 and 10 respectively, the value “environmental concern” does not feature at all. Thus, it would appear that it is the addition of

Lectures/demonstrations that is mostly responsible for facilitating “environmental concern”.

Except, it seems, when it is combined with Zodiacs and Walks with expedition staff (which represents the first and third highest passenger response figures in Table 3.12), Category 13. This category does not feature “environmental concern” or “environmental responsibility” and demonstrates exactly the same representative percentages and number of value identifications as Category 15, Zodiacs with expedition staff and Walks with expedition staff. With respect to other values, these two categories share a similar profile to Category 5 but with nearly twice the representative figure for the value “appreciation”, and slightly less for “global perspective” (the two values with the highest percentages in Category A). All of these categories provided higher than base line figures for “self appreciation”. It seems that walking with expedition staff in places emphasises the facilitation of appreciation, rather than concern necessarily for a place or culture. Whereas, the value “global perspective” is emphasised with Zodiacs with expedition staff, and both Zodiacs and Walks with expedition staff encourage “self appreciation”. The figures in the fifth green column appear to support this assertion. The effect of filtering Walks with expedition staff from the combinations demonstrated that “appreciation” and “self appreciation” were the two main values facilitated, with a greater emphasis upon “appreciation”. However, all other values were equally represented with a low percentage either less than, or approximately equal to the base line figures, which may indicate the influence of the other activities included in this set.

If Zodiacs with expedition staff and Lectures/demonstrations are combined with Locally guided tours (Category 17), it appears that a more equal representation of values to that of the base line figures is facilitated. That is, minus “environmental responsibility”, which again appears to be replaced with a higher representation of “appreciation”. When Locally guided tours was filtered from the combinations (final green column in Table 3.13) it was also found to present a greater spread of representation through the values, but still with an emphasis on “appreciation”. So there appears to be a potential for Locally guided tours to facilitate a broader representation of the values. While the addition of Lectures/demonstrations or Zodiacs with expedition staff can be utilised to place a greater emphasis on their respectively stronger value facilitation capabilities for “environmental concern” and “global perspective”. Or vice-versa, more Locally guided tours could be added to an already established Zodiac and Lecture program to facilitate a greater emphasis on appreciation of the place or culture being visited. Perhaps then

the feelings of environmental concern and responsibility this activity helps to facilitate would be more focused upon this particular place or culture.

When Category 11 is looked at more closely, it also appears to facilitate the value “environmental responsibility” to a greater extent than the base line figures, or any other category or set in Table 3.13 (except for the filtered interpretive activity set of Locally guided tours, as previously discussed). Conversely, the value “global perspective” has a very low representation in Category 11, while Category 5 and any other category with Zodiacs with expedition staff in the combination feature “global perspective” highly or at least comparatively. The value “self appreciation” also demonstrates a low representation in Category 11, but as previously discussed, higher or representative figures in Category 5 and most other categories with Zodiacs with expedition staff in the combination. Yet again it seems the activity Lectures/demonstrations places a different emphasis on the type of values it facilitates, increasing the facilitation of environmental concern and responsibility, while consequently demonstrating a decrease in the representation of others.

Despite Lectures/demonstrations prominence in the figures of Table 3.12, when an attempt was made to filter this activity from the effects of Zodiacs with expedition staff and Walks with expedition staff, no substantial value identification was obtainable (see Category 3 column and first green column). On its own it did not appear to facilitate any value responses. However, the number of passenger responses for this category (six) may be too low to facilitate value based responses. Even when Lectures/demonstrations was combined with other activities (minus Zodiacs with expedition staff and Walks with expedition staff) only two value responses were identified, one each for “appreciation” and “global perspective”. Yet there was a total 14 respondents for this set and this number, or less than this number of respondents, facilitated substantially more value based responses in other categories and sets. It seems that Lectures/demonstrations was not considered by passengers to be one of the “best” activities on its own (see Category 3 in Table 3.11), and was only influential with respect to the values “environmental concern” and “environmental responsibility”, or perhaps any values, when combined with the experiential activities of Zodiacs and Walks with expedition staff.

Although Table 3.11 indicated that over 50% of passengers felt that a greater combination of activities was the “best”, 85% of their responses and 66% of the categories identified included Zodiacs with expedition staff (see Table 3.12).

Passengers also mostly placed Walks with expedition staff with Zodiacs with expedition staff in combinations. This is indicated by the “Combination” figures for “Zodiacs with expedition staff OR Walks with expedition staff” in Table 3.12. These show an increase to the Zodiacs with expedition staff “% Total Categories” figure by about 5% (65.9% to 70.7%), but only increased its “Total Passenger Responses” figure by about 1% (84.6% to 85.8%).

This has implications also for the final interpretive activity to be considered independently in Table 3.13, Recaps. This was the third highest activity to be mentioned in interpretive categories and was fourth highest in total passenger responses (see Table 3.12). Yet, it displayed a similar phenomenon to that of Lectures/demonstrations when filtered from Zodiacs with expedition staff combinations (see second green column in Table 3.13). Only seven passenger responses facilitated only three value responses, one each in “appreciation”, “global perspective” and “self appreciation”. Thus, it also mostly appears in combination with Zodiacs with expedition staff. However, when the seven responses were analysed for the other interpretive activities included in this set, it was found that all but one included Lectures/demonstrations. Thus, comparing it to the yellow Category 3 column to its left, the only one time it appeared without Lectures/demonstrations it facilitated one value differently, “self appreciation”. The green column to its right presents its influence in any categories other than the ones already considered in the table (Category 20 and 23), and we see the value of “environmental concern” appears, just as it had once before but more strongly when it was combined with Lectures/demonstrations and Zodiacs with expedition staff in Category 20.

Is this also demonstrating an influence that is dependent upon its combination with other activities? Recaps occur on the expedition cruises at the end of the day, just prior to dinner, and are meant to recapitulate on the activities and experiences that have occurred during the day. Thus, there is an aspect of this activity being totally dependent on other activities, for what else is there to recap? However, there still remains the situation where Recaps on its own, and Lectures/demonstrations on its own, do not appear to facilitate “environmental concern”. But when Lectures/demonstrations is combined with either Zodiacs with expedition staff or Recaps, then this value begins to appear. The final set to compare would be Lectures/demonstrations and Recaps without Zodiacs with expedition staff (fourth green column). Again, figures were very low with only two value responses, but interestingly these values were “global perspective” and “self appreciation”. By the

mere practice of recapping, that is encouraging people to reflect upon their experiences on a consistent day to day basis, perhaps a larger perspective and their place in it is being subtly facilitated, culminating in the final high response for the value “self appreciation” at the end of a cruise as demonstrated in Category C (Table 3.1), as passengers reflect on the overall importance of their experience.

Perhaps the specific influence of the interpretive activities may become clearer with a more explicit content analysis and comparison of some of the passenger value responses, as mentioned previously. But what can be concluded from the results discussed thus far, is that it appears one activity on its own is incapable of covering all value bases, and is certainly incapable of facilitating the values of “environmental concern” or “environmental responsibility” in any substantial manner. If any of these values are the goals of an interpretive program, then these results have very pertinent implications regarding the incorporation of different interpretive activities. More obviously, when interpretive activities are combined differently, they facilitate values in representatively different percentages. However, it seems each interpretive activity has an area of influence that can change depending on which other activity or activities it is combined with, thus changing the emphasis of the values facilitated. And even more importantly, it appears that some activity’s area of influence is only stimulated when combined with other specific activities. For example, Lectures/demonstrations appears to be the activity most likely to facilitate “environmental concern”, but only when combined with Zodiacs with expedition staff, or Recaps, or Locally guided tours. “Environmental responsibility” seems to be most facilitated by Lectures/demonstrations combined with Locally guided tours. Depending on which activity it is combined with appears to affect the combination’s capability to facilitate specific values.

iii) Comparison of Passenger Value Responses between Interpretive Categories and Sets

Table 3.14 compares some of the passenger value responses between different interpretive categories and sets, as suggested in the previous section. The aim of this content analysis was to ascertain if the addition or exclusion of certain interpretive activities in combinations influenced the passengers’ actual content of their value expressions. To do this, value responses for Category 5 (Zodiacs with expedition staff) were compared to the responses identified in the other interpretive categories and sets of Table 3.13. The comparisons performed in Table 3.14 were based upon the discussions above regarding Table 3.13.

Appreciation

The value “appreciation” appeared to be most facilitated by the experiential activities such as Zodiacs with expedition staff, Walks with expedition staff and Locally guided tours, and less so by Lectures/demonstrations and combinations of this activity with Recaps. The value responses for Category 5 in Table 3.14 indicated expressions of pure appreciation for the scenery or beauty of the environment. This trend seems to be echoed in most of the other categories compared, except when Lectures/demonstrations is combined with Zodiacs with expedition staff in Category 11, and the Locally guided tours set. The value responses in these combinations tend to express appreciation of the complexity and inter-relationships in nature, and the variety or differences that occur in nature, rather than just its beauty. However, this is not reflected in Category 17 which is the combination of Zodiacs with expedition staff with Lectures/demonstrations with Locally guided tours.

Global Perspective

“Global perspective” was a value that appeared to be most facilitated by Zodiacs with expedition staff and possibly Recaps, along with Lectures/demonstrations. Category 5 responses appeared to express a general understanding of how one environmental region can affect another, with some personal placement with respect to time scales and size. There does not seem to be any other categories providing vastly different responses to these except for Categories 11 and 20. Both of these category responses placed a greater importance upon the personal placement in the global perspective, and appeared to indicate a greater depth of reflection upon this situation and how it compares to other situations. Both of these categories include Lectures/demonstrations with Zodiacs with expedition staff, and Category 20 adds Recaps to the combination.

Environmental Concern

The value “environmental concern” was most likely to be facilitated with the inclusion of Lectures/demonstrations in the combination, which also needed to include Zodiacs with expedition staff. The added influence of either Recaps or Locally guided tours was also discussed. Category 5 responses indicated acknowledgement of the environmental damage occurring to the environment and of the need for protection of the environment or planet, and the role we have in this protection. The inclusion of

Lectures/demonstrations with Zodiacs with expedition staff in Category 11 did not appear to add any other dimension to these responses, nor did Category 17 or the Recap set. However, when Recaps was added to the Lectures/demonstrations with Zodiacs with expedition staff combination in Category 20, greater reflection appeared to have occurred on the respondents' part. In these responses there was more considered comment with respect to how we, man, could or should act with regard to protecting the environment. While in the Locally guided tours set, the concern was placed in a local context. It should be noted that the one response in this category was the same response as indicated in the Walks with expedition staff set in Table 3.13. Thus, it seems likely the influence in the Walks with expedition staff set came from the Locally guided tours activity. Thus, Locally guided tours do seem to have the capability to facilitate an environmental concern more concentrated upon the local situation. And it appears to be the case again, that the inclusion of Recaps correlates with the expression of greater reflection on the passengers part with respect to these responses.

Environmental Responsibility

This value appeared to be the realm of Lectures/demonstrations with Zodiacs with expedition staff, and Zodiacs with expedition staff on its own. There was also the suggestion that the inclusion of Locally guided tours may facilitate a more regionally specific response. There were no major differences in the responses given for Category 5 and 11, except perhaps the Category 5 responses were even more generic than those in Category 11. However, the response given in the Locally guided tours set did demonstrate a specific behavioural intention which was regionally influenced. It should be noted that this response was provided by the same passenger who provided the "environmental concern" response discussed above, and again it was the same response as indicated in the Walks with expedition staff set in Table 3.13. Thus, the same conclusion may be drawn that it was the Locally guided tour activity which influenced the much more specific response regarding the future intention to buy wild salmon and not farm salmon. Even though this response indicates a regional influence, it also very succinctly demonstrates the saying of "think global, act local".

Self Appreciation

It was suggested that the more experiential activities such as Zodiacs and Walks with expedition staff, and Recaps facilitated the value “self appreciation”, as opposed to the inclusion of Lectures/demonstrations in a combination which appeared to influence more towards the environmental values. Three main facets of this value became apparent in the passenger responses. Most of the responses fell into one of these without any seeming correlation to a particular interpretive activity category or set, although all involved either Zodiacs or Walks with expedition staff. These facets were the realisation of: (i) how much a passenger enjoyed or “loved” being in natural areas, or (ii) how much a passenger enjoyed or “loved” participating in these particular type of holidays, or (iii) how little knowledge they had either about the area, or ecosystems, or generally. However, Category 11 and 17 demonstrated a different aspect, which was the realisation of how much a passenger enjoyed learning, and an interest to learn more, particularly about this region in Category 17. Both of these categories included Lectures/demonstrations and Category 17 also included Locally guided tours, and as before, its influence was seemingly apparent. Thus, the observations made from Table 3.13 appear to be substantiated, and although Lectures/demonstrations did not appear to facilitate “self appreciation”, when it did it appeared to be influential more towards an appreciation of the significance of “learning” to the individual.

Table 3.14 also highlighted a concern that was mentioned previously with respect to whether the low numbers presented in Table 3.13 were representative of the impacts or influences of the interpretive activities, particularly in the green columns. The further investigation required to provide the contents of Table 3.14 did reveal that in a number of instances the same passenger value response turned up in a number of interpretive activity sets. Thus, it allowed for a more discriminate analysis of the influence of certain interpretive activities.

This Objective section demonstrated “inductive” qualitative research. If the researcher had relied upon the initial analytical techniques and data presentation then the data may have been mistakenly interpreted to demonstrate greater impacts of the interpretive activities, or certain implications may have been overlooked. However, with a more thorough and explorative analysis these potential pitfalls have been avoided.

Table 3.14: Comparison of Passenger Value Responses between Interpretive Categories and Sets.

CATEGORIES OR SETS	PASSENGER VALUE RESPONSES
	APPRECIATION
Category 5	<p>1/5 ...the intensity and majesty of glaciers...</p> <p>2/39 ...appreciation of the wilderness.</p> <p>3/51... The appreciation of the natural beauty and scenery...</p> <p>4/17...How stunningly beautiful the fjord country is ...</p>
Category 11	<p>1/29...I achieved an even deeper appreciation for the way nature is interwoven.</p> <p>2/27...Much impressed with the variety and complexity of life forms.</p> <p>3/79...I learned a greater respect for the magnificent world we live in...</p> <p>4/40...Appreciation for the area and all its components.</p>
Category 17	<p>2/13...the majesty of the scenery and wildlife ...</p> <p>2/49...Reaffirmed my appreciation of the world...</p> <p>3/53...I am much more enthusiastic about this region than before this trip.</p>
Category 15	<p>2/28...To appreciation nature more in depth.</p> <p>3/28...An ever increasing feeling of awe and wonders as I see and learn more and more of the richness, magnificence, and incredible beauty of our natural world.</p> <p>4/30...That the vastness and richness of Alaska warrants a return, perhaps prolonged visit.</p>
Category 13	<p>3/77...How much I love nature.</p> <p>4/1...Bought a wild caught King Salmon in Seattle – the very best.</p>

	4/7...I achieved a sense of amazement. A sense of awe...I achieved a sense of personal respect for Alaska and all it offers.
Locally guided tours WITHOUT Categories 10 & 17	2/25...the intricate perfection of the harmony of nature.
	2/63...I learned that nature is a complex and beautiful thing.
	3/23...Plants – gardening – an appreciation for different kinds of rocks.
	4/12...Recognised once again how wonderful nature is.
	GLOBAL PERSPECTIVE
Category 5	1/46...The realisation that the world didn't begin when I was born, and that things went on long before then and will continue when I'm gone.
	2/24...That all nature is intertwined and impacts in one area can have significant often unforeseen and sometimes very detrimental consequences.
	3/31...The magnitude of this area and how it affects other areas.
	4/4...How small we are!
Category 11	2/1...Environment is essential to all.
Category 15	1/32...The changes that have taken place and will continue to take place in future years/decades.
Category 13	4/7...It truly is the greatest frontier of the United States.
Category 20	1/38...I want to explore these cultures and compare and contrast to other cultures.
	2/55...That human nature is the same wherever you go and because of this the same problems found in the lower 48 apply here in a smaller scale.
Category 23	2/6...These are not just handsome or 'cute' animals, they are survivors ...
Recaps in any	3/60...The massive ecosystems of our planet!

category WITHOUT Zodiacs with expedition staff	NOTE: same passenger response for Recaps in any category WITHOUT Categories 20 & 23, and Recaps and Lectures/demo in any category WITHOUT Zodiacs with expedition staff
Walks with expedition staff in any category WITHOUT Categories 13 & 15	2/9...How big, vast and powerful nature is, how small we are, and how beautiful our world is.
Locally guided tours in any category WITHOUT Categories 10 & 17	2/11...The world is vast and to be seen.
ENVIRONMENTAL CONCERN	
Category 5	1/3...I am more convinced than ever that due to the overpopulation of an aggressive species (ourselves) we are destroying the planet. This must be reversed.
	3/84...The power of nature and the need for us to protect the environment to sustain its wonders.
	4/17...and that it must be preserved in its natural state!
Category 11	1/8...I was shocked to find Valdez allows single hull tankers into its bay.
	2/15...The importance of keeping as much of our world in its natural state...
	2/60...That nature works and how it is so easy to ruin it with progress.
	3/78...We need to protect the environment of the region.
Category 20	2/2...This great wilderness should – must be preserved.
	2/7...The environment has its own evolutionary patterns, but man can alter this in both positive and negative fashions. We need to act with thoughtfulness, care and understanding of the inter-relationships.
	4/24...That you 'can't fool mother nature' – that it is our responsibility to care for and live in our natural environment

	with as little disturbance from our human endeavours as possible.
Category 17	4/27 ...the importance of doing no further damage to our planet and preserving the beauty and wilderness of Alaska.
Recaps in any category WITHOUT Categories 21 & 24	4/5 ...It must be preserved as much as possible.
Locally guided tours in any category WITHOUT Categories 10 & 17	3/19 ...Hope the concern about PCBs in farmed fish food will help these fishermen in Alaska. NOTE: same passenger response for Walks with expedition staff in any category WITHOUT Categories 13 & 15
ENVIRONMENTAL RESPONSIBILITY	
Category 5	1/3 ...As a result of my experiences with Clipper cruise I am now a stronger environmentalist.
	3/6 ...A reminder of why I choose an environmental career ...
Category 11	1/7 ...Reinforced commitment to “wild places” and the environment.
	2/12 ...How responsible we all should be to treasure and preserve our natural resources.
	3/63 ...which leads to increasing desire to preserve, to safeguard, to enhance rather than use up our surroundings.
Locally guided tours in any category WITHOUT Categories 10 & 17	3/19 ... Salmon are plentiful – I’ll only buy wild – not farmed salmon. NOTE: same passenger response for Walks with expedition staff in any category WITHOUT Categories 13 & 15
SELF APPRECIATION	
Category 5	1/36 ... I realized not everyone is a “9 to 5” person. Others are able to enjoy life by doing what they love for the joy of being near nature and “knowing” what it means.

	2/45...Confirmed my view that this is where I want to spend my holidays, not sightseeing in cities.
	3/41...That I had very little knowledge and understanding about the ecosystems of this region.
	4/20...How much we love small ships with naturalists.
Category 11	1/45... I learned that I knew least about the culture and the glaciers, so now these areas are now a part of the list of "things to learn about". Learning is fun.
	3/75...Piqued my interest in geology and botany.
Category 20	3/29... I chose this trip to do alone, recent widow. Wanted to see I was not reliant on friends etc. I loved it. Small enough to make contacts and enjoyed _____.
	3/38...How little I knew about the state, its history, economy, beauty.
Category 17	3/53...An interest in learning more about the region and sharing my experiences with others.
Category 15	1/25... That one must be patient and have time to really observe the wildlife in their habitats.
Category 13	3/77...How much I love nature.
Recaps in any category WITHOUT Zodiacs with expedition staff	3/59...The extent of my ignorance. NOTE: same passenger response for Recaps in any category WITHOUT Categories 20 & 23, Recaps and Lectures/demo in any category WITHOUT Zodiacs with expedition staff, Walks with expedition staff WITHOUT Categories 13 & 15, and Locally guided tours in any category WITHOUT Categories 10 & 17
Recaps in any category WITHOUT Categories 20 & 23	4/49...I guess this is what experience is all about, it became part of my life, one that I wouldn't trade for anything. NOTE: same passenger response for Walks with expedition staff WITHOUT Categories 13 & 15

3.4.5 Objective 5

Identify the attributes and benefits of the interpretative activities.

The attribute component of the means-end analysis is defined as “the features of the interpretive activities, as identified by the passengers”. While the benefits of the interpretive activities are defined as “the desirable functions, psychological, physical and/or social outcomes or consequences, that are generated from the attributes as identified by the passengers, or the trip overall”. These were identified from the passenger responses to the ladder of abstraction questions, Questions 8, 9 and 10. After asking what the passengers considered to be the “best” interpretive activity or activities, Part b of Question 8 then asked why these activities were the best or better than other activities, and what specific features of the activities contributed to this achievement. Part c of Question 8 asked the passengers what was the most important or significant “thing” they learnt or achieved from these “activities”. Questions 9 and 10 furthered this line of questioning but made the scope of relevance broader by asking what was the most important or significant “thing” the passengers learnt or took away with them from the “trip overall” regarding the “environment, natural or cultural” (Question 9) or “anything important” to them (Question 10). The attribute data was ascertained from the passenger responses to Question 8, Parts b and c (Category A). The benefit data was ascertained from passenger responses to Question 8 Part b and c (Category A), Question 9 (Category B) and Question 10 (Category C). These categories are the same as the ones used in the value analysis (Objective 1, Table 3.1). This provided scope for benefit comparison as conducted for the values. That is, comparison between benefits generated from the interpretive activities cumulatively, to those benefits identified by the passengers as being most important or significant from the trip overall environmentally, or otherwise. In the first part of this analysis, the benefit responses are presented and compared.

i) Benefit Analysis

With regard to the facilitation of “value” based responses being the ultimate outcome of the impacts of interpretative activities upon passengers, “benefits” provide the connection between the values and attributes in the ABV relationship. They represent the first abstract level regarding why a passenger felt a certain interpretive activity or activities were the “best”. For some passengers, the benefit level was the most abstract level of significance identified, as they did not provide any responses that

could be classified as a value. Thus, the benefits provide more than the linkages in the means-end analysis, they can also be representative of the fundamental outcomes desired for the participants, or at least felt to be most important with respect to the interpretive activities or the trip overall. Inherently, this suggests that unless these desired outcomes are met, there are no possible further linkages to value based responses. Table 3.15 presents the benefit data and Table 3.16 provides their definitions with examples.

Table 3.15: Comparison of Benefits between Categories A, B and C.

BENEFITS		Category A Cumulative Interpretive Activity Responses			Category B Trip Overall Responses			Category C Trip Overall Personal Significance Responses		
		n	%	R	n	%	R	n	%	R
B1	Environmental Awareness	142	28.4	1	129	79.1	1	54	64.3	1
B2	Learning	47	9.4	5	7	4.3	3	9	10.7	3
B3	Enjoyment	76	15.2	4	4	2.5	4	8	9.5	4
B4	Experiential Enhancement	108	21.6	3	1	0.6	5	2	2.4	5
B10	Environmental Immersion	112	22.4	2	20	12.3	2	10	11.9	2
	Total Responses	485	97.0		161	98.8		83	98.8	

Key: n = no. of responses; % = Percentage of Total responses;
R = Percentage based ranking

Initially, after very specific content analysis, twenty-one different benefits were identified in the data. The benefit “environmental awareness” (B1) was additionally divided into three sub-classifications of “environmental awareness”, “cultural awareness” and “interrelationship of people and environment”. However, these sub-classifications, along with many of the other benefits, were represented by relatively small percentages, and made the list of benefits so large that interpretation of their relationship with other components in the means-end analysis was considered to be compromised if maintained. Thus, it was deemed appropriate to combine certain categories whose definitions correlated with each other. For example, the category

“staff interaction” was combined with the category “experiential enhancement” (B4) on the basis that both of their definitions refer to the impact of staff or their related attributes, such as their accessibility, expertise and dedication, enhancing the outcomes of an interpretive activity with regard to learning, enjoyment or understanding. This process created a set of five benefits which represented 97% or more of the responses in all three comparative categories. Table 3.15 compares these benefits between the categories.

Table 3.15 demonstrates the relative percentages of the benefits within each category as well as the actual number of responses. This is important information to compare, particularly in the case of the benefit “environmental awareness”. This benefit demonstrates the highest percentage response in each category, making up between 60% and 80% of Category B and C responses. However, the trend in the total number of responses across these categories needs to be taken into consideration. In Category A there are a total of 485 benefit responses provided by passengers with respect to the interpretive activities themselves, whereas this number drops substantially to 161 and 83 for Categories B and C respectively. This decreasing trend appears to be somewhat compensated by an increasing trend in the total numbers of value responses. The total number of value responses in Category A was 134, followed by 151 and 223 in Categories B and C respectively (see Table 3.1). Thus, it would seem that with respect to Categories B and C which refer to the trip overall, the questionnaire was able to elicit the more abstract value level responses from passengers regarding those things most significant to them, along with the benefit “environmental awareness”, particularly in Category B. This benefit is defined as the recognition or understanding of environmental or cultural issues, concerns, balances, connections or concepts. It does not represent a value based response since there is no indication provided by the passenger regarding the personal significance of this recognition. However, its much stronger relative position to other benefit responses in Categories B and C, where it has been generated from the expedition cruise overall rather than the attributes of the specific interpretive activities as in Category A, suggests two possibilities. Firstly, this benefit may represent a response of a higher abstract level than other benefits, and secondly, it may provide a very important and necessary link to the value based responses.

Table 3.16: Definitions and Examples of Benefits.

Code	Benefit	Definition and Examples
B1	<p>Environmental Awareness</p> <p><u>Examples:</u></p>	<p>The recognition or understanding of environmental or cultural issues, concerns, balances, connections or concepts.</p> <p>Glaciers are receding rapidly. Animal populations are being threatened. (1/31)</p> <p>The sights alone were spectacular, but, the information provided by the naturalists really provided the understanding as to how it came to be. (1/32)</p> <p>To see the natural wonders of Alaska with knowledgeable experts gave me an understanding of the ecology and economics of the region. The action of glaciers on the landscape and the importance of salmon to this environment. (4/9)</p> <p>The natives were wasteful, when it appeared the natural resources would continue forever. I'd been lead to believe otherwise. (1/13)</p> <p>How happy and inventive the people were who have settled there. (4/16)</p> <p>How delicate the balance is between man and animals, and how environment can also affect the local infrastructure. (1/2)</p> <p>How the 'business' of Alaska has changed from the gold mining to fishing and tourism. (2/14)</p> <p>How important the fishing industry is to Alaska's economy. (2/22)</p> <p>The importance of salmon fishing and how they are keeping the resource continuing (ie. Catchery). (2/30)</p> <p>The importance of balanced use of the land to ensure that the plants and animals are not overly harmed by man. (4/9)</p>
B2	<p>Learning</p> <p><u>Examples:</u></p>	<p>The recognition of the personal importance of having learnt and/or increased knowledge.</p> <p>Knowledge of the environment travelled in. (1/9)</p> <p>They allowed you to experience and learn things first hand, for example; seeing a picture of a glacier is one thing, but seeing how big and massive it is by going right up to it is just mind blowing. (2/9)</p> <p>I learned a lot by listening and observing– things that affect my personal life– eg wild salmon vs farm salmon. (3/23)</p> <p>Opportunity to get out and actually experience nature, opportunity to learn about environment through lectures, and then apply what we learned by further things, visits, etc. (4/27)</p>
		<p>Continued...</p>

B3	<p>Enjoyment</p> <p><u>Examples:</u></p>	<p>The recognition of gaining enjoyment and/or interest from the experience, in ways that are personally important or rewarding. Phrases include words such as enjoy, fun, interesting, exciting, focus, liked and loved, and may describe the enjoyable components of the activity such as exercise, exploration, photography and interacting with others.</p> <p>It touched on my particular interests and kept me focused and excited. (1/29) Also interesting science behind the blue glacier ice. (2/61) I like 'firsts' that mesmerize me – like it was 1st time to see a salmon swimming up bolders...(2/38) Most interesting and had benefit of first hand experience. (4/12) They were interesting and more active. (2/64) Active rather than passive – “out in it”. (3/1) Excitement of exploring and learning using zodiacs, walks, guides, lectures. Combination of all. (1/23) They (being zodiacs) were the most fun and exciting. (2/67) I got good pictures. (2/64) Feeling the 'real' environment was fantastic– enthusiasm of naturalists who obviously love what they do is catching. (1/41)</p>
B4	<p>Experiential Enhancement</p> <p><u>Examples:</u></p>	<p>The recognition of the enhancement of an experience in making it more rewarding with regard to learning, understanding or enjoying, through the cumulative effect of the staff or related attributes such as expertise and dedication, and/or the interpretative activity or activities.</p> <p>Taking the zodiac tours, then recapping reinforces and helps the comprehension. Lectures are interesting but stay intellectual until you are out and about. Again, it adds an emotion or visual dimension. The feeling of rain or cold or walking through water takes it from your head into your body. (2/6) Zodiac trips with expedition staff followed by a lecture/discussion to reinforce observations. (3/18) Zodiac tours, lectures. Because they reinforced each other. We had been close to the topic being discussed or lectured about. (3/20) The zodiacs allowed us to get close to the birds and wildlife and walk in truly wild flora and when accompanied by a naturalist ... (1/1) Perspective – that the 'grandness' is more so than can ever be transmitted through a picture or movie or book, ie, seeing the South Sawyer glacier from a zodiac. (1/10) The lecturer expands on what we saw on the Zodiac trips and the walks, the trips and walks make things concrete, and the recaps lend a perspective– all are important. (4/21) Like I said, couldn't have one without the other, putting it all together was really important. (4/28)</p>
Continued...		

B10	Environmental Immersion <u>Examples:</u>	<p>Refers to the opportunity and/or importance of being able to immerse oneself in the “real” or “natural” environment, facilitating environmental and cultural interaction, and the use of all our senses making possible an experience unlike another.</p> <p>I saw diverse life forms I had only read about earlier in my travels. (1/1)</p> <p>Seeing close at hand the landscape of the area, having it explained by naturalists on hand and being able to view animals, birds, etc in their habitat without disturbing them. (1/2)</p> <p>However, actually retracing the steps of explorers on an island which today remains unspoiled was very important. Sadly, there are not many places like this left. (1/3)</p> <p>Because we were able to visit places that few people are able to visit...(1/10)</p> <p>Zodiac trips or walks were terrific, because they put experience with the education– seeing it and touching...it connects you. If you see a sea lion or bird and then heard what the behaviour is like and why it is more powerful. It incorporated all ones senses. (1/25)</p> <p>Zodiac tours– enabled me to see, touch, smell and walk in secluded areas of Alaska. This gave me a true feeling of what Alaska is all about. (1/47)</p> <p>I never knew ordinary ‘tourists’ could get involved with exploring the unexploited. (2/67)</p> <p>The ability to interact, up close and personal, with the wild. (3/50)</p> <p>Being able to see wildlife in their natural habitat. (4/2)</p> <p>Zodiac trips and the Indian dancing and the small fishing villages we visited. They were very up close and personal with Alaska. The larger cruise ships with thousands of people would not have been able to do these things. (2/59)</p> <p>The Zodiacs make it a completely different experience from studying at the rail of the ship. We got wet. We sometimes could smell the trees. (4/5)</p> <p>Dancing with the Tsimshian, observing the Chilkat dances, being surrounded by the whales, Stellar sea lions, water...(3/87)</p> <p>Opportunity to talk to local people. (4/27)</p> <p>Zodiacs! We saw the landscape from an appropriate perspective (not on a cruise ship), saw animals in their habitat, learned from the staff. (3/6)</p> <p>Going on the zodiacs helped us to “live” with the animals and nature and to see things much closer than we could any other way. (1/12)</p> <p>I felt that the zodiacs helped us be a part of nature that it allowed us to see things up close and in it’s natural way, the peacefulness. (2/60)</p> <p>The opportunity to experience the shore more intimately, at the same time feeling the vastness as we floated in the little Zodiac surrounded by expanse of water and towering glaciers, forests and mountains. (4/46)</p>
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Only one other benefit appeared in Category B with a percentage response over 10%, “environmental immersion” which refers to the opportunity or importance of being able to immerse oneself in the “real” or “natural” environment, facilitating environmental and cultural interaction, and the use of all senses making possible an experience unlike another. In Table 3.16 many responses for this benefit refer to the use of the zodiacs being fundamental in the facilitation of this outcome, and indeed the zodiac operations are the integral and characteristic component of expedition cruises in facilitating the environmental experience, and the most popular interpretive activity. Thus, it is hardly surprising that this benefit demonstrates the second highest response in all three categories, not just Category B where the passengers were asked about the most important thing they came away with from the trip overall regarding the environment. Category C additionally presents the benefits “learning” and “enjoyment” with percentage responses of about 10%. These benefits indicate outcomes from the trip overall which passengers felt were important to them personally.

Not surprisingly, the benefit “experiential enhancement” does not figure substantially in either Categories B or C, but figures as the third highest percentage response in Category A. This benefit is quite specific to the interpretive activities, with its definition referring to the enhancement of an experience through the cumulative effect of the staff or related attributes such as expertise and dedication, and/or the interpretative activity or activities. The response examples for this benefit in Table 3.16 demonstrate how the passengers felt the interpretive activities interconnected and enhanced each other, and in particular describe the role of “recaps”. This was a topic for discussion in the previous analytical objective with respect to its possible facilitation of post-experience reflection, and it would appear this is supported. For example, “taking the zodiac tours, then recapping reinforces and helps the comprehension” (2/6), and “the lecturer expands on what we saw on the Zodiac trips and the walks, the trips and walks make things concrete, and the recaps lend a perspective— all are important” (4/21).

Understandably, Category A demonstrates not only the greatest number of benefit responses, but also the greatest representative spread throughout the benefits. “Enjoyment” and “learning” make up the fourth and fifth ranking percentage responses, though both presenting less percentages than the other benefits, substantial enough to suggest their perceived importance with respect to interpretive activity outcomes, and possible linkages between attributes and other benefits.

ii) Attribute Analysis

Attribute analysis occurred for Category A only due to the passenger questions related to Categories B and C not seeking this type of information. Four attributes were identified. The number of responses for each attribute and their relative percentages and rankings appear in Table 3.17. Definitions and examples of these attributes appear in Table 3.18.

Table 3.17: Cumulative Attribute Responses for Category A.

CODE	ATTRIBUTE	COUNT	% RESPONSE	RANKING
A1	Staff Expertise	88	21.4	3
A2	Staff Dedication	108	26.2	2
A3	Experiential Activities	163	39.6	1
A4	Facilitation	53	12.9	4
	TOTAL	412	100	

As it can be seen from these tables, the feature most prominent in this type of expedition cruising describes the “experiential activities”, that is being brought into contact with the environment. It would be somewhat disappointing if this was not the case, since expedition cruising is all about experiencing the environment. The examples of passenger responses for this classification indicate a scope of the experiential, from “bouncing over the waves” to “interaction with the real (vs the perceived) environment” and “exposure to the unspoiled”. The second and third features describe the staff’s role in the interpretive activities. Staff “dedication” is different from staff “expertise” in that it refers to the staff’s dedication to their role in assisting passengers to participate, learn and understand in their specialty area, rather than merely describing their level of knowledge or competence in their area of expertise. The words “enthusiasm” and “helpful” appear in “staff dedication” responses as compared to “knowledgeable” and “informative” in “staff expertise” responses. The fourth attribute refers to the facilitation of participation in a particular experience or activity in a manner with which the passenger desires, enjoys or feels comfortable. This does not simply refer to someone or something providing assistance to participate, but expresses the facilitation of a more meaningful, interactive or closer experience

with the environment. The following section investigates how these attributes interconnect with each other and other components discussed so far, with respect to the expedition cruise overall and the individual interpretive activities or their combinations.

Table 3.18: Definitions and Examples of Attributes.

CODE	ATTRIBUTE	DEFINITION AND EXAMPLES
A1	Staff Expertise	<p>Recognition of expedition staff's or local guide's knowledge and/or competence in their area of expertise.</p> <p>Examples Really great speaker – enthusiastic, energetic, <u>knowledgeable</u>. (1/11); The lectures were very <u>informative</u>, the lecturers were entertaining and <u>knowledgeable</u> about their subjects. (1/13) I learned so much from the leaders and am continually amazed at the wealth of knowledge they have. (2/13) I don't want to hear lectures by someone who has not truly experienced their subject. (3/33) ...guide was Carle – knew Tlingit culture and how it related to plants. (4/47)</p>
A2	Staff Dedication	<p>Recognition of the enthusiasm and/or dedication of expedition staff or local guides for their speciality and their role in assisting passengers to participate, learn and/or understand, and may incorporate phrases which refer to the staff's sense of fun or humour, friendliness and ability to provide good presentations.</p> <p>Examples <u>Really great speaker – enthusiastic, energetic, knowledgeable</u>" (1/11); The lectures were very informative, the lecturers were <u>entertaining</u> and knowledgeable about their subjects. (1/13) The enthusiastic participation by the staff. (2/12) The people were nice and helpful...(3/88) The personal interaction of the expedition staff with me as well as showing me where to look to see the wildlife etc. (4/43)</p>
		Continued...

A3	Experiential Activities	<p>Recognition of activities that facilitate first-hand experience.</p> <p>Examples My actual exposure to the unspoiled and underpopulated land coupled with the remarks of the naturalists. The zodiacs are extremely important. They forced me to see the world in close-up. To reach people you must get them out of the casinos. (1/3) The interaction with the real (vs the perceived) environment. (1/4) Looking and seeing is very different from being told. (2/39) ...I like bouncing over the waves and going fast.(3/88) The zodiac - with all the gear one had to dress in in order to be outside – delighted me with adventure that was first hand. (4/49)</p>
A4	Facilitation	<p>Recognition of the facilitation of participation in a particular experience or activity in a manner with which the passenger desires, enjoys or feels comfortable.</p> <p>Examples Going on the zodiacs helped us to “live” with the animals and nature and to see things much closer than we could any other way. (1/12) They allowed you to experience and learn things first hand...(2/9) The ability to be up close and personal. (2/16) Zodiacs allowed me to get close, see and understand. (3/29) It allowed me to get experience. (3/77) A chance to feel Alaska whether rain, wind, cold, sun...(4/19)</p>

3.4.6 Objective 6

Use these results to develop The Value Model of Interpretation through the construction and comparison of the interpretive activity and trip overall HVMs.

i) Construction of the Hierarchical Value Maps

It is the Hierarchical Value Maps (HVMs) that provide the basis for the development of The Value Model of Interpretation. As previously described, the HVMs are constructed by combining all of the passengers' Attribute-Benefit-Value (ABV) chains provided in any one interpretive category. By using SPSS to manage this data, it is not necessary

to manually construct each of these chains. Instead, all of the data for any one interpretive category can be immediately translated into an ABV matrix via the use of cross-tabulation applications. The matrix presents all of the total frequencies for each component and the linkages between them in the nominated category. The matrix for the interpretive categories combined is presented in Appendix C. Once the matrix is established the HVM may be constructed. Individual ABV chains in any of these interpretive category HVMs can still be derived from within the SPSS data table, which also allows the sorting of specific components and their relationships. However, the previous analysis of the interpretive categories revealed that there were only two interpretive categories which demonstrated figures substantial enough to provide for the construction of their HVMs. These were the interpretive categories number 5 and 11, “zodiacs with expedition staff” and “zodiacs with expedition staff and lectures/demonstrations” respectively (see Table 3.15). None of the other interpretive categories appeared in any frequency that could provide adequate component linkages in an HVM construction that the researcher could be confident was reliable and representative. Although Table 3.12 revealed that other interpretive activities had substantial representation, they had been identified in a myriad of possible combinations. This situation may have been remedied by constructing the questionnaire so as to identify the features and significant outcomes for each individual interpretive activity, or asking passengers to identify a singular “best” interpretive activity. However, this would have resulted in the first instance in a long and unwieldy questionnaire, or secondly required the removal of other questions, and in either instance risked losing valuable information as to what the passengers perceived to be most significant about the interpretive program in which they participated.

Therefore, instead of attempting to isolate and create individual HVMs for every interpretive activity, all of the interpretive activity information was initially collated and converted into one Cumulative Interpretive Activity HVM. This cumulative HVM represented hundreds of passenger responses regarding the identified features, outcomes and perceived significance of the entire interpretive program (see Figure 3.2 and Figure 3.3 for the Key). Thus, the most important components (attributes and benefits) and interpretive pathways (the linkages between the components) which facilitated the value based responses in this interpretive program are demonstrated in this HVM.

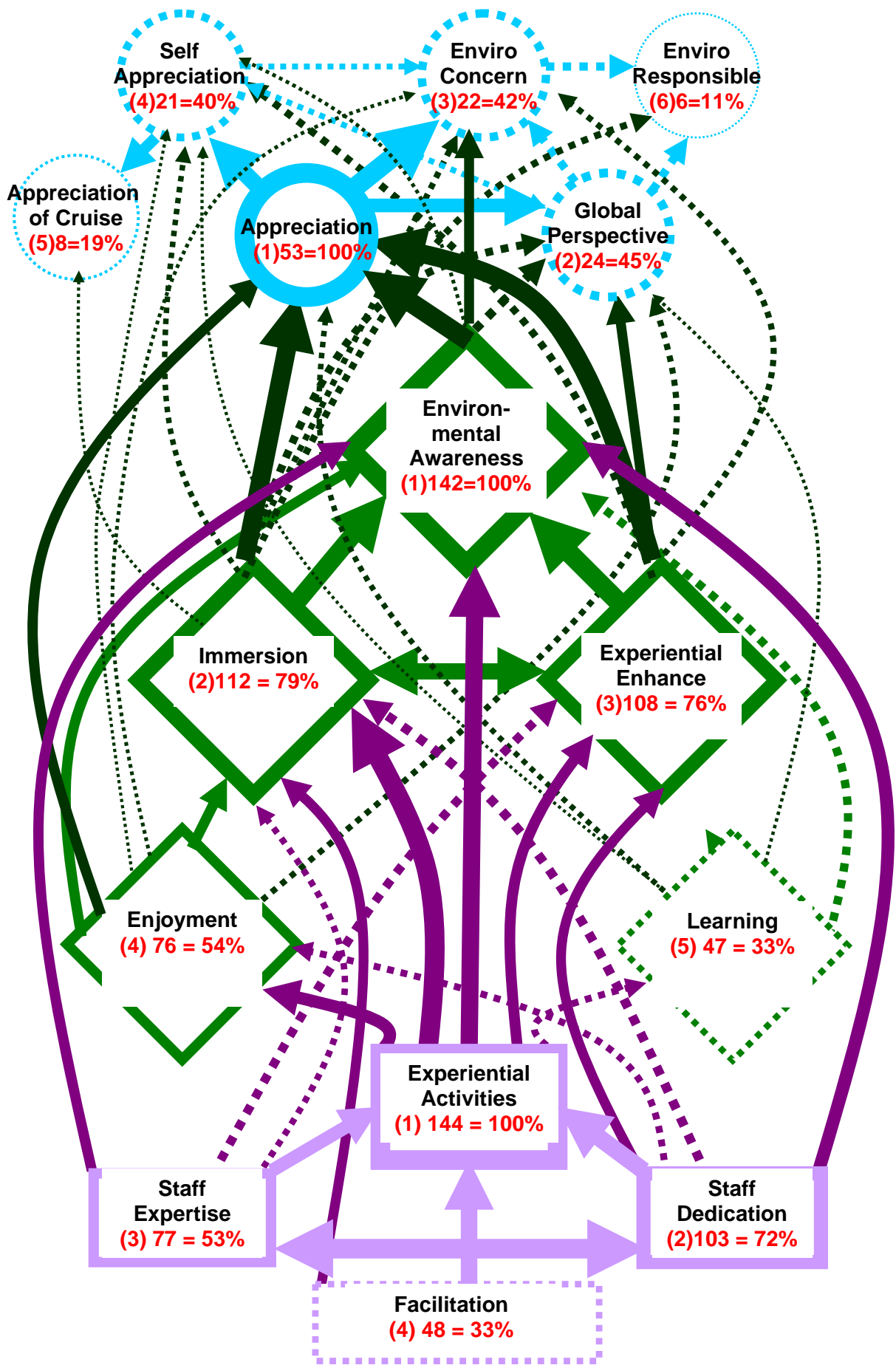


Figure 3.2: HVM for Cumulative Interpretive Activity (2/3 Rule)

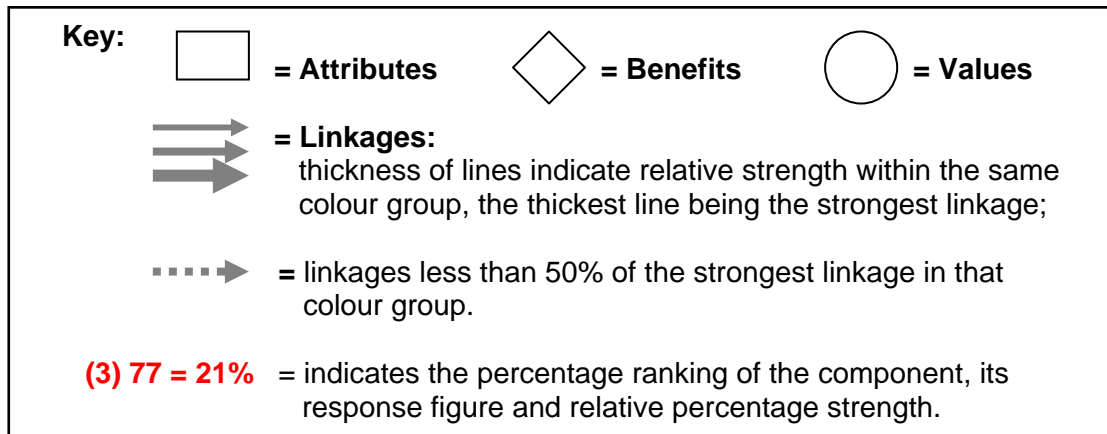


Figure 3.3: Key to the HVM Components.

When constructing these figures a fundamental question was how many linkages to include? The actual numerical frequency of individual linkages could be anything from one to the frequency of either linked component. Including every one of these linkages could result in a HVM or figure closely resembling a bowl of spaghetti, extremely confusing and difficult to ascertain the most effective pathways. Grunert, Beckmann and Sorenson (2001), who present an inventory of problems and an agenda for research in Reynolds and Olson's (2001) specialist reference for a means-end analysis approach to marketing, suggest the application of the "two third rule". This rule suggests that the HVM should represent at least two thirds of the linkages which appear in the HVM's matrix. This rule was applied here and is referred to in the Figure as the "2/3 Rule". However, applying this rule still often involved the inclusion of linkages with extremely small numerical values and made for very confusing figures. Having a small numerical value does not necessarily imply that a linkage is not important, particularly if it represents the only or strongest linkage between certain components. However, if it is the most effective pathways that are being sought then it would make sense for these linkages to be clearly interpretable from the figure. Thus, each linkage has been presented in a thickness relative to the strongest linkage in any one colour group. Each colour group refers to a set of linkages, so all the linkages between the attributes and benefits are purple in the figures, while all the linkages between the benefits and values are dark green. Linkages between one set of components are the same colour as those components, for example all the linkages between benefits are light green. Linkages that represent less than 50% of the numerical value of the strongest linkage in any one colour group appear as a dashed line. For example, in Figure 3.3 the light green lines represent the linkages between benefits. The thickest light green line represents the strongest linkage (which has a

numerical value of 77), and links “experiential enhancement” (B4) to “environmental awareness” (B1). The second strongest linkage (with a numerical value of 71, which equals 92% of the strongest linkage) is between “immersion” (B10) and “environmental awareness” (B1), and is represented by a line that is 92% the thickness of the previous linkage. The linkage between “learning” (B2) and “experiential enhancement” (B4) has a numerical value of 32, which is 42% of the strongest linkage and as such the thickness of the line is 42% of the thickest line, and additionally appears as a dashed line. This method is applied to all the linkages and components within their colour groups.

However, as can be seen in Figure 3.2, even dashing the linkage lines below 50% while applying the “2/3 Rule”, still results in a confusing figure with respect to identifying the most effective pathways between the components. When the dashed linkages are removed, the most effective pathways become much more apparent (see Figure 3.4). This is referred to in this research as the “50% Rule”, and since it is the most effective pathways that are of interest in the construction of the model, it is suggested this is the most appropriate ruling to apply in this research.

Figure 3.4 demonstrates that the strongest pathways through the HVM begin at the attribute “experiential activities” which is fed most strongly by “facilitation” and “staff dedication”. The strongest linkage from “experiential activities” goes to the benefit “immersion” which then links directly to the value “appreciation”. Additionally, “immersion” links strongly to the benefit “environmental awareness”, which also links to “appreciation”. Alternatively, the attribute “experiential activities” links directly to “environmental awareness” quite strongly. The other most influential benefit with respect to individual strength and provision of strong linkages is “experiential enhancement” which provides one of the strongest linkages directly to “appreciation”, as well as the strongest benefit linkage to “environmental awareness”. These are the only two benefits that provide linkages to values other than “appreciation”. Otherwise, the values are linked from “appreciation”, with “appreciation of cruise” appearing to be linked only to “self appreciation” and “environmental responsibility” is not linked to any other component. All other components provide weaker linkages except the benefit “learning”. Since applying the 50% ruling to the Cumulative Interpretive Activity HVM the value “environmental responsibility” and the benefit “learning” no longer demonstrate linkages to any other component in the HVM.

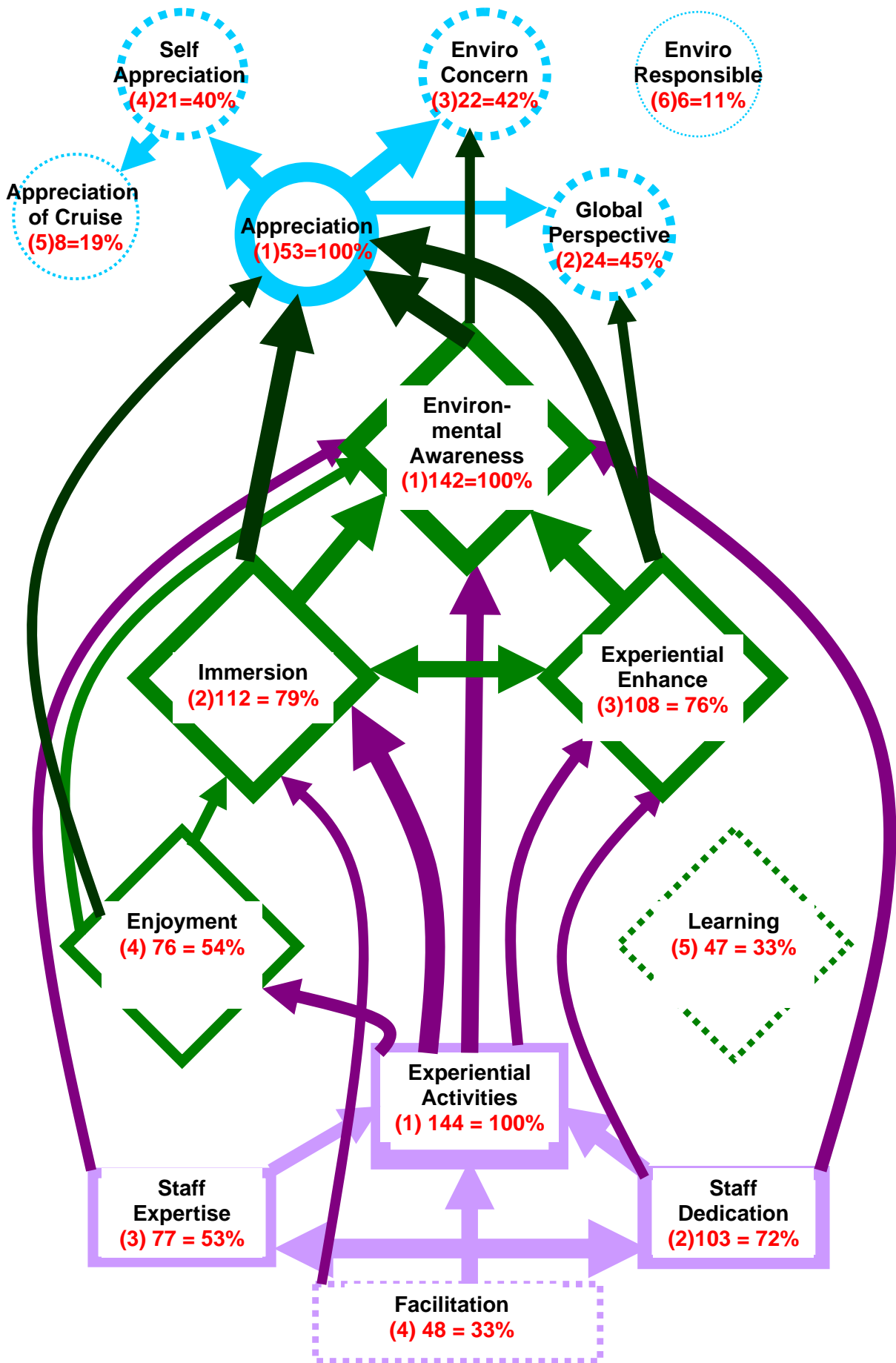


Figure 3.4: HVM for Cumulative Interpretive Activity (50% Rule)

Thus, the most effective pathways and components are clearly identifiable, suggesting the interpretive approach a guide or programmer may wish to direct energies and resources to facilitate. The lesser components are not to be ignored as they play a fundamental role in feeding these other components, but the HVM suggests that a greater focus placed upon facilitating the components that passengers most identified would be more constructive. However, what about the components that are no longer linked in the HVM? Should these components remain in the HVM? This HVM represents all of the interpretive activities cumulatively. It does not distinguish between the different interpretive activities or combinations that passengers most enjoyed. Hence, to investigate this question further, the HVMs for the two main interpretive categories have been constructed to facilitate a comparison of the most effective interpretive pathways between each of these interpretive approaches, and to assess the position of these apparently lesser or unconnected components.

ii) Construction and Comparison of the HVMs for “Zodiacs with expedition staff” and “Zodiacs with expedition staff and Lectures/demonstrations”

The matrices for the two most popular interpretive categories, “zodiacs with expedition staff” (from now on referred to as “zodiacs”) and “zodiacs with expedition staff and lectures/demonstrations” (from now on referred to as “zodiacs and lectures”), appear in Appendix C. Their HVMS are presented together in Figure 3.5, both with the 50% Rule applied, for ease of comparison. Note, in this Figure the percentage numbers which appear within each feature refer to their individual percentage responses, rather than their relative percentage strengths as in Figures 3.2 and 3.4.

It is immediately apparent in this comparison the different value facilitation, emphasis on features and linkages in the two HVMs. For example, “immersion” is the greatest benefit in “zodiacs” and provides the greater number of linkages to the values, with “environmental awareness” second and providing no such linkages. Conversely, “environmental awareness” is the greatest benefit in “zodiacs and lectures” and provides the greater number of value linkages, with “immersion” being the second ranked benefit and providing no value linkages. “Appreciation” and “global perspective” are the values most facilitated in “zodiacs”, whereas it is “appreciation” and “environmental concern” which are the values most facilitated in “zodiacs and lectures”. “Self appreciation” has a greater facilitation in “zodiacs” with linkages from and to all other values, whilst it is unconnected in “zodiacs and lectures”, along with “global perspective”.

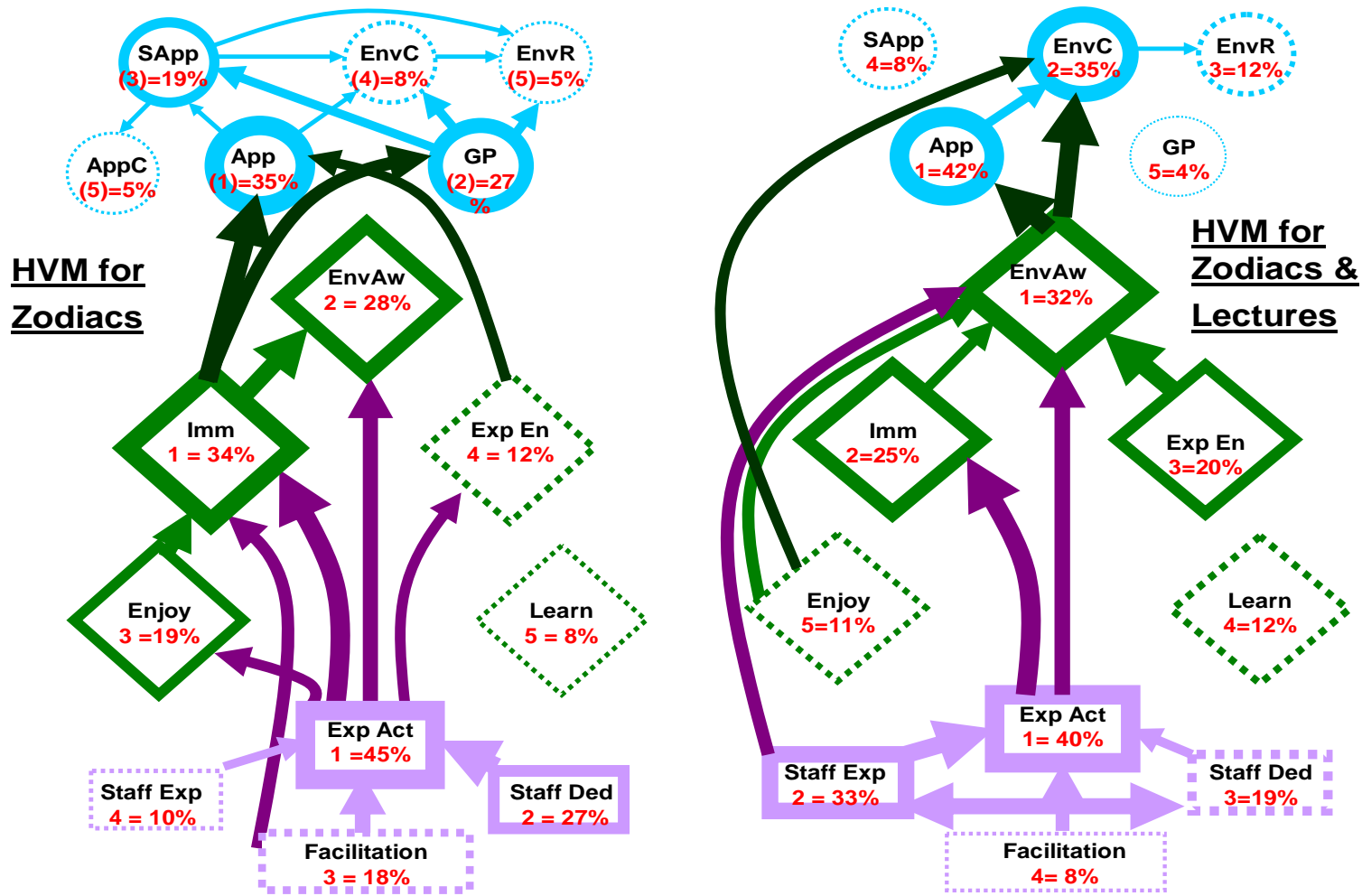


Figure 3.5: HVMs for “zodiacs with expedition staff” and “zodiacs with expedition staff and lectures/demonstrations”.

“Appreciation of cruise” does not appear in the “zodiacs and lectures” HVM. “Experiential activities” is the most identified attribute in both HVMs and provides the two strongest attribute to benefit linkages in the “zodiacs and lectures” HVM, which also occur in the “zodiacs” HVM, as well as this attribute providing two more linkages in the “zodiacs” HVM. The one other attribute to benefit linkage in the “zodiacs and lectures” HVM originates from “staff expertise” and connects to “environmental awareness”. “Experiential activities” and “environmental awareness” are the focus components leading to the value linkages in the “zodiacs and lectures” HVM, whereas it is “experiential activities” and “immersion” which are the focus components in the “zodiacs” HVM. Both HVMs demonstrate the benefit “learning” as a lesser component and unconnected to any other component.

iii) Development of The Value Model of Interpretation

If these HVMs are compared to the Cumulative Interpretive Activity HVM (from now referred to as the “cumulative” HVM), it can be seen that each favour specific and different pathways selected from those represented in the “cumulative” HVM. The influence of combining two interpretive activities together becomes apparent, as opposed to a singular interpretive activity approach. Thus, the “cumulative” HVM provides the potentially most effective interpretive components and pathways to value facilitation for a multi-activity interpretive approach. Each interpretive activity will have a greater emphasis upon certain components and pathways, and depending on the resources, expertise and ecotourism situation, the interpretive programmer may select specific activities which combine best to facilitate these pathways, or those they choose to be most important with respect to value facilitation. Thus, if the lower level components and pathways, the attributes and benefits and their linkages, are removed from the “cumulative” HVM and presented as a new figure, it could be considered to be a model of effective interpretation with respect to facilitating value based responses in an ecotourism operation. This proposed model is referred to as the Value Model of Interpretation (see Figure 3.6).

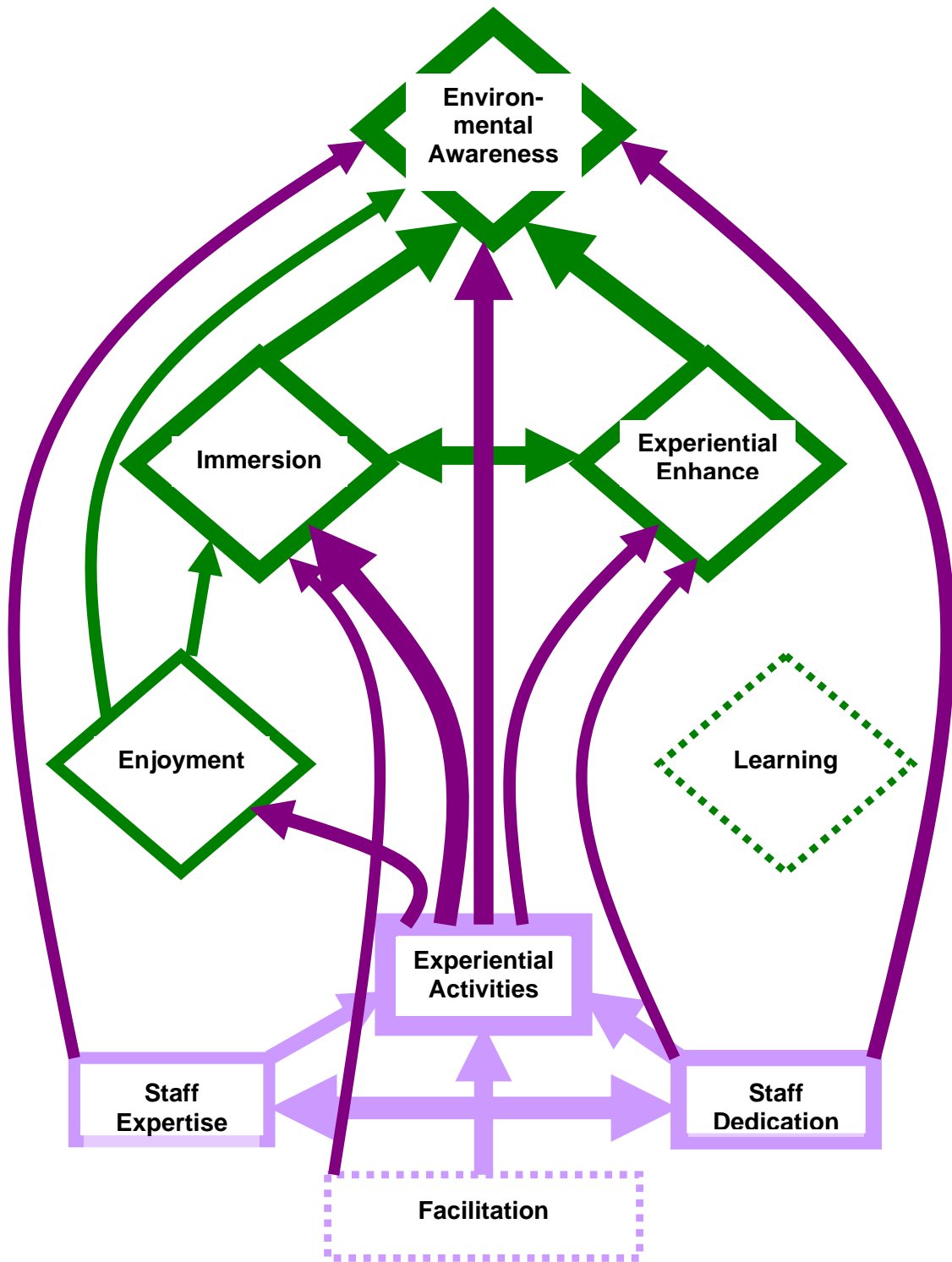


Figure 3.6: The Value Model of Interpretation (50% Rule).

Having applied the 50% Rule, the benefit “learning” appears in the model unconnected to any other component. It also did not demonstrate any connections when this rule was applied to the top two interpretive categories as seen in the last section. Thus, should the benefit “learning” remain in the model? Obviously, the passengers of these expedition cruises did not identify “learning” as one of the most important features of the interpretive program. However, is the proposed Value Model of Interpretation representative of an effective interpretive program if “learning” is not retained as a component? Since “learning” is obviously a fundamental part of the cognitive process being facilitated in an interpretive program. At this stage, this model and the theory it represents is in a developmental phase as part of a grounded theoretical approach, with each study designed to progress the theoretical construction through progressive investigation. Thus, at this point in the research program, it could be considered prudent to maintain this component in the model, allowing the successive studies to progress this investigation and provide comparisons with respect to its place in the model with other expedition cruise experiences and situations.

3.4.7 Objective 7

Analyse the data regarding the passengers’ identification of changes to their perceptions of the region visited and to what these were attributed.

As an additional assessment of whether the participants had been largely impacted upon by the interpretive activities, rather than other potentially influential factors in the expedition experience, the questionnaire included questions related to changes in perception. Participants were asked if the trip had changed the image or perception of the region they had prior to embarking upon the expedition cruise, and to what they could attribute these changes. Table 3.19 presents the initial responses.

Table 3.19: Impact upon Perception or Image.

Cat. No.	Description	No. of Resp.	% of Resp.	% of Cases
1	No change, confirmation or reinforcement	45	15.8	18.1
2	Enhancement	74	26.1	29.8
3	Change or creation	142	50.0	57.3
4	Inspiring	19	6.7	7.7
5	Failed to address	4	1.4	1.6
Total		284	100.0	114.5

Of the 248 respondents to this question, Table 3.19 indicates that 57% felt that their perceptions had either been changed or that new perceptions had been created (Category 3). An example of this type of response was “I had no idea Alaska was as vast as it is, or as beautiful and rugged, unspoiled and undeveloped”. A further 30% felt their perceptions had been enhanced (Category 2), for example “Weather more temperate than expected, landscape more rugged”, or “Even more beautiful and majestic than I had imagined...the scale of the glaciers cannot be understood by seeing pictures or film...I didn’t realise quite how unpopulated Alaska is”. These figures and examples suggest that over 87% of participants had some new aspects introduced to their lives that either altered existing perceptions or created entirely new perceptions of Alaska, while only 18% indicated either no change in their perceptions or a confirmation or reinforcement of such (Category 1). These responses were reflected by comments such as “Just as imagined” or “Not changed, but enlarged our knowledge, understanding and appreciation of it”. A small number of participants expressed disappointment (less than 2%, Category 5), feeling that the trip had failed to meet their expectations, usually referring to either the weather or the presence of wildlife, while 8% of participants felt the trip had an inspiring impact which seemed to indicate the trip vastly exceeded their expectations, “...its scenery is amazing ... it is more remote than I had imagined, totally indescribable”. Due to the large number of responses that referred to the scenery of Alaska it will be interesting to consider the following analysis with respect to what the participants mostly attributed the impact upon their perceptions.

Table 3.20 clearly reveals there was a combination of elements that influenced the participants change or creation of perceptions, since 461 responses were recorded from 221 respondents, and seventeen categories were identified. However, eleven of these categories were identified by 5 or less respondents, representing one percent or less of the responses and 11% of respondents. These will not be further considered in the analysis, except to acknowledge that there are potentially a myriad of elements that may contribute to perception development. Of the six categories remaining, three represented nearly equally 50% of the respondents. The category with marginally the greatest representation was “observation”, followed by “interpretive activities” and “local interaction” respectively. “Observation” referred to literally “seeing” anything and included references to “scenery”, while “local interaction” referred to non-specific comments with regard to being able to interact with the people or places visited. The category “interpretive activities” referred to any components of the interpretive activities offered, either onboard or onshore.

Table 3.20: The Elements that Impacted upon Participants' Perceptions.

Cat. No.	Description	No. of Resp	% Resp	% Cases
1	Interpretive Activities	112	24.3	50.7
2	Local Interaction	104	22.6	47.1
3	Observation	119	25.8	53.8
4	Interaction with environment	23	5.0	10.4
5	Previous appreciation of region	2	0.4	0.9
6	Weather	2	0.4	0.9
7	Trips in zodiacs	24	5.2	10.9
8	Itinerary	5	1.1	2.3
9	Naturalists/Expedition staff	55	11.9	24.9
10	Style of trip	1	0.2	0.5
11	Whole trip	3	0.7	1.4
12	Discussions	2	0.4	0.9
13	Self	1	0.2	0.5
14	Local tours	3	0.7	1.4
15	Books/reading	1	0.2	0.5
16	Interaction with other passengers	1	0.2	0.5
17	Nature	3	0.7	1.4
	Total	461	100.0	208.6

Typical responses which demonstrated the combined impact of these elements were: “Scenery, local interaction and interpretive activities – are all important”; “Primarily interpretive activities – also local interaction”; “Observation and information provided”; “Good people – great scenery – unparalleled country”; “Specifically the scenery, and interaction with the locals and the cultural even as well”; and “Local interaction, scenery, interpretive activities, observation”. More specific examples for each category can be found in Table 3.21, and if these are considered for the three remaining categories, then it appears that these categories could be considered as

sub-categories of “interpretive activities” and “local interaction”. The category “naturalists/expedition staff” was isolated initially because of the responses’ specific reference to the naturalists skills or the facility of the zodiacs, as distinct from the more general references such as “interpretive activities”, or “information provided”, or “lectures”. If these two categories are combined with “interpretive activities” then this category would represent over 40% of responses. The category “interaction with environment” included responses with specific references to interaction with different elements of the Alaskan environment, such as the wildlife, glaciers, and local residents. If it is combined with the category “local interaction” then it would represent over 27% of responses. Considering the interpretive activities actually facilitated most of the “local interaction” by either providing the transport, introduction, naturalists’ skills and organisation, then it could be concluded that it was mostly a result of the interpretive activities, with an added lesser component of merely being there and seeing, participants’ perceptions were altered or created. The impact of the interpretive activities upon participants’ perception development is further investigated in the following study, as a result and progression of these initial findings.

Table 3.21: Examples of Categories in Table 3.20.

Cat. No.	Description	Examples
1	Interpretive Activities	Primarily interpretive activities – also local interaction. Activities with naturalists. Lectures – walkabouts – hands on (seen) up close. Very much a result of the interpretation – making it more comprehensible and vivid. The scenery returns its majesty no matter what, but to understand even a little makes it more available. Local interaction is important, but again, interpretation is a good preparation for the interaction.
2	Local Interaction	Local interaction. If anything, the local interactions. ...and excursions at ports that really got us close to the people and places in Alaska that aren't accessible on big ships and aren't seen on tv (except at a distance and without perspective).
3	Observation	Scenery... Seeing it first hand. Seeing recession of glaciers... Just seeing and observing the scenery and wildlife changed much of my perception.
4	Interaction with environment	Getting close to the land and animals. Walking on a glacier. Going up salmon streams...Cruising fjords. Just by experiencing Alaska's glaciers, wildlife, mountains and tremendous size. Expedition staff, discussions, lectures and interaction with local resident.
		...continued...

5	Previous appreciation of region	Pre knowledge. All plus love of outdoors.
6	Weather	Weather reports seen in advance, experience of weather...
7	Trips in zodiacs	...trips in small vessels. Zodiacs were great in sort of showing us the 'true Alaska'. Primarily zodiacs as well as cruising around in the Odyssey... Being in zodiacs and exploring close to shore.
8	Itinerary	The specific places we visited were less populated and more out of the way than I would have ever thought to have done on my own. Good choices of places to go and experience.
9	Naturalists/ Expedition staff	Education from the naturalists. Enthusiasm of naturalists... The naturalists have made this trip an incredible experience. You guys!! My understanding of flora and fauna, geology has opened up incredibly.
10	Style of trip	...the unhurried approach.
11	Whole trip	The whole trip. Every kind of information and interaction.
12	Discussions	Expedition staff, discussions, lectures and interaction with local residents.
13	Self	Self.
	Continued...	
14	Local tours	...and a few excursions like going to a glacier via helicopter and going on a float plane. ...taking a flight over Misty Fjords and seeing more.
15	Books/ reading	Books and listening to Odyssey staff... Reading about the history and ...
16	Interaction with other passengers	...plus interaction with knowledgeable passengers. ...and being onboard with like-minded enthusiasts.
17	Nature	Nature's gifts to humans and wildlife.

3.5 Summary of Study 1 Results

3.5.1 Objective 1

Identify and compare the passenger values facilitated by the interpretive activities cumulatively, to those values passengers identified as being facilitated by the cruise overall.

Six core values were identified including “appreciation”, “global perspective”, “self appreciation”, “environmental concern”, “environmental responsibility” and “appreciation of cruise”. The most value most commonly associated with the cumulative interpretive activities category was “appreciation”. Then came “global perspective”, “environmental concern” and “self appreciation”, all represented relatively equally but with less than half the representation of “appreciation”. The trip overall category with respect to environmental considerations was more likely to facilitate the value of “environmental concern”, followed by “appreciation” and a “global perspective”. While the trip overall category with respect to anything of significance to the participants was more likely to facilitate an “appreciation of cruise” and a “self appreciation”. “Environmental responsibility” was not represented substantially in any of the categories.

The differences in the value profiles between the categories appear to highlight the cumulative impacts of the overall cruise experience with respect to participation in numerous different interpretive activities over a period of time. This premise is also supported by the much greater number of value based responses provided for the questions related to the overall experience. Furthermore, it appeared that “appreciation” was a core value providing a basis for the facilitation of other values, such as “self appreciation” and “appreciation of cruise” which had implications for potential future behaviours.

3.5.2 Objective 2

Analyse the passenger responses regarding any inspiration to act in any way differently, or more so, with respect to their environment, and identify any linkages between these behaviours and the passenger values.

More than two thirds of the participants reported the trip had either inspired them to act differently with respect to their environment, or to introduce environmental actions additional to their current environmental behaviour. The most common environmental action proposed involved more carefully considering and potentially changing food choices, particularly with regard to salmon. Others were inspired to consider their holiday choices more carefully with respect to choosing interpretive ecotourism or expedition cruise experiences in preference to other forms of tourism. The largest group said they were inspired to give greater attention to their environment in general, but with no specific examples provided, or at least were inspired or had been validated in their intentions to continue with environmentally responsible actions.

These results suggest that an element of “environmental responsibility” was facilitated by the expedition cruise, but it was not being expressed in the ladder of abstraction question and analysis process. Subsequent further analysis suggested the strongest linkages to intentional environmental behaviours were provided by the values “appreciation of cruise”, “environmental concern”, “self appreciation” and to a lesser degree “global perspective”.

3.5.3 Objective 3

Ascertain the values or messages the environmental management agencies and other relevant authorities identify as being important for tourists to recognise or act upon, and compare these to the passenger values.

Matches between the definition of the values in this research and the environmental management Agency’s interpretive goals mostly involved the value “appreciation”. To a much lesser degree “environmental concern”, “environmental responsibility” and “global perspective” were also identified as matches. No matches were found with the value “self appreciation”.

The value based profile identified in the Agency's goals was most reflected by the value profile generated by the Cumulative Interpretive Activities category, and this in turn, along with the results for the trip overall appeared to address the first two parts of the Agency's interpretive objectives. The second part of the Agency's objectives however did not appear to be addressed in the ladder of abstraction results, which involved the expression of long term feelings of responsibility for the region visited and a fostering of stewardship. It was proposed that a greater emphasis upon interpretive aims that were orientated towards identifying the value of "self appreciation" may be instrumental in facilitating cognitive linkages to this level of value based response.

3.5.4 Objective 4

Identify which types of interpretative activities had the greatest impact upon the passengers, and compare their facilitation of specific passenger values.

The most popular interpretive activity was "zodiac trips with expedition staff", followed by the combination of "zodiac trips with expedition staff" with "lectures/demonstrations", which collectively made up nearly 46% of participants' responses. However, over half of the participants indicated that the best interpretive approach involved a combination of activities beyond these two most alone. These results suggest that participants themselves appreciated a multi-dimensional interpretive approach, noting that 85% of their responses included the activity "zodiacs with expedition staff".

When different interpretive activities were compared to the value profile generated by the Cumulative Interpretive Activities, it was found that "zodiacs with expedition staff" met or exceeded all value based response figures except for "environmental concern". This value was most facilitated when this interpretive activity was combined with "lectures/demonstrations", which was also most likely to facilitate "environmental responsibility". The activity of "lectures/demonstrations" was not considered however to be influential independently of its combination with other activities. Upon further comparison with the other activities, it was found that both "walks with expedition staff" and "zodiacs with expedition staff" most facilitated the value "appreciation", while "zodiacs with expedition staff" most facilitated a "global perspective" and "self appreciation".

There was no one interpretive activity that facilitated all values in a comparable representation to their cumulative result. These results provided further support for a multi-dimensional interpretive approach, particularly with respect to facilitating the values “environmental concern” and “environmental responsibility”. This section also validated the use of an inductive qualitative research approach in terms of generating more specific conclusions.

3.5.5 Objective 5

Identify the attributes and benefits of the interpretative activities.

There were five major benefits identified in the data, “environmental awareness”, “learning”, “enjoyment”, “experiential enhancement” and “environmental immersion”. The benefit level was the highest abstract level of response identified for some participants, but it appeared that the Trip Overall questions elicited an increasing number of value based responses while demonstrating a decreasing number of benefit based responses. Thus, the greatest representation of benefit responses occurred in the Cumulative Interpretive Activity category where “environmental awareness” was the most identified benefit, followed by “environmental immersion”, “experiential enhancement” and to a lesser degree “enjoyment” and to a much lesser degree “learning”. “Environmental awareness” was the only substantially identified benefit in the Trip Overall responses. These results suggested that “environmental awareness” represented a higher abstract level response than the other benefits and that it may provide an important and necessary linkage to value based responses.

Four major attributes were identified, “staff expertise”, “staff dedication”, “experiential activities” and “facilitation”. “Experiential activities” was the most identified attribute, representing nearly 40% of all responses and referred to the feature of experiencing the environment “first hand”. The two staff attributes, “staff dedication” and “staff expertise” were represented in second and third place respectively and referred to two different features of a guide’s role. The first is the guide’s dedication and ability in assisting the participants to learn, enjoy and participate in the activities, and the second refers to the guide’s knowledge. “Facilitation” was the least identified feature and referred to anything the participants felt facilitated their experience in a manner in which they felt comfortable or desired.

3.5.6 Objective 6

Use these results to develop The Value Model of Interpretation through the construction and comparison of the interpretive activity and trip overall HVMs.

Analytical and applied problems associated with the presentation of the Hierarchical Value Maps were addressed in order to develop a representative model of effective interpretation. The HVM for the Cumulative Interpretive Activities demonstrated the relative strengths, placement and linkages of the identified features and values. The application of the 50% Rule made identification of the main interpretive pathways clearly discernible in this HVM, along with those for the two most popular interpretive activities. The comparison of these HVMs clearly indicated the different interpretive pathways being facilitated in the two main interpretive activities. There were however, three main benefits which provided the major linkages to the values (“environmental awareness”, “environmental immersion” and “experiential enhancement”), and three main attributes which provided linkages to the benefits (“experiential activities”, “staff dedication” and “staff expertise”).

The value to value linkages however, demonstrated substantial differences between the two activities. “Self appreciation” in the “zodiacs” HVM demonstrated a network of linkages to or from all other values including “environmental responsibility”. “Global perspective” also provided strong linkages to three other values in this HVM including “environmental concern” and “environmental responsibility”. There were only two value to value linkages in the “zodiacs and lectures” HVM which connected “appreciation” to “environmental concern” and “environmental concern” to “environmental responsibility”. These results substantiated certain inferred linkages between values previously discussed, but provided interesting speculation regarding the value “appreciation”. It was previously suggested that “appreciation” was a core value providing a basis for the facilitation of other values. Although substantially represented in both HVMs and provided linkages to “environmental concern”, it was “self appreciation” which appeared to provide a greater breadth of inter-value connections, along with “global perspective” when substantially represented.

It was apparent that while the value component of the HVMs differed markedly with respect to identification or pathways, the benefit and attribute components demonstrated substantial similarities with respect to pathways leading to value

identification. Thus the construction of the lower components of the Cumulative Interpretive Activity HVM were considered to provide the most effective pathways to value facilitation, and these were removed from the HVM and presented as the initial Value Model of Interpretation (see Figure 3.6).

3.5.7 Objective 7

Analyse the data regarding the passengers' identification of changes to their perceptions of the region visited and to what these were attributed.

The perceptions of 57% of the 248 respondents to this question had either been changed or new perceptions had been created, while a further 30% felt their perceptions had been enhanced. Three elements were identified as being the main sources of impact upon the participants' perceptions. These were each represented nearly equally by 50% of the respondents, indicating the number of respondents who combined at least two if not all three elements in their responses. These elements were "observation", "interpretive activities" and "local interaction". When the other smaller response elements related to interpretive activities were appropriately combined with the "interpretive activities" element, this combined element represented over 40% of responses. This was therefore the major source of impact upon the participants' perceptions. "Local interaction" had the second greatest impact and "observation" was the third. It was considered that the interpretive activities actually facilitated most of the "local interaction" by either providing the transport, introduction, naturalists' skills and organisation of such. Thus it was concluded that it was mostly a result of the interpretive activities, with an added lesser component of purely being there and seeing, that participants' perceptions were altered or created.

3.6 Discussion

This section addresses the relevance of the key findings of this study with the relevant Key Research Questions posed initially in Chapter 2. This is a preliminary discussion to the final chapter where the overall findings of this research are concluded with respect to the research aims posed in Chapter 1, and the contribution of this research to the associated fields of study is projected. Study 1 has addressed the Environmental Sustainability questions in Part 1, Chapter 2. These research questions are repeated and discussed below.

3.6.1 Part 1 → Environmental Sustainability Questions

1.1 *In what contexts does interpretation contribute to achieving the goals of ecotourism?*

(The goals of ecotourism are defined in this proposal as increasing participants' knowledge, awareness, feelings and actions of responsibility for their ecological and cultural environment, and contribute positively to conservation of the destination area or host community.)

Addressing the first part of the goals of ecotourism as defined above, this research has clearly indicated the interpretive approach utilised in this form of ecotourism facilitated an increase in participants' *awareness* of a number of environmental issues. An increase in participants' *knowledge* was not assessed directly, and significantly the research indicated that "learning" was not perceived by the participants to be an important outcome of the interpretive activities. Consequently, "learning" as a benefit was not notably linked to the perceived outcome of "environmental awareness" or any other feature of the interpretive activities, despite it being recognised theoretically as an inherent component of the cognitive process. Visitors have often associated learning with more formal education rather than with changes in the way they think and so learning in its broadest cognitive sense may be important but not explicitly recognised (Moscardo, 2002). This would suggest that merely measuring perceived learning may not provide significant information regarding the function or impacts of the interpretive activities being assessed. The benefit "environmental awareness" however, appeared to provide major linkages between the other features of the interpretive activities and to value based

responses, which were shown to be linked to potential, intentional environmental behaviours. Identifying personally significant values with respect to the environment and having the intention to behave differently as a consequence of having participated in this ecotourism experience, suggests the further goals stated above are being achieved. This refers to the goals of *increasing participants' feelings and actions of responsibility for their environment*.

It is important to note however, the linkages to intentional behaviour did not emanate directly from an increased environmental awareness, but instead radiated from this benefit to a number of personally significant values. Thus, a measurement of increased environmental awareness would not necessarily indicate any intention to act upon any aspect of the participants' increased awareness. Instead, it would appear as proposed in the literature review, that this new awareness needs to hold some personal significance to facilitate action (Ballantyne and Uzzell, 1999; Beck and Cable, 1998; Ham and Krumpal, 1996; Ham and Weiler, 2002; Knapp and Benton 2004; Moscardo, 1999a), and the results of this research suggest that taking a participant through the ladder of abstraction process encouraged the recognition of this significance. Thus, an outcome of increased environmental awareness indicates only having achieved a launching pad or source for potential *feelings and actions of responsibility for the environment*. Therefore, to contribute further to the goals of ecotourism, it appears the interpretive approach needs to facilitate the participants' cognitive progression to process this new awareness with respect to their personal values.

This could be considered to be encouraging or facilitating the "mindfulness" of the participants as discussed in the literature review (Moscardo, 1999a). This was achieved in itself it seemed through the application of the ladder of abstraction question process during data collection. But through the analysis of this process and the additional Question 11, it appeared that different interpretive activities appeared to facilitate certain personal values that were more likely than others to lead to potential, intentional environmental behaviours. We would have to look no further than the intentional behavioural response of one research participant (as quoted below) to feel that not only were *feelings of responsibility* being generated, but also in doing so facilitating the second part of the goals of ecotourism, to *contribute positively to conservation of the destination area or host community*:

"It has made me think about whether there are ways that I could get involved with 'native cultures' to help improve their economic situation".

The value based context of this and other more environmentally orientated behavioural responses was “self appreciation”. The interpretive activity which most facilitated this value based response was “zodiacs with expedition staff”. It is suggested that the personally challenging situation of being involved in zodiac tours demands the mindfulness of the participants and thus encourages not only an “appreciation” of the environment currently immersed in, but also a “self appreciation” in the form of personal insights, achievements and potential. It was also found that the value “environmental concern” was more likely to be linked to behavioural intentions, and this value was most facilitated by the combination of “zodiacs with expedition staff” with “lectures/demonstrations”, and with “recaps” and “locally guided tours”. It was apparent therefore, that it was the multi-dimensional interpretive approach that was most likely to facilitate a range of values associated with intentional environmental behaviours.

This particular multi-dimensional ecotourism operation also intrinsically involved a dispersed approach, as the ship moved through the region and the passengers were exposed to both local guide and expedition staff interpretation. In this way, this ecotourism operation acts in accordance with the recommendations of Stewart et al. (2001), and it is suggested to more constructively contribute to community development potential while exposing the passengers to a variety of community values. Thus, achieving participant responses such as that above and therefore potentially contributing *positively to the host community*.

With respect to contributing *positively to the conservation of the destination area*, to achieve the interpretive aims of a relevant environmental management agency of the region could reasonably be considered an indication of such. This component of the study focused upon matching the values inherent in the agency’s interpretive aims. The results suggested that this ecotourism experience matched or exceeded the value profile of the agency’s aims within the responses for the interpretive activity questions, except with respect to “appreciation” and “environmental responsibility”. These results did not necessarily indicate that the ecotourism experience had failed to achieve the agency’s goals with respect to these values, instead they revealed:

- that the means-end analysis method being conducted in this study did not adequately elicit feelings or actions of environmental responsibility, since these were apparent in responses to another question;

- that the agency's goals had a large weighting towards "appreciation", and did not include any reference to the facilitation of "self appreciation"; and subsequently
- the applied differences theoretically discussed earlier between the outcomes of a unicentric and multicentric interpretive approach (Wearing and Neil, 1999).

The multi-dimensional situation of this ecotourism experience intrinsically involved a multicentric approach with respect to the varied delivery and interpretation of cultural and ecological messages, and involved discussions with participants about personal feelings. This approach facilitated a much greater concentration and range of values than those sought in the environmental management agency's interpretive aims. The agency goals focused upon the region and facilitating greater appreciation of such, with no reference to the value of the ecotourists' own insights. Yet, the literature and this research have suggested that it is the personal insights and significance that is likely to lead to feelings and actions of environmental responsibility. Thus, the multicentric ecotourism experience offered in these expedition cruises could be considered to be contributing *positively to the conservation of the destination area*.

The other element of these results reflects a cumulative impact of the multi-dimensional interpretive approach conducted over a period of 12 days. It was seen that there was a cognitive progression with respect to the responses to the interpretive activities questions, through to the overall experience questions. Those that may have initially provided an "appreciation" response, then moved onto a "self appreciation" and then possibly onto an "appreciation of cruise" response. These last responses had the strongest match to potential behaviour with respect to passengers' intentions to seek and participate in more interpretive ecotourism experiences or expedition cruises, in preference to other forms of tourism. These results have particular reference to the literature previously discussed, suggesting that a cumulative interpretive experience may be more effective in changing or strengthening environmental attitudes or behaviours (Beaumont, 1999), and that those who have a positive ecotourism experience that included interpretive activities may be more likely to have the intention of participating in these activities in the future, and be more open to changing attitudes and values (Lee and Moscardo, 2005). If this ecotourism experience generates participation in more interpretive experiences for the participants as the results suggest, then the cumulative impact of

these can only be expected to increase, and as such the greater likelihood of facilitating environmentally responsible behaviours and beliefs. In this respect, this ecotourism experience could be self-perpetuating the goals of ecotourism as stated above.

1.2 Can value based interpretive outcomes of ecotourism operations be evaluated?

It is apparent that value based interpretive outcomes of ecotourism operations can be identified, but have the results demonstrated their effective evaluation? Two questions came to mind when the results were considered with respect to this key research question. Firstly, how successful was the data collection process and analytical approach in facilitating the identification of the necessary elements required for an effective evaluation? And secondly, if the methodological approach is not eliciting all the necessary elements, then what additional elements and alterations to the methodology are required to facilitate an effective evaluation? The answers to these two questions are addressed below.

With respect to the first part, it was made very clear in the analysis that the inductive qualitative approach allowed for value based cognitive relationships to emerge in the data, that otherwise could have been overlooked. This was exemplified when a possible gap in the means-end data was recognised with respect to the identification and evaluation of “environmental responsibility”. The researcher is encouraged to identify the salient aspects and appreciating the reciprocal relationship between data collection, analysis and theory, go back into the data and more carefully analyse and assess the implications of these findings as they emerge. This continual comparison and evaluation of different data sets facilitated a greater awareness of not only the literal content of individual responses, but also the subsequent relationships between an individual’s cumulative responses. This resulted in identifying a weakness of the ladder of abstraction data collection process in ascertaining expressions of environmental responsibility, while also identifying the relationship between certain values and intentional behaviours that suggested environmental responsibility. It could have been assumed from the data in its initial analysis that the ecotourism operation was simply not facilitating feelings of environmental responsibility. This value was identified in the goals of ecotourism and considered essential for the evaluation of the effectiveness of the operation’s interpretive approach. Instead, it was revealed that the actual means-end data collection and analysis process as

applied in this study appeared to be less effective in ascertaining this value based response. It was the overall inductive qualitative methodological approach that ensured the identification of this weakness and the subsequent relationships in the data.

This leads to the second question with respect to the additional elements and alterations to the methodology that may be required to address this possible weakness. The limitation of the questionnaire application of this data collection process needs to be acknowledged. There is no interviewer to prompt the participant to continue through the ladder of abstraction process, and there were only three questions pertaining directly to the personal significance of the outcomes of the interpretive activities and trip overall. Yet, in this short space, this process was effective in eliciting and identifying both lower and higher value based responses up to the level of environmental responsibility. It was only when participants were asked directly about intentional behaviours subsequently to the final ladder of abstraction question, that the value of environmental responsibility was indicated in any substance. Thus, if the ladder of abstraction section of the questionnaire could be extended, or if there was a more effective way of initiating the participant to the cognitive process earlier, then perhaps the questionnaire could allow the facilitation of this value. It is apparent that alterations to the questionnaire ladder of abstraction process are required, in order to substantiate if “environmental responsibility” is a value based outcome of the interpretive approach in expedition cruises. These alterations were made and are discussed in Study 2.

Finally, with respect to evaluation, it was identified that “environmental responsibility” was one of six values and one benefit (“environmental awareness”) that could be used for the evaluation of interpretive effectiveness in ecotourism operations. The relationships between these elements and intentional behaviours were initiated in this study, and the evaluation was conducted by comparing these values to the identified values inherent in the goals of ecotourism and the interpretive aims of environmental management agencies. This left an outstanding breach with respect to evaluation in consideration of community values (as defined previously). Thus, the following studies attempt to fill this breach by facilitating the collection of the elements required to evaluate the value based interpretive outcomes of ecotourism operations with respect to the identification, recognition and incorporation of community values. The alterations required to facilitate this are discussed in the Method sections of the following chapters.

CHAPTER 4:
STUDY 2 (Stanley Island) -
COMMUNITY SUSTAINABILITY AND VALUE IDENTIFICATION

While Study 1 focused upon the role of interpretation with respect to the Environmental Value component of the Research Framework (Figure 2.2), Studies 2 and 3 focus upon the Community Value component. These two studies progressively explore the role interpretation has in facilitating visitor recognition of local community values. In doing so the validity and use of The Value Model of Interpretation is investigated by comparing the differences between the facilitating interpretive pathways of Community Values versus Environmental Values, as previously defined. These studies also compare the visitor identified values with those the local guides and other local community representatives felt were significant and hoped were recognised through the interpretive process. Finally, there is a comparison of the different interpretive approaches in the studies, and a discussion regarding the role of interpretation in achieving community orientated values and goals and its efficacy within the Research Framework.

This component of the research followed a two step progression. Study 2 involved an expedition visit to a culturally sensitive group of islands in the Great Barrier Reef Marine Park (and World Heritage Area). This visit was conducted over a four hour period one morning, for which there were two Traditional Owner guides (descendants of the traditional peoples of this region) conducting the interpretation and activities for all passengers, and whom also accompanied the passengers onboard for one day prior and post the visit. Study 3 involved an expedition visit of longer duration to Easter Island (two days in total), but where a local guide company organised eight different buses and accompanying local guides for the first one day tour of the island. The guides did not accompany the passengers onboard and were represented by local Rapa Nui, Chilean and expatriate (German) peoples. This Easter Island study will be described, and the results presented in Chapter 5.

4.1 Research Objectives

1. Ascertain which aspects of the passengers' perceptions, images or understanding of these people and their environment, were impacted upon by this cultural interpretive experience.
2. Identify the interpretive activities which were attributed most to the passengers' perception creation or alteration, and compare these to the interpretive activity results for Study 1.
3. Identify and compare the passenger values facilitated by these interpretive activities to the experience overall and the perceptions in Objective 1, and to the results for Study 1.
4. Identify the benefits of the interpretative activities and compare these to the benefit results for Study 1.
5. Compare and discuss the values and benefits facilitated with respect to the interpretive aims of the TO community and guides.
6. Identify the attributes of the interpretive activities and compare with those for Study 1.
7. Comparison of the HVM for Cumulative Interpretive Activities for Study 2 with Study 1 and the Value Model of Interpretation.

4.2 Setting:

Stanley Island (Flinders Island Group, Great Barrier Reef, Australia) Expedition Visit

The Flinders (Islands) Group, of which Stanley Island is the most well known for its spectacular and culturally significant rock art sites (aboriginal cave paintings), is situated off Bathurst Bay, north of Cooktown, in the Far Northern Great Barrier Reef Marine Park Management Area. It is now an uninhabited group of islands after the aboriginal people were removed during the Second World War, and the closest remaining Traditional Owner (TO) representatives reside in the near coastal town of Hopevale or thereabouts. This particular expedition cruise ship's visits to this island were facilitated some years previously by the researcher when she was employed by the Queensland Department of Environment and Heritage, and was responsible for re-writing the Cruise Ship Visitation Policy to the Northern Great Barrier Reef region. At that time, this island group was the pride of the local traditional community based in Hopevale, who had managed to forge an agreement with the Federal Government of Australia to have a Joint Management Agreement regarding these islands. This

was the first such agreement to occur in Queensland at the time, but the joint management practices had yet to be established as a policy document of any sort. Thus, when the Great Barrier Reef Marine Park Authority was approached by the cruise company wishing to obtain a permit to visit these islands as part of their Great Barrier Reef itinerary, the request was placed in my hands. I initiated meetings and liaison with the Hopevale community with regard to the suitability of the request, and how these visits were to be conducted appropriately with regard to the communities' goals for this island group and the upcoming joint management agreement, as well as the cruise ship visitation policy to the region.

It is not the place of this research to include the discussions, participants or outcomes expressed during this process. However, some of the revelations that took place then led to these visits and subsequently this study taking place, and they are currently relevant to the interpretive goals of the TO guides and indeed should be considered in the assessment of the interpretive effectiveness. There was a strong desire in the community to be able to inform others (that is, non-traditional peoples such as tourists) about the cultural significance of these islands. Thus, increasing awareness and appreciation, as well as creating an element of care, support and responsible behaviour. It was felt that if officially permitted visits by groups were accompanied by TO guides this may be achieved, as well as providing scope for training younger members of the community in their cultural way of life and guiding practices. Due to their lack of access to these islands, the elders felt that the young were no longer aware themselves of the islands' significance. Thus, this opportunity could also provide scope for instilling the significance of the site in the young members of their community, so they could continue to be not only custodians of the sites, but also inspired to more culturally and environmentally interactive with the sites, and by being so create a setting to which others may respond positively. Through such an approach, it was hoped that it would not just inspire a greater care for the site by organised tourists such as those being proposed, but also responsible behaviours by those that frequent the site unaccompanied by park managers or TOs, such as trawlermen, fishermen, tourists (often on diving expeditions) and other incidental sight-seers.

When writing this section the researcher contacted the various management agencies associated with the proposed Joint Management Agreement. The researcher was seeking the document or documents that contained the management policies and/or directives, particularly with respect to tourism and the Flinders

Islands. Unfortunately, it seems some seven years down the track that the Joint Management Agreement still exists only as an agreement to have the Agreement. In the mean time the TOs have been successful in attaining the “Issue of Title” of these islands, however it appears the management agencies involved and the claimants have yet to agree upon management guidelines.

Visits by this ship to Stanley Island, accompanied by two TO guides from the Hopevale community, had been occurring once or twice a year since 2001 when this study was conducted in 2004. It was a very new experience for all involved when these visits first occurred and initially there was some disappointment and dissatisfaction amongst the ship’s expedition team and management with the TO guides’ interpretive ability and conduct of activities. It was very much the wish of the TO guides that this study be conducted, as they hoped it may provide some feedback as to their interpretive progress and effectiveness thus far.

4.3 Methods

The research data was again collected via questionnaires voluntarily filled in by expedition cruise passengers, but who in this case were enjoying ten days on the Great Barrier Reef, its reefs, islands and neighbouring Queensland coastal towns. The 30 passengers who returned the questionnaires represented a sample of approximately half of the passengers onboard for this trip conducted in March, 2004. The questionnaires were filled in any time after the visit to Stanley Island which occurred three days prior to the end of the trip. Participant observation of both passengers and guides, as well as informal unstructured interviews were conducted by the researcher with the two cultural/Traditional Owner guides who were onboard for three days as well as conducting the interpretation on Stanley Island. The researcher was a marine guide and lecturer onboard for the duration of the cruise, and had previous professional interactions with one of the TO guides for a number of years with respect to setting up this particular segment of the ship’s itinerary.

As a research progression with respect to more effective data collection, the passenger questionnaire used in Study One was altered slightly for use in Study 2 (see Appendix A). The first four questions were removed in order to focus more immediately on the pertinent information required for comparison to Study 1 results, and further investigation of The Value Model of Interpretation and the Research Framework.

The former question numbers seven and eight in the Study 1 questionnaire (see Appendix A) were adapted and modified in order to aid the passengers' connection of their change or creation of perception and understanding of the place or culture visited to the attribution of the interpretive activities. Previously, question seven had asked in what ways the trip had changed their image or perception of the region visited and what they could attribute this to, and were given the examples of 'interpretive activities, local interaction or scenery'. This question was intended to elicit any other contributing factors that may not involve an interpretive activity. The following question then asked the passengers to identify what they considered to be the best interpretive activity or activities on the cruise, as if these were not connected to their previous responses. However, in Study Two all the activities that the research was interested in assessing could be considered to be interpretive activities since they are facilitated by the TO guides or staff. Thus, to enable greater connectivity and thus more effective data collection in this questionnaire, passengers were asked in what ways had the trip changed or created their image or perceptions of this culture, people and/or their environment (question number four), and then asked which interpretive activities they could attribute this to mostly (question number five). The were examples provided such as guided walks, having dinner with the guides, informal conversations with the guides, local interaction or scenery.

The former question nine was deleted, along with question 11. This question format was intended to enhance and streamline the data collection and means-end analysis by contributing to the ladder of abstraction question process, and thus more directly facilitating the passengers' connections of interpretive activities with outcomes that are significant to them. Two additional questions were added, one upon the TO guides' request which asked passengers to suggest ways they felt this part of the expedition could be improved (question nine). The final question asked for any additional comments or thoughts from the passengers.

4.4 Results

4.4.1 Objective One

Ascertain which aspects of the passengers' perceptions, images or understanding of these people and their environment, were impacted upon by this cultural interpretive experience.

The responses to question number four, which sought the ways in which this part of the expedition changed or created the passengers' image or perception of the TOs' culture, people or environment, were divided into two sections (as in the first part of question number seven in Study One). The first section identified whether the passengers felt they had experienced a change, enhancement or creation of perceptions or image. Table 4.1 presents these results.

Table 4.1: Impact upon Perception or Image.

Category No.	Effect upon Perception or Image Category Description	No. of Responses	% of Responses
1	No change or confirmation or reinforcement	4	11.8
2	Enhancement	11	32.4
3	Change or creation	14	41.2
4	Inspiring	2	5.9
5	Failed to address	3	8.8
Total Responses		34	100

Twenty nine of the thirty respondents provided answers in this category which demonstrated that 41% of responses indicated a change or creation of new perceptions, awareness or understanding (category 3), 32% indicated an enhancement of their perception or image (category 2), 12% indicated no change or a confirmation or reinforcement of their perception (category 1), while 9% felt that this part of the trip had failed to address their perceptions (category 5), and 6% did not indicate any of the above but experienced an inspiring impact generally reflecting a personal appreciation (category 4). Thus, it would appear that 73% of respondents felt the experience had either enhanced or introduced new perceptions and understanding.

The second section of this question addressed the content of the responses regarding the changes, creations or enhancements of perceptions or understanding, and the results are presented in Table 4.2. Nineteen classes were previously

created for the content included in these responses, covering many aspects of the ecological, cultural and social environment. Not surprisingly, due to the cultural focus of this part of the expedition in this study, most of these classes were not included and there was a major focus upon the people, their current way of life and their continuing interaction with their environment (class 8 with 49% of responses), their traditional culture (class 4 with 27% of responses) and their current environmental, ecological, social or economic situations or issues (class 3 with 17% of responses). These classes represented 93% of the responses, with the remaining percentage being made up of one response each regarding 'scenery', 'population or development' and 'general knowledge' (2.4% each).

Table 4.2: Perception or Image Classes.

Class No.	Perception or Image Class Description	No. of Responses	% of Responses
1	Scenery	1	2.4
3	Environmental, ecological, social or economic situations or issues	7	17.1
4	Traditional culture	11	26.8
7	Population or development	1	2.4
8	People, current way of life or continuing interaction with environment	20	48.8
18	General knowledge	1	2.4
Total Responses		41	100

When these two sets of results (Tables 4.1 and 4.2) were cross tabulated it was found that all passengers who experienced a new perception, awareness or understanding (category 3, Table 4.1) responded most strongly in class 8 (60%), that is with regard to the people, their current way of life and continuing interaction with their environment, and otherwise responded equally in class 3 and 4 (20% each). For those that experienced an enhancement of their perception it was divided between class 8 and 4 (37.5% and 31% respectively) and to a lesser extent class 3 (12.5%), with the one respondent each identifying 'scenery', 'population or development' and 'general knowledge' in this category (6% each). In the category of no change to perception or image, for which there were only four cases (12%), the responses were in reference mostly to class 3 (43%) and 8 (29%), with one each in class 4 (14%) and 7 ('population or development'). It becomes apparent that class 8 is providing one of the greatest aspects of perceived image formation, enhancement or understanding. Class 8 was divided into three sub-classifications and by far the greatest percentage of interest resided in the 'people' (50%), followed by 'continuing interaction with environment' (35%) and 'current way of life' (15%).

It is perhaps the categories of 'no change' in perception or 'failure to address' perceptions that may provide important information regarding the interpretive activities inability to facilitate pathways to value based outcomes. However, when the responses for the four cases of 'no change' were further analysed, it was found that none of these passengers appeared to be disillusioned with the interpretive experience offered. Rather than making a 'no change' comment everyone of these respondents recorded a confirmation, reinforcement or strengthening of some value or perception, as well as one passenger also recording an 'enhancement' and another suggesting an 'inspirational' effect, eg "confirmed what I had learned, would like to see Aboriginals empowered to lead rest of us and impart their knowledge", and "confirmed my perceptions about the people and I learned to appreciate their respect and love of their land", and "it has strengthened my belief that 'advantaged' peoples have ruined a lifestyle that we may need some day". Instead, this category appears to represent those with prior knowledge, understanding and/or beliefs who found benefit in the interpretive experience.

The three respondents who felt the experience 'failed to address' their perceptions (category 5) indicated that these perceptions resided mostly under the classification of class 4, traditional culture (3 responses representing 60%), with one response in class 1 ('scenery'). Although this category represents the minority it raises concerns regarding the limitation of this particular study in representing only half of the passenger total onboard. It suggested that perhaps the data was indeed skewed towards those passengers who had a positive experience and were perhaps inclined to assist in the research. It would therefore suggest that valuable data regarding the inability of the interpretive activities offered to facilitate value based outcomes was being missed, information that could be important for creating or assessing a model of effective interpretation as the positive outcomes.

However, through the process of isolating these cases, it first became apparent that one of these respondents identified 'scenery' in relation to an additional response of 'enhancement' of their perception or image of the place. This left only class 4 outstanding. Two of the respondents felt that their preconceived perceptions of the traditional culture (class 4) were of a very spiritual society, "not changed over the years" and "one that was connected to their surrounding gods...They lived in this world but were not of it". In reference to the failure to address these perceptions, they wrote that the trip "didn't change my perception because it was not presented"

and “did not add (unfortunately) to my understanding of this culture”. Both of these questionnaires were handed in together, folded together, thus there is the assumption that they represent the views of a couple, or at least two people travelling together. The third respondent’s preconceived perception was “that they were a mostly primitive society, but one that had time for painting and artwork. Usually these societies are agricultural societies with enough wealth to have people who can engage in this art. We have no information that the Australian Aboriginal people were an agricultural society”. And with regard to the failure to address this perception, “we still have no information about their agriculture...Scott’s lecture implied they were hunter/gatherers and did not mention agricultural products”. In light of other passenger responses as provided above and with regard to the TO guides’ presentations and consideration of “spirituality” and their “culture” (eg “...’s talk on spirituality had a large impact” and “am very interested in Aboriginal culture so was glad to meet ... and ... to learn about the island group”), as well as the fact that no other passenger seemed to have any confusion about the agricultural status of Aboriginal society (that is, they were hunter/gatherers as presented by ‘Scott’, one of the staff lecturers onboard), and that class 4 represented the second highest percentage of responses overall and was second with respect to changing or enhancing passengers’ perceptions, it seems likely that the previous concerns suggested via this category regarding the data not being adequately representative of the passenger population, could be negated. It thus becomes apparent the importance of not only this particular analysis section, but also of this sort of qualitative research approach. It enables the researcher to further investigate what may appear to be some skewness in the data, which without the written responses would have remained an element of concern regarding the data’s degree of population representation.

Although, the limitations mentioned may still exist to some degree, the researcher could now continue the analysis with more confidence in the data set and subsequent outcomes. It should also be noted that this study is focused upon the value based outcomes of those who participated in the culturally orientated interpretive activities, which of these activities achieved which outcomes and how these means-end pathways compare with The Value Model of Interpretation. The previous discussion suggests that at least some of the Category 5 passengers did not attend all the possible interpretive activities offered, and did not take advantage of asking the TO guides about their queries, despite the guides’ availability for passenger interaction. This section of the questionnaire was intended to help guide

the passenger into the ladder of abstraction process, making a connection with the outcomes significant to them and the interpretive activities in which they participated. This is addressed in the following objective.

4.4.2 Objective Two

Identify the interpretive activities which could be most attributed to the passengers' perception creation or alteration, and compare these to the interpretive activity results of Study 1.

i) Identify the Interpretive Activities which could be Most Attributed to the Passengers' Perception Creation or Alteration

The passengers were asked next to identify the interpretive activities they could attribute most to the creation, alteration or enhancement of their perceptions or images. The passengers were not provided with a list of interpretive options from which to choose, but examples were provided, such as guided walks, having dinner or talking with the TO guides, local interaction or scenery. Table 4.3 presents these results.

These results indicate that Guided Walks with TO Guides (category 1) was the most influential interpretive activity, that is whilst the two activities which involved informal personal interaction and conversation with the TOs, were considered separately. Both of these activities (categories 2 and 3) were represented by the second and third most influential and comparable figures. However, if these two activities, Dining with TO Guides (category 2) and Conversations with TO Guides (category 3), could be considered to be analogous and thus combined, the outcome (* in Table 4.3) represented nearly the equivalent percentage response as the Guided Walks activity (32% versus 33% respectively). These percentages present the number of times this combined activity appeared in the total number of all activities provided in the passenger responses, which included anything from one to four different activities in any one response. It represented less though with respect to the number of participants who identified it, that is the percentage of cases (57% combined activity versus 64% guided walks). Noting that both category 2 and 3 appeared in the same case five times, so the totals of the individual activities were effectively added and then five was subtracted.

Table 4.3: Interpretive Activities. (Note: TO = Traditional Owners)

Interpretive Activity		No. of Responses	% of Responses	% of Cases
Guided Walks with TO Guides	1	18	32.7	64.3
Dining with TO Guides	2	10	18.2	35.7
Conversations with TO Guides (outside of guided group activity)	3	11	20.0	39.3
Combine Interpretive Activities 2 and 3 (subtracting 1 for each case where both occurred)	*	16	32.0	57.1
Combine Interpretive Activities 2 and 3 (not subtracting 1 for any cases where both occurred)	#	21	38.2	75.0
Particular Presentation by the TO Guides	4	3	5.5	10.7
Lectures or Presentations (given by Onboard Staff)	6	6	10.9	21.4
Other Locally Guided Tours or Visits throughout the cruise	7	4	7.3	14.3
Scenery/Personal Observation	8	3	5.5	10.7
Total Responses		55	100	196.4

However, if it could be considered appropriate to maintain all of the category 2 and 3 responses in the table and not subtract any time they appear doubled up in a case (#), then the personal interaction activities with the TOs become substantially more influential, appearing in 75% of cases compared to the guided walks appearing in 64% of cases. The legitimacy of these latter calculations is questionable however when it is considered that despite the number of times “Guided Walks” may have been mentioned in a passenger response for this question, it would have been recorded only once (and hence the category * will be used for any further analysis). Significantly though, it does reveal the importance of the personal interaction activities with respect to influencing the passengers’ cultural perceptions and understanding. It demonstrates that these activities would have at the very least near equal influence if not more than the Guided Walks if they had been available to all passengers. That is, only a limited number of people could have the opportunity

to dine with the TOs, due to the fact that the TOs were only on the ship for three nights and the dining tables are divided between table tops of 2 to 8, with the average being 6. In this study though, Table 4.3 indicates that either dining or conversing with the TOs had a relatively equal impact upon the passengers, and combined had a relatively equal impact as the guided walks, even though all passengers had the opportunity, and most took the opportunity, to have a guided walk with the TOs.

The next most influential category was the Lectures or Presentations (category 6), appearing in 21% of cases but only 11% of responses, followed by Other Locally Guided Tours on the cruise (category 7) in 14% of cases and 7% of responses. It appears that there was no specific presentation by the TOs which was considered to particularly influential, as this activity (category 4) scored the lowest figures along with Scenery/Personal Observation (category 8), each representing just 11% of cases and 5.5% of responses. These results are not unexpected since the TO guides were not inclined to make formal presentations or lectures, but instead preferred the personal interaction facilitated in their small groups on the walking tours, or as discussed above, dining or conversing with passengers otherwise. Also, there was only one lecture given by the onboard staff “historian” which was relevant to Aboriginal history and culture, and the lecturer had no personal experience in this culture. The other onboard staff were not experienced in Aboriginal culture either, and it was only the researcher who had any personal experience with these people beyond the ship’s previous visits to these islands. As such, she facilitated the introductions and recaps with the TO guides, one of whom did speak to the group as a whole at these times. However, up to this point on the cruise, the researcher had been promoted as the “marine biologist” onboard, and was asked to defer her cultural orientation to the “historian” onboard. However, as mentioned, most passengers identified more than one interpretive activity in their response, thus the combination of activities need to be considered.

Table 4.4 and 4.5 below respectively present the frequencies for interpretive activity combinations, and the frequency of individual interpretive categories in these combinations. For the purposes of these tables, categories 2 and 3 remained combined as for its first combination category (*) in Table 4.3, and is referred to as Category 3. Table 4.4 reveals that 61% of passengers felt that either categories 1 or 3 or their combination were the most influential. This percentage was made up by 29% of respondents nominating the combination of categories 1 and 3, 21%

nominating category 1 on its own, and 11% nominating category 3 on its own. The combination of category 3 and 4 (that is Personal Interaction/Conversation with TO Guides and a Particular Presentation by the TO Guides) was nominated next, however it was represented by only two respondents providing it with a small percentage (7%). All other combinations were represented by only one respondent (3.6% each).

Table 4.4: Interpretive Activity Combinations

Interpretive Activity Combinations	No. of Cases	% of Cases	Rank
1	6	21.4	2
1 and 3	8	28.6	1
3 and 4	2	7.1	4
1 and 7	1	3.6	5
1, 3, 4 and 6	1	3.6	5
3	3	10.7	3
8	1	3.6	5
1 and 6	1	3.6	5
6 and 7	1	3.6	5
6 and 8	1	3.6	5
1, 3 and 7	1	3.6	5
3, 6, 7 and 8	1	3.6	5
6	1	3.6	5
TOTALS	28	100.0	

Table 4.5: Interpretive Category Frequency in Interpretive Activity Combinations

Interpretive Activity Category	No. of COs	% of COs (x/13)
1	6	46.2
3	6	46.2
4	2	15.4
6	6	46.2
7	3	23.1
8	2	15.4

(COs = Combinations)

See Table 4.3 for the Interpretive Activity definitions.

Although it is obvious which type of interpretive activities and their combination were the most influential, it is Table 4.5 that makes more sense of the influence of the other interpretive activities in the myriad of combinations with low percentages. When the number of times the interpretive activity categories appear in the combinations is assessed, it can be seen that out of the thirteen different combinations presented categories 1, 3 and 6 appear equally in 46% of combinations. Category 6 is Lectures or Presentations, and although it appeared up to this point in the analysis that this category did not have such an influence in this study, it would seem that it is still an important component of this interpretive

program. Thus, considering the results for both category 6 and category 4 (which appears least in Table 4.5 but is combined with the strongest interpretive activities, 1 and 3, in Table 4.4), there may be some basis to suggest that if there had been more relevant lectures provided, or if the lecturer who had presented the one relevant lecture had been more conversant or experienced with the topic, or had been a TO able to provide such a presentation, then these two categories would present as one with a greater influence. Of the two remaining categories, Other Locally Guided Tours or Visits (category 7) referred mainly to tours in Cooktown and visits to its museum, gallery, cemetery and town area. This is the nearest town to Hopevale and only substantial town in this northern region of Australia, with a population of approximately 1600. It presented the second lowest figures in both Tables 4.3 and 4.5. Category 8, Scenery/Personal Observation presented the lowest and equivalent figures to category 4 in Tables 4.3 and 4.5, but was not affiliated with the strongest interpretive categories in any of the combinations as category 4 was in Table 4.4. It appears that both of these categories are adjuncts to the main interpretive activities in this study. How do these results compare to Study 1?

ii) Comparison of Interpretive Activities between Study 2 and Study 1

When comparing the percentage of cases for each interpretive activity in Table 4.3 to those in Table 3.8 of Study 1, marked differences are apparent. However, it must still be kept in mind that Study 1 asked for the interpretive activities the passengers considered to be the “best”, rather than those most “attributed” to the change or creation of their images or perceptions of the people, their culture and environment as in Study 2. Also, the type and variety of interpretive activities differed between the two studies.

Zodiac trips with expedition staff was clearly the most popular interpretive activity in Study 1, but did not rate a mention in Study 2. The zodiac tours at Stanley Island were provided as part of the necessary travel either to or from the island and were included to space the timings adequately between groups being on the island (only groups of 20 were allowed on the island at any one time in the presence of a TO guide). The zodiac tours were conducted by the expedition staff in their capacity as naturalists and zodiac drivers and whom, as mentioned, had very little or no experience or knowledge of the TO culture or history of the area. Thus their focus would have been mainly upon the natural environment and therefore could not be considered a major component of the cultural experience. Whereas, the zodiac tours

in Study 1 were a main component and highlight of those trips which had a much greater natural environment focus.

However, the 'experiential enhancement' element of the zodiac tours with expedition staff could be considered to have been replaced by the "guided walks with the TO guides" in Study 2, which was the main component and highlight of the actual visit to Stanley Island. Accordingly, this interpretive activity was rated as the most influential in Study 2. This does not have a comparable activity in Study 1 since any walks conducted with local guides would have fallen into the interpretive activity of "locally guided tours" in Alaska, whilst the distinction is made in Study 2 due to the importance of this activity to the experientially enhanced cultural experience. Locally guided tours in Study 2 referred to any other tours throughout the trip and rated fourth highest. In Study 1 "locally guided tours" rated fifth highest with only a 2% lower case percentage than in Study 2.

The next major difference occurs in the second highest rating interpretive activities in both the studies. In Study 1 it is quite convincingly "lectures/demonstrations", whereas in Study 2 it is even more convincingly "personal interaction/conversation with the TO guides". "Lectures or presentations" in Study 2 came in third, even when combined with "particular presentation by the TO guides". The reason for this has already been discussed, that is there being only one actual lecture with regard to this component of the cruise and was not presented a TO, whereas in the whole of Study 1 there were numerous lectures given by numerous experienced staff members on numerous natural Alaskan environmental topics. It could be reasonably considered that personal interactions and conversations with the TO guides filled the gap left by the lack of related presentations in Study 2. And as pointed out previously, it can be suggested that if there had been more appropriate presentations provided, their influence may have been more substantial. When the presence of "lectures or presentations" in the total number of interpretive categories identified in Study 2 is considered, it represents the same percentage as either "walks" or "personal interactions or conversations", and if a "particular presentation by a TO guide" is considered to belong in the same interpretive activity category, then it presents with the highest percentage presence in categories.

However, personal interactions and formal presentations are quite different experiences, and it would appear with respect to the cultural experience the more influential interpretive approach is personal interaction with the people of that culture.

This is even more substantiated when the most influential interpretive activity combinations are considered. In Study 2 it was the combination of the “walks with TO guides” with other “personal or conversational interactions with the TO guides” which was rated the most influential of any combination or singular interpretive activity. The “walks with TO guides” activity on its own rating second, and “personal or conversational interactions” on its own rated third. Whereas, the “zodiac trips with expedition staff” activity rated most highly in Study 1, followed by the combination of “zodiac trips” with the “lectures/demonstrations” and then “zodiac trips” with “walks”. All three of the rated combinations or singular activities mentioned for Study 2 rely upon interaction with the guides, one of them being in their environment. Whereas, in Study 1, two of the activities mentioned relies upon interaction with the guides in the environment, while the other activity is of a more formal presentation of facts and experience which work to enhance the environmental interaction component. The interpretive activity of “conversations with expedition staff on ship” in Study 1 rated in a low eighth in percentage cases, suggesting that the more personal interactions with staff were not as important when the focus was more upon the environmental aspects as opposed to the cultural aspects in Study 2.

This conclusion though, must be considered in perspective. In Study 1 the passengers spent most of every day of the trip personally interacting with the expedition staff whilst participating in three of the top four rated interpretive activities, discussing the various natural environmental issues. These activities were zodiac tours or walks with expedition staff and recaps. Thus, this sort of personal interaction was an important element of these activities, but not perhaps considered to be “conversations”. Consequently night time, meal time or the little other time available for other personal interactions or conversations were more orientated to other topics of interest, which were often of a personal nature about the expedition staff’s lives, or other worldly topics. This sort of ‘cultural’ enlightenment was presumably not considered by most passengers to be part of the major focus for the trip. Whereas, personally interacting with those of another “culture” about whom the trip, or component of the trip is focused upon, was considered to be one of the most important elements of the trip either in their environment or otherwise. It seems when there is an environmental focus, it is more important to be able to interact with expedition staff whilst in the environment participating in an interpretive activity, and not so much during other times. This is then more likely to be most effectively enhanced with more formal lectures, demonstrations and recaps in other times, rather than informal personal interactions, which appear to be more important when

the representatives of a culture being focused upon are available for such interactions.

4.4.3 Objective 3

Identify and compare the passenger values facilitated by these interpretive activities to the experience overall and to the perceptions in Objective 1, and to the results in Study 1.

i) Identify and Compare the Passenger Values Facilitated by the Interpretive Activities and the Experience Overall

Table 4.6 compares the values for the cumulative interpretive activities, which were included in responses to questions 6 and 7 in the passenger questionnaire, with the values identified in responses to question 8, which referred to anything important to the passenger with regard to this component of the expedition, that is the experience overall. It is interesting to note the differences between the number one ranking values in each group based on percentage responses. It seems the TO guides were successful in facilitating a “cultural/environmental concern” with respect to the interpretive activities. Examples of these responses are “That hopefully the traditional owners will be taking responsibility for caring for these lands to ‘share’ (my word, not theirs) with others”, and “I am very impressed by the commitment of the many Australians who see the importance of preserving their unique environment and culture. I am pleased to see the evidence of their success” (examples of passenger responses in all value categories appears in Appendix E). Yet it appears when the passengers considered the significance of the overall experience, the number one value was “global perspective”. The passengers were placing the significant outcomes of their interpretive experiences in this place and with this culture into a greater perspective. For example “People may be separated by time or geography, but they have many similarities in the ways they creatively adapt to their environment and make use of the resources available”, and “We bleed the same blood and breathe the same air – spirituality and humanity”. However, the percentage of passengers who responded with global perspective in each group is nearly equivalent at 44% and 45%. Examples of global perspective responses in questions 6 and 7 are “Spirituality – how universal it is among all people”, and “The earth and its people are all here now together and we need to appreciate its beauty and conserve its future”. The examples for “global perspective” for both questions 6,

7 and 8 are very comparable so it seems that the value of “cultural/environmental concern” was the most immediate response to the interpretive activities, which was then placed into a global perspective subsequently, either at the time question 7 was being considered by the passengers or when they were led further along the ladder of abstraction. This is supported by the relatively much lower response and case percentages for the value of cultural/environmental concern in question 8.

Table 4.6: Comparison of Values between Cumulative Interpretive Activities (Questions 6 and 7) and the Experience Overall (Question 8).

VALUES		Cumulative Interpretive Activity Responses (Questions 6 & 7)				Experience Overall Responses (Question 8)			
C O D E	Definition	Count	%	% Cases (x/16)	R A N K	Count	%	% Cases (x/20)	R A N K
	V1	Appreciation	8	26.7	50.0	2	6	22.2	30.0
V2	Global perspective	7	23.3	43.8	3	9	33.3	45.0	1
V3	Self Appreciation	3	10.0	18.8	4	4	14.8	20.0	3
V5	Cultural/Environmental concern	9	30.0	56.3	1	4	14.8	20.0	3
V6	Cultural/Environmental responsibility	3	10.0	18.8	4	1	3.7	5.0	5
V8	Appreciation of cruise					3	11.1	15.0	4
TOTALS		30	100	187.5		27	100	135.0	

The value “appreciation” was the second highest ranking value in both groups with similar response percentages but with substantially different case percentages. In response to the interpretive activities, 50% of passengers indicated this value, while only 30% identified this value when considering the experience overall. These figures made “global perspective” quite substantially the number one value with regard to the experience overall, while the top three ranking values with regard to the interpretive activities were more closely associated in both response and case percentages. The value “self appreciation” came next in both groups with similar percentages representing about 20% of cases, followed by “appreciation of cruise” in question 8, which did not appear in questions 6 or 7 but appeared to replace the position of “cultural/environmental responsibility” in the former. The value

“cultural/environmental responsibility” shared the same lowest rank as “self appreciation” in questions 6 or 7 with 10% of responses and 19% of cases. In question 8, “cultural/environmental responsibility” also demonstrated the lowest figures but with even less representation of 4% of responses and 5% of cases. The possible reasons for these results will be discussed when comparing these values to the aims of the TO guides and community, and those of Study 1. However, before we progress with these comparisons it is necessary to assess the individual impact of the various interpretive activities upon value facilitation.

ii) *Identify the Interpretive Activities that Facilitated Passenger Values*

The results for the previous objective indicated that the most influential interpretive activity categories were 1 and 3, respectively “Guided walks with TO Guides” and “Personal Interaction/Conversation with TO Guides”. Each of these categories appear in six interpretive activity combinations. Out of the six combinations for each category, three of the combinations do not include the other category, that is, Category 3 appears in three of the six combinations for Category 1, and vice versa. Thus it seems feasible that by comparing the values facilitated by each of these sets of combinations the influence of each category may be analysed. The values facilitated by each of these sets of combinations were tabulated and compared in Table 4.7.

Guided walks with the TO guides predominantly facilitated “cultural/environmental concern”, with “appreciation” and “global perspective” the next two values with comparable percentages. In contrast, interaction/conversation with the TO guides facilitated “global perspective” mostly, but relatively evenly with “appreciation” and “cultural/environmental concern”. Results that seem to substantiate the cumulative interpretive activity value facilitation as presented in Table 4.6. Neither categories were particularly influential with respect to facilitating “self appreciation” or “cultural/environmental responsibility”. It was not possible to compare these results with the isolated combination Category 1 and 3, even though it was the highest ranking combination, due to it facilitating only four values on its own.

The only other interpretive activity category that could be considered for its influential analysis is 6, “Lectures or Presentations”, as it also appeared in six of the thirteen combinations. However, six is also its total number of cases, three of which include either or both categories 1 and 3, and only five values were facilitated (two “global

perspective” and one each in “appreciation”, “self appreciation” and “cultural/environmental concern”). Thus, its analysis does not provide any valuable extra information, but tends to lean towards similar outcomes for category 3.

Table 4.7: Comparison of Interpretive Category Value Facilitation

Values		Questions 6 & 7 When q5=1 “Guided walks with TO Guides” - inclusive of all combinations containing this interpretive activity category				Questions 6 & 7 When q5=3 “Personal Interaction/Conversation with TO Guides” – inclusive of all combinations containing this interpretive activity category			
C O D E	Definitions	C	%	%	R	C	%	%	R
		O U N T		Cases (x/11)	A N K	O U N T		Cases (x/8)	A N K
V1	Appreciation	5	23.8	45.5	2	4	26.7	50.0	2
V2	Global perspective	4	19.0	36.4	3	5	33.3	62.5	1
V3	Self appreciation	2	9.5	18.2	4	1	6.7	12.5	3
V5	Cultural/Enviro concern	9	42.9	81.8	1	4	26.7	50.0	2
V6	Cultural/Enviro responsibility	1	4.8	9.1	5	1	6.7	12.5	3
TOTALS		21	100	190.9		15	100	187.5	

iii) Compare the Values and their Facilitating Interpretive Activities with those of Study 1

There appeared to be striking differences between the two Studies’ value data, as presented in Table 4.8. This table has compared the responses for Question 7 and 8 in Study 2 with those question responses seemingly most appropriate in Study 1 (from Table 3.11).

Table 4.8: Comparison of Value Data for Study 2 (Questions 7 and 8) and Study 1 (Questions 8 and 10).

VALUES		Study 2 Cumulative Interpretive Activities (Question 7)			Study 1 Cumulative Interpretive Activities (Question 8)			Study 2 Overall Experience re Any Significance (Question 8)			Study 1 Trip Overall re Any Significance (Question 10)		
Code	Definition	Count	%	Rank	Count	%	Rank	Count	%	Rank	Count	%	Rank
V1	Appreciation	8	26.7	2	53	36.6	1	6	22.2	2	24	10.2	4
V2	Global perspective	7	23.3	3	24	16.6	2	9	33.3	1	28	11.9	3
V3	Self Appreciation	3	10.0	4	21	14.5	4	4	14.8	3	63	26.7	2
V5	Cultural/Environmental concern	9	30.0	1	22	15.2	3	4	14.8	3	18	7.6	5
V6	Cultural/Environmental responsibility	3	10.0	4	6	4.1	6	1	3.7	5	1	0.4	6
V8	Appreciation of cruise				8	5.5	5	3	11.1	4	89	37.7	1
TOTALS		30	100		134	92.5		27	100		223	94.5	

Table 4.8 compares the responses for the most important or significant thing learnt or achieved from the “interpretive activities” identified by the passengers (Question 7 in Study 2 and Question 8 in Study 1), and the most important or significance thing learnt or achieved from “this part of the expedition” (Question 8 in Study 2) or “the trip overall” (Question 10 in Study 1) “regarding anything important” to the passengers.

Firstly, comparing the results of the Cumulative Interpretive Activities category it can be seen that while “cultural/environmental concern” was the most identified value in Study 2, it was only third highest in Study 1. Instead, “appreciation” was predominantly number one in Study 1, having more than double the representation of the next ranked value, which was “global perspective”. “Appreciation” still ranked highly in Study 2 in second place, with a comparative percentage to “cultural/environmental concern” and the third ranking value of “global perspective”. Thus, all the three top values in both studies were the same but “appreciation” was substantially the predominant value in Study 1 and the order had been altered from Study 1 with its third ranking value becoming the first ranking value in Study 2,

“Cultural/environmental responsibility” in Study 2 was the one of the lowest represented values, as in Study 1, but “self appreciation” being the other lowest value in Study 2 had only a slightly lesser percentage than “cultural/environmental concern” in Study 1. So it would appear that some differences occur in either the interpretive activities or their conduct with respect to facilitating certain values. To interpret these differences more adequately, the major interpretive activities and the values they facilitated in both studies need to be compared.

It was suggested that “guided walks with TO guides” in Study 2 replaced “zodiac tours with expedition staff” in Study 1 as the main experientially enhanced interpretive activity. The second major interpretive activity in Study 2 was “Personal Interaction/Conversation with TO Guides” in the place of “lectures/demonstrations” in Study 1 (which combined with “zodiac tours with expedition staff” in Study 1 as the second major interpretive category). Neither of the main interpretive categories in Study 2 facilitated “appreciation” as the number one value. The number one value was either “cultural/environmental concern” or “global perspective”, with “appreciation” being second in both, and all of these values being in the top three. Whereas, the two main interpretive categories in Study 1 both predominantly facilitated “appreciation” (see Table 3.9) with zodiac experiences also encouraging a “global perspective” and a “self appreciation”, while its combination with lectures

secondly facilitated an “environmental concern” and to a much lesser extent “environmental responsibility”.

Thus, it would appear that the more physically challenging, exciting and perhaps even frightening, but also the highly experiential interpretive activity, of “zodiac tours with expedition staff” is the only one so far that lends itself to facilitating “self appreciation”. Although an expedition staff member is always available for interpretation on zodiac tours, it seems the immediate focus of such tends not to be towards an environmental concern through the provision of information in situ. But instead allows a greater “appreciation” of the environment and a “global perspective” by putting ‘things’ into a perspective not usually facilitated, made all the more pertinent by the immediate challenge of the surrounding environment to the individual participant. Thus, the participant felt they had achieved some personal development or insight into both their ability and perception of the environment. As such, this activity facilitated the benefit of “immersion” more than any other, and the potential impact of being immersed in the environment will be discussed in the benefit analysis section. This is quite different to the outcomes of the “guided walks with TO guides” which were conducted at a slow pace, stopping frequently to discuss a plant and its relationship to the island and the indigenous people. There did not appear to be the challenging or exciting aspect of this activity but there was certainly a strong impact of the personal concern and care the guides expressed through their experiential guiding approach. As such, a strong “cultural/environmental concern” response was facilitated, along with a supporting “appreciation” and “global perspective”. While the personal interactions and conversations with the TO guides tended to facilitate a “global perspective” response more strongly.

The value that is perhaps most desirable to achieve in ecotourism operations, but stands out in these results due to its low representation in both studies, is “environmental or cultural responsibility”. It would appear that so far the most successful interpretive activities in facilitating this value have been through the combination of “zodiac tours with expedition staff” with “lectures/demonstrations”, and unfortunately this combination was only minimally effective. This could be considered the ultimate value to be facilitated in sustainable tourism operations due to its behavioural component, and perhaps it is this aspect which prevents it from being identified by the participants in the process applied. That is, to go to another cognitive level regarding the conversion of environmental concern into action may require another question in the ladder of abstraction process. This was

demonstrated in the responses to Question 11 in Study 1 when participants were asked if their cruise experience had inspired them to act in any way different with respect to their environment. Thus, if the questioning in the ladder of abstraction process had finalised with these interpretive activity questions, then it would appear that only two major types of interpretive activities had the major influence in both Studies and their influences were quite different depending on whether there was an environmental or cultural orientation to the cruise. Why therefore bother with any other interpretive activities? Because it has been shown already that these other activities appear to have influences that become apparent when the experience or trip overall is assessed, and therefore it is appropriate to compare these value based responses.

Table 4.8 demonstrates that in Study 2 when the experience overall was considered by the passengers with respect to anything important to them, “global perspective” was predominantly the number one value identified, followed by “appreciation”. However, in Study 1 in the context of the trip overall, these two values are third and fourth respectively with relatively low percentages, and instead the passengers indicated the predominant values to be firstly “appreciation of cruise” followed by “self appreciation”. While “self appreciation” appeared in equal third place with “cultural/environmental concern” in Study 2, “appreciation of cruise” had the second lowest percentage representation, the lowest being “cultural/environmental responsibility” with only one count. This was also the case for “cultural/environmental responsibility” in Study 1 with “cultural/environmental concern” being the second lowest. The two values that are conspicuous in this comparison are in Study 1, being the predominant appearance of “appreciation of cruise” and “self appreciation” in its strongest representation of any of the categories so far discussed.

These differences may be explained by the slightly different context of the question with respect to the length of time, number and type of possible interactive experiences and participation in interpretive activities to which the passenger responses refer. In Study 1 when the passengers were considering their response to this question it involved the assessment of ten to eleven days packed with different experiences, all of which everyone had the opportunity to partake. Whereas, in Study 2 this question referred to only one component of the 12 day cruise which involved one morning and a day either side in which they may have only partaken in some of the interactive opportunity available with the TO guides. Thus, the passengers focus was more upon this particular experiential moment rather than

having moved yet another abstract level beyond this to place this experience into a context of the whole cruise and its personal significance. It should also be noted that the question in Study 2 did not refer to the “trip overall” but only to “this part of the expedition” and this visit occurred three quarters into the cruise, not at the end of the cruise. Additionally, this was the only indigenous cultural experience in this cruise. Other than this, most of the interpretive experiences were of a purely environmental nature revolving around the coral reefs or the natural forest and scenery of the tropical north coast, except for one afternoon at Hamilton Island in the Whitsundays, and one morning at Cooktown, to occur after the Stanley Island visit. None of these experiences up to the Stanley Island visit had involved indigenous interpretation. Whereas, the Alaskan cruises in Study 1 while also having an environmental focus, seemed to include a number of town and indigenous cultural experiences which were inextricably entwined and interpreted with respect to the surrounding environment of Alaska, which is not only constantly visibly impressive but fundamental to the survival of the current peoples and their way of lives. These results and propositions may contribute to the previously discussed suggestions in the literature (Beaumont, 1998; Beck and Cable, 1998; Lee and Moscardo, 2005; Moscardo, 1999; Stewart et al.; Uzzell, 1996) regarding the factors of length of time and variety of interpretive experiences, particularly with respect to leading participants to levels of personal significance with respect to the environmental or cultural context. However, it would appear in these results that the participants had already focused upon the cultural and environmental outcomes and significance of the experience, but perhaps they hadn’t been provided the opportunity to go beyond this context in the Study 2 questionnaire. There is evidence to suggest that this is exactly what is being represented in the data and further indicates the importance of the questionnaire content and process to elicit validly representative data.

Table 4.9 presents the Study 2 value responses for the Cumulative Interpretive Activities again, but compares these with Study 1 responses for the question that came between the Cumulative Interpretive Activity question (Question 8) and the “the trip overall” “regarding anything important” question (Question 10). This Question 9 asked passengers to identify the most important or significant thing they learnt or took away with them from the “trip overall” regarding “the environment, natural or cultural”. This comparison produced results that were almost identical, not only in percentage rankings, but also with respect to the value response percentages.

Table 4.9: Comparison of Value Data for Study 2 (Question 7) and Study 1 (Question 9).

VALUES		Study 2 Cumulative Interpretive Activities (Question 7)			Study 1 Trip Overall re Natural/Cultural Environment (Question 9)		
Code	Definition	Count	%	Rank	Count	%	Rank
V1	Appreciation	8	26.7	2	42	26.6	2
V2	Global perspective	7	23.3	3	38	24.1	3
V3	Self Appreciation	3	10.0	4	6	3.8	4
V5	Cultural/Environmental concern	9	30.0	1	58	36.7	1
V6	Cultural/Environmental responsibility	3	10.0	4	4	2.5	5
V8	Appreciation of cruise				3	1.9	6
TOTALS		30	100		151	96.6	

It would appear the focus of the passengers in Study 2 was already upon the “environment, natural or cultural” with respect to outcomes at the interpretive activity question level. This is likely to be due to the entry level question into the ladder of abstraction process in this questionnaire which referred to current and altered perspectives of this culture. However, it appears that having only one more level of questioning after the interpretive activity question was not enough to move the participants beyond the significance of the experience itself to place the experience into the context of the whole cruise. That is, the “why” component of the ladder of abstraction process needs to be more consistently and repeatedly applied in slightly different contexts to elicit more personally significant data. Which occurred in Study 1, where the questionnaire had three levels of questions in the ladder of abstraction process with regard to significant outcomes. It appears that more levels of questioning are required to move participants along the ladder of abstraction process to a perspective of personal significance in the context of the entire cruise, which did not occur in Study 2. This supposition is further investigated in Study 3 which uses the same entry level question to the ladder of abstraction process as Study 2 and the

same number of significant outcome questions, but where the cultural experience being investigated occurs at the end of the cruise, and the cruise itself has a greater mixture of culturally and environmentally entwined experiences.

So both studies so far have indicated that a “cultural/environmental concern” and “appreciation” were achieved along with a substantial facilitation of “global perspective”. The weightings of these values differ with respect to the influence of different interpretive activities, but when the experience is considered in an environmental or cultural context that has a personal significance then both the studies are in complete concord with respect to these weightings. Thus, the combination of all interpretive activities had an impact beyond that of the individual interpretive activities. Neither study indicated any substantial facilitation of an “environmental or cultural responsibility”. The value “self appreciation” seemed to be mainly a product of certain interpretive activities and when the participants are allowed the opportunity to consider the expedition as a whole in their own perspective beyond the scope of the environmental or cultural context. “Appreciation of cruise” was also a value that appeared substantially only when participants were allowed the opportunity to appraise the cruise overall beyond the interpretive activities or their purpose.

iv) Comparison of the Value Results with the Perception Results in Objective 1

Comparing these value results to the perception changes or enhancements in Objective 1 would indicate a correlation with regard to the prominence of the value of “Cultural/Environmental concern”. Figure 4.1 provides a comparison of the value results (Table 4.6) and the perception description results (Table 4.2). The value “Cultural/Environmental concern” aligns with the major perception shifts or enhancement which fell into perception Class 8, “People, current way of life or continuing interaction with environment”, and the less prominent perception Classes of 4, “traditional culture” and 3, “environmental, ecological, social or economic situations or issues”. This value indicates a progression from perceptions, which relate to the beliefs about these people or culture the passengers either had previous to the trip or gained consequently, to the more abstract placement of these perceptions into personal significance or value.

VALUES		Study 2 Cumulative Interpretive Activities (Question 7)			Study 2 Overall Experience re Any Significance (Question 8)		
Code	Definition	Count	%	Rank	Count	%	Rank
V1	Appreciation	8	26.7	2	6	22.2	2
V2	Global perspective	7	23.3	3	9	33.3	1
V3	Self Appreciation	3	10.0	4	4	14.8	3
V5	Cultural/Environmental concern	9	30.0	1	4	14.8	3
V6	Cultural/Environmental responsibility	3	10.0	4	1	3.7	5
V8	Appreciation of cruise				3	11.1	4
TOTALS		30	100		27	100	

Class No.	Perception or Image Class Description	No. of Responses	% of Responses
1	Scenery	1	2.4
3	Environmental, ecological, social or economic situations or issues	7	17.1
4	Traditional culture	11	26.8
7	Population or development	1	2.4
8	People, current way of life or continuing interaction with environment	20	48.8
18	General knowledge	1	2.4
Total Responses		41	100

Figure 4.1: Comparison of Value and Perception Results.

The interpretive activity which most achieved this was “Guided walks with TO guides”. Thus, what the perception data does not show is the more meaningful consequences or impacts of the interpretive activities in relation to their perception development. For example, the impact of the interpretive activity of “Personal interaction/conversation with TO guides” when passengers were led further along the ladder of abstraction, has been highlighted in the results of this objective. This activity had an impact upon the passengers’ value of “global perspective”. That is, the more abstract placement of their perceptions of these people or culture into a global perspective of personal significance or meaning to the passenger.

Thus, this comparison indicates that the measurement of perceptions only is not adequate to assess the more comprehensive outcomes of an interpretive program. However, when the passenger perceptions are sought in this question format it does provide more useful information about the most effective and impacting interpretive activities, rather than merely asking the participants which was the “best” interpretive activity. Its use in this data collection methodology also provides a more effective and informative entrance for the participants into the ladder of abstraction process, assisting the connection of interpretive activity outcomes with personal significance. However, in the means-end analysis approach, perceptions are more closely associated with the described ‘benefits’ of an interpretive activity, that is the desirable functions, psychological, physical and/or social outcomes or consequences that are generated from the attributes as identified by the passenger. Therefore, it may be appropriate to compare the benefit results with these perception results.

4.4.4 Objective 4

Identify the benefits of the interpretative activities and compare these to the benefit results for Study 1.

The different emphasis of this study’s questionnaire with respect to the interpretive activity questions needs to be recognised in analysis and comparison of the data. In Study 1 passengers were asked to identify the interpretive activities they considered to be the best, and subsequently the features of such which contributed to them being the best. Whereas, in this study passengers were asked to identify the interpretive activities which they attributed most to their changes or creation of perceptions, and subsequently the specific features which contributed to the activities achieving these changes or creations. The effect this has upon the spectrum of features identified and their weighting in the passengers’ responses is discussed throughout this objective.

i) Benefit Analysis

Benefits are defined as “desirable functions, psychological, physical and/or social outcomes or consequences that are generated from the attributes as identified by the passenger”. Table 4.10 presents the benefit data for the cumulative interpretive activities (Questions 6 and 7) and the experience overall (Question 8).

Table 4.10: Comparison of Benefits between the Cumulative Interpretive Activities (Questions 6 and 7) and the Experience Overall (Question 8).

BENEFITS		Cumulative Interpretive Activity Responses (Questions 6 and 7)				Experience Overall Responses (Question 8)			
C O D E	Definitions	C	%	%	R	C	%	%	R
		O U N T		Cases (X/22)	A N K	O U N T		Cases (X/11)	A N K
B1	Cultural/Enviro Awareness	23	60.5	104.5	1	10	76.9	90.9	1
B2	Learning	3	7.9	13.6	3	1	7.7	9.1	2
B3	Enjoyment	1	2.6	4.5	5	0	0	0	
B4	Experiential Enhancement	6	15.8	27.3	2	0	0	0	
B5	Cultural Tourism Awareness	3	7.9	13.6	3	1	7.7	9.1	2
B10	Environmental Immersion	2	5.3	9.1	4	1	7.7	9.1	2
TOTALS		38	100	172.7		13	100	118.2	

It is quite obvious that passengers predominately indicated the major benefit in both to be “cultural/environmental awareness”. The percentage of cases column in the cumulative interpretive activity responses shows a figure over 100% (104.5%). The reason being this benefit category was divided into three sub-categories (1.1, 1.2 and 1.3), thus an individual case may contain one or more of these in both Question 6 and 7. These sub-categories represented three major components within these responses. These components were “environmental awareness”, “cultural awareness” and “connection of people and environment”. In actual figures, 18 of the 22 respondents (82%) identified one or more of these sub-categories in their responses to Questions 6 or 7, representing nearly 60% of the total number of participants in this study (30) and 61% of total responses. With respect to the experience overall (Question 8), 8 of the 11 respondents (73%) actually identified one or more of the sub-categories in their responses, representing only 27% of the total number of participants in this study but 77% of their total responses. Because Question 8 was more orientated to eliciting higher level responses with respect to “anything important” to the participants regarding the experience overall, it would be interesting to consider these figures with respect to the value based response figures for all of these questions.

“Cultural/environmental awareness” is considered the highest level benefit in the Value Model of Interpretation and one of the major connecting benefits to value based responses. However, passengers may not proceed further than this benefit response level and therefore it represents the highest level some respondents attain. Thus, while only 16 of the 30 participants (53%) appeared to be able to respond at a value based level to Questions 6 and 7, the 60% that responded at this benefit level included 8 participants who did not proceed further than this benefit as their highest level response to the questions. If the minimum aim of an interpretive program was to facilitate “cultural/environmental awareness” with value based responses being the further aim, then these additional 8 participants brings the respondent number to 24 out of a total of 30 participants (80%) who indicated this benefit outcome or greater.

This is a more encouraging figure with respect to the impacts of the interpretive activities, and an interesting one to compare with the impacts of the experience overall. With respect to the experience overall, 20 of the 30 study participants (67%) responded at a value based level, that is 14% more than the cumulative interpretive activity outcomes. Only a further 4 participants can be added who indicated their highest level response to be this benefit, resulting in the same percentage of participants (80%) as for the cumulative interpretive activities responding at this base level or more abstract levels. The distinction in the results is dependent upon the orientation of the question, that is whether attributable to the interpretive activities or to the experience overall. The spectrum and weighting of the benefit results will also be affected by the orientation of the interpretive activity question itself, as discussed above, with respect to which outcomes most impacted upon passenger perceptions.

ii) Comparison of Study 1 and Study 2 Benefit Analysis

This is evident when the benefit data for this study is compared to that of Study 1. Table 4.11 compares the benefit data from Table 4.10 with that from Table 3.11 in Study 1. Category C in Table 3.11 (referring to Question 10 in the Study 1 questionnaire) is used for the Overall Experience comparison. In Study 2, not only is “cultural/environmental awareness” the most prominent category for both question components (61% and 77%), but also the only category with more than one response out of only four benefits indicated for the Overall Experience. For the cumulative interpretive activities, all other benefits are indicated but do not exceed three responses, except for “experiential enhancement” which received six responses giving it 16% of the total number of responses and the second highest percentage.

Table 4.11: Comparison of Benefit Data between Study 2 (Questions 6 and 7, and 8) and Study 1 (Questions 8 and 10).

BENEFITS		Study 2 Cumulative Interpretive Activities (Questions 6 and 7)			Study 1 Cumulative Interpretive Activities (Question 8)			Study 2 Overall Experience re Any Significance (Question 8)			Study 1 Overall Experience re Any Significance (Question 10)		
		Count	%	Rank	Count	%	Rank	Count	%	Rank	Count	%	Rank
B1	Cultural/Enviro Awareness	23	60.5	1	142	28.4	1	10	76.9	1	54	64.3	1
B2	Learning	3	7.9	3	47	9.4	5	1	7.7	2	9	10.7	3
B3	Enjoyment	1	2.6	5	76	15.2	4	0	0		8	9.5	4
B4	Experiential Enhancement	6	15.8	2	108	21.6	3	0	0		2	2.4	5
B5	Cultural Tourism Awareness	3	7.9	3				1	7.7	2			
B10	Environmental Immersion	2	5.3	4	112	22.4	2	1	7.7	2	10	11.9	2
TOTALS		38	100		485	97.0		13	100		83	98.8	

In contrast, the cumulative interpretive activities in Study 1 demonstrated a more comprehensive representation of all benefits ranging from 28% for “environmental awareness” (the greatest percentage) to 9% for “learning” (the lowest percentage). The second highest percentage was demonstrated by “environmental immersion”, although both this benefit and “experiential enhancement” fell into the 22% margin. “Environmental immersion” in Study 2 was represented by only 5% of responses. The Study 1 Overall Experience results were more similar to Study 2, with a high percentage response for “environmental awareness” (65%), and relatively lesser representation of the other benefits, though more so than in Study 2.

Table 4.12 compared the Cumulative Interpretive Activity results of Study 2 with the Overall Experience benefit responses of passengers with respect to the “environment, natural or cultural” in Study 1 (Category B in Table 3.11 and Question 9 in the questionnaire). This comparison highlights a major difference in the outcomes with respect to the benefits of “environmental immersion” and “experiential enhancement”.

Table 4.12: Comparison of Benefit Data between Study 2 (Questions 6 and 7) and Study 1 (Question 9).

BENEFITS		Study 2 Cumulative Interpretive Activities (Questions 6 and 7)			Study 1 Trip Overall re Natural/Cultural Environment (Question 9)		
		Count	%	Rank	Count	%	Rank
B1	Cultural/Enviro Awareness	23	60.5	1	129	79.1	1
B2	Learning	3	7.9	3	7	4.3	3
B3	Enjoyment	1	2.6	5	4	2.5	4
B4	Experiential Enhancement	6	15.8	2	1	0.6	5
B5	Cultural Tourism Awareness	3	7.9	3			
B10	Environmental Immersion	2	5.3	4	20	12.3	2
TOTALS		38	100		161	98.8	

A consistent trend appears in both Tables 4.11 and 4.12, with respect to the benefit “environmental immersion”. It is the second most identified benefit in every question category in Study 1, but relatively insignificantly indicated in Study 2. Whereas, “experiential enhancement” figures least in both the Overall Experience categories in Study 1 but in Study 2 is the only other benefit with any substantial representation other than “environmental awareness”, as discussed previously. Thus, the Alaskan cruises in Study 1 had a greater achievement in facilitating the “immersion” response, along with the combination of interpretive activities enhancing the experience. Whereas, Study 2 did not facilitate the “immersion” response significantly, but the combination of the interpretive activities did appear to work together to enhance the experience. In Study 2, “Immersion” was either not being facilitated in an influential manner, or passengers did not identify being immersed in the environment as being important to the creation or change of their perceptions of these people and their culture. This distinction and its implications with respect to interpretive effectiveness are discussed in Objective 5.

The differences in representation could be a product of the much lower total numbers of respondents in Study 2 versus Study 1 (Study 2 had 22 respondents for the cumulative interpretive activities and 11 respondents for the overall experience, versus Study 1 having 216 and 70 respectively). However, it is the different emphasis of the interpretive activity questions between the two studies which is likely to have played a major role in directing the feature focus of the participants. The intent of Study 1 was to ascertain what features made an interpretive activity most rewarding or the “best” for the participants, so that a full spectrum of features would be identified in order to construct a model. Whereas, Study 2 sought to ascertain what features contributed most to changing or creating the participants perceptions of the traditional people and culture. Thus, allowing the comparison of the results with those of Study 1 when the ladder of abstraction question technique is utilised but with a slightly different orientation. As such, it becomes obvious that the results of Study 2 are skewed towards the most influential features in perception creation or change, rather than representing a balanced spectrum of features that constitute the interpretive activities. It supports the earlier assertion that the question leading into the ladder of abstraction question format is fundamental to the scope and content of the resulting data. The influence and thus phrasing of this question needs to be considered very carefully with respect to the data analysis, particularly if this technique is adapted for use and analysis by predominantly quantitative statistics in its application as a measurement tool.

It is also important to note the appearance of a new benefit in Study 2 with its specific cultural orientation, which was not identified in Study 1. This benefit “cultural tourism awareness” (B5), refers to the passengers’ identification of the potential or current socio-political-economic relationships which stem from this sort of tourism. It refers to when passengers identify an understanding or awareness of the role cultural tourism is or may play in maintaining or developing the culture, their interactions with their land and others, or the socio-economic base of the people and place being visited. For example, “That traditional owners and National Parks were cooperating in use of the land ... that previously ‘occupied’ areas are not necessarily occupied now...” and “...significant efforts are being made on behalf of the traditional owners”. Table 4.13 provides examples of these benefit responses.

The definition of the benefit “cultural tourism awareness” tends to suggest it could be another sub-category of a general “awareness” benefit, which could also include “cultural/environmental awareness” and its sub-categories. However, it has been allocated its own benefit entity at this point in the research program with respect to its potential identification in Study 3, despite its low representation of only 8%. This percentage figure however, was equivalent to the representation for “learning” and greater than “enjoyment” and “environmental immersion” in this study.

Table 4.13: Examples of Benefit Responses in Study 2

<u>Code</u>	<u>Description</u>	<u>Definition and Examples</u>
B1	Cultural/Environmental Awareness	The recognition or understanding of environmental or cultural issues, concerns, balances, connections or concepts.
B1.1	Environmental Awareness	That it is very important to respect the environment you are in...(R1Q8) Good historical and environmental view of Australia. (R24Q8) How fragile this ecosystem is. (R28Q7)
B1.2	Cultural Awareness	The social structure of the family and how they were bound together. (R2Q7) The Aboriginal culture and civilisation, although weakened by 'foreigners' is still alive and quite strong. (R10Q7) How quickly cultures can become 'extinct'. (R18Q7)
B1.3	Connection of People and Environment	That even to this day, even though they don't live on the Island, they still have a connection to the land in using its products. (R1Q7) A greater appreciation of the sea and what's in the sea and how the sea sustains and affects people. (R5Q8) How the native peoples respected their surroundings and understood it without books or school. (R28Q7)
	Continued...	

B2	Learning	<p>The recognition of the personal importance of having learnt and/or increased knowledge.</p> <p>...learning the history of settlement and geographic origins. (R17)</p>
B3	Enjoyment	<p>The recognition of gaining enjoyment and/or interest from the experience, in ways that are personally important or rewarding. Phrases include words such as enjoy, fun, interesting, exciting, focus, liked and loved, and may describe the enjoyable components of the activity such as exercise, exploration, photography and interacting with others.</p> <p>Stanley Island walk was interesting...(R24)</p>
B4	Experiential Enhancement	<p>The recognition of the enhancement of an experience in making it more rewarding with regard to learning, understanding or enjoying, through the cumulative effect of the staff or related attributes such as expertise and dedication, and/or the interpretative activity or activities.</p> <p>The cave paintings and encounters with ____ and _____. (R20) Meeting ____ and ____ and visiting Flinders. (R16) _____'s knowledge of the cliffs. The fact that some of their elders were born in these cliffs. (R7)</p>
B5	Cultural Tourism Awareness	<p>The identification of an understanding or awareness of the role cultural tourism is or may play in maintaining or developing a people's culture, their interactions with their land and others, or their socio-economic base.</p> <p>"That traditional owners and National Parks were cooperating in use of the land ... that previously 'occupied' areas are not necessarily occupied now..." "...significant efforts are being made on behalf of the traditional owners", "That even to this day, even though they don't live on the island, they still have a connection to the land in using its products", "That the Australian government is finally recognising Aboriginal claims to their traditional lands"</p>
B10	Environmental Immersion	<p>Refers to the opportunity and/or importance of being able to immerse oneself in the "real" or "natural" environment, facilitating environmental and cultural interaction, and the use of all our senses making possible an experience unlike another.</p> <p>Guided walk and trying to picture people living on Stanley Island not really so very long ago. (R9) ...seeing the rainforest and the experience of being in the forest. (R5)</p>

4.4.5 Objective 5

Compare and discuss the values and benefits facilitated with respect to the interpretive aims of the TO community and guides.

i) The Traditional Owner Community and Guide Interpretive Aims

The community's interpretive program aims were gleaned from previous discussions with the community as mentioned earlier. These were to encourage and increase visitor awareness and appreciation of the cultural significance of the islands, and instil visitor' caring or concern for the site, support for its continuing management as a culturally significant region and encourage responsible behaviours by other visitors unaccompanied by appropriate guides. The value components of these aims include "appreciation", "cultural/environmental concern" and "cultural/environmental responsibility". The benefit component is incorporated into the benefit of "cultural/environmental awareness". However, their aims extended beyond the scope of visitor impact alone, to incorporate their own community members, hoping to instil the significance of the site in the younger members of their community as well, so they are inspired to not only be custodians of the sites, but to also be more culturally and environmentally interactive with the sites, and by being so create a setting to which others may respond positively and thus ensure ongoing community support for the appropriate management of these islands.

It may be tempting to consider these latter aims to be beyond the scope of the visitor assessment being conducted in this study, however through participant observation of the guided walks and personal conversations with the TO guides, it became apparent that they very much desired this study take place. They were very keen to consider improvements to these interpretive experiences and valued the opportunity to have feedback from the passengers themselves. They suggested an additional question be included in the passenger questionnaire which they thought would be beneficial to their interpretive progress. The question was included, it asked for suggestions as to how this part of the expedition may be improved with regard to interactions with the TO guides, walks, talks, presentations, timing etc. The results of which will be provided to the guides and their community, and used only in this analysis for reference with respect to more fully understanding passenger responses to other questions in the questionnaire. However, with new expedition vessels visiting the GBRMP there is every indication that there will be more opportunities for

guides from this community to be involved in these sorts of interpretive experiences. Thus, the combination of opportunity and constructive enthusiasm for constantly improving the experience would appear to be contributing to these more holistic aims which reflect the community's cultural values with respect to these islands.

In conversation with the TO guides there was a focus on two themes particularly, the significance of the cave paintings and the natural vegetation of the island. These were the two themes they focused upon in their guided walks. With respect to the cave paintings they felt it was important the passengers appreciated the pristine condition of the art work, in that it was "untouched" unlike other areas of rock art in Australia, and that "layers of paintings going back thousands of years" were represented in this one place. The TO guide with the authority to discuss these paintings stayed at the caves and guided each group through the rock art area. The groups were brought to the cave painting area by the other TO guide who conducted a guided walk physically pointing out and finding samples of the natural vegetation and insect fauna while discussing their various cultural and edible uses, as well as interpreting the shell middens evident at the beginning of the walk and the collection of various sea life for food. It was felt the passengers should appreciate the preservation of this native vegetation which was "growing naturally" and the fact that there were currently no buildings to impact upon the island environment and vegetation. If the guides were engaged in discussion about the islands beyond the immediacy of the paintings and surrounding vegetation, and they felt comfortable in the company discussing such (possibly influenced by my presence), one would learn the island group was especially significant to the TOs because of the initiation sites on a number of the islands. However, during the guided island/vegetation walk the guide stayed close to the chosen theme which revolved upon the physical entities the guide wished to present and the limited time factor to hike to the caves. There was more time for supplementary discussion with the guide at the cave paintings, and the very nature of the rock art tended to initiate more questions about the TOs' cultural relationship with the islands. Their informal conversations with passengers outside of the guided walks involved a spectrum of topics, from their current home situations and working life through to their thoughts on the current social or political situations of Australia with regard to Aboriginal society. There was a noted and understandable reluctance to discuss topics they felt may be too controversial, or about certain spiritual or cultural aspects of the islands, particularly in reference to men's and women's "business" (including initiation), or with regard to subjects they felt they had not enough knowledge, or were not appropriate to discuss.

The values that could be derived from these observations and conversations mirror those of the community with respect to “appreciation” and “cultural/environmental responsibility” of the cave paintings and natural vegetation, along with the benefit of “cultural/environmental awareness”. However, with respect to the value of “cultural/environmental concern”, the guides did not ever verbalise such, but certainly through their interpretation were intent in conveying their own care and concern for these islands, and presenting its intrinsic value and cultural significance. Thus, their interpretive approach could be considered to be facilitating a “sense of place”. This is an interpretive concept that has been discussed with respect to its importance in interpretive programs and community sustainability (Armstrong and Weiler, 2002; Beck and Cable, 1998; Moisey and McCool, 2001) and was initially adopted and re-defined for its inclusion in the list of values generated for the results of Study 1. However its definition proved to be elusive with respect to its relationship to passengers’ value based responses. With respect to values it was defined as representing the development of a more abstract value beyond that of a personal value, to recognising the inherent significance or meaning of a place and expressing this in a perspective or context of its own value. Thus, by its definition, it did not express a personal value or significance of the passengers, and consequently most passenger responses referring to the significance of a place either fall under the value of “appreciation”, or go further to express care or concern for a place or culture and thus fall under the value of “cultural/environmental concern”. It must be noted that the passengers are asked in the questionnaire to express the most important significance gleaned from the interpretive experiences to themselves, and not to the environment or culture inherently. Additionally, if passengers were able to express having achieved a “sense of place” it would still not signify the personal value of such. But is it an important interpretive approach for the guides in order to lead a visitor to a “care of place”? One of a guide’s interpretive goals may be to facilitate a “sense of place” as a benefit of the interpretation in order to lead passengers through the ladder of abstraction process towards higher abstract value levels of appreciation, concern and responsibility. Thus, a “sense of place” could be considered as a benefit and in this research the most aligned benefit category for such would be “environmental immersion”, which was represented strongly in Study 1, as previously discussed, under the definition of “the opportunity and/or importance of being able to immerse oneself in the “real” or “natural” environment, facilitating environmental and cultural interaction, and the use of all our senses, making possible an experience unlike another”.

ii) Comparison of Community Aims with Passenger Values and Benefits

Thus to facilitate success in achieving the proposed community and guide interpretive aims, one would initially assess the results for strong representations of the values “appreciation”, “cultural/environmental concern” and “cultural/environmental responsibility”, and the benefit “cultural/environmental awareness”. The discussions of the previous objectives have revealed that three of these have been represented strongly, leaving only “cultural/environmental responsibility” as the value that has not been represented with any substantiality. Reasons have been suggested for the lack of representation of this value with respect to the ladder of abstraction question process, and the community’s aims more specifically referred to responsible behaviour with respect to the cave paintings, preventing damage and degradation to the environment generally. If this was their main aim then in the scope of this study it was achieved in practice with respect to the passengers’ behaviour. All passengers were fully briefed on the conditions and behavioural requirements for landing and traversing this site, such as not taking onshore any back packs or substantial bags, not taking any items from the islands, staying in their groups, not touching the cave painting walls etc. Though, these were not expressed in the questionnaire as future or continuing behavioural intentions.

But, if the community’s aims with respect to “cultural/environmental responsibility” were more holistic, then these results are possibly more indicative. That is, the concept of facilitating a context of support for the islands continuing management and ongoing culturally significant presence in the Australian and perhaps global society. Two of the responses provided for this value in Table 4.8 appear to find some accord with this concept:

“We should all attempt to learn more about other civilisations and learn how to put their degree of sophistication and cultural achievement into historical context.” (R14); and

“Our environment is fragile, man has selfishly exploited and we must try to preserve and restore it for future generations.” (R5)

However, two responses represent less than 7% of the participants and if these ways of thinking were indeed the greater aim in respect to the value of “cultural/environmental responsibility”, then this particular component of the cruise did not appear to achieve these aims. Perhaps it would be worth considering the

responses provided for the value “global perspective”, since this had the greatest representation of all values in total (see Table 4.7a) and by its definition implicates the placement of the experience into a more holistic perspective (see Table 4.8). These responses certainly indicate that they support the value of a universally shared humanity and spirituality, thus the interpretation provided could be considered to be effective in this respect. However, the responses do not suggest any action of support:

“We bleed the same blood and breathe the same air – spirituality and humanity.” (R3);

“Spirituality – how universal it is among all people.” (R4); and

“People may be separated by time or geography, but they have many similarities in the ways they creatively adapt to their environment and make use of the resources available.” (R11).

Thus, it remains that the value of “cultural/environmental responsibility” appears not to be represented adequately in the responses, and it is either not being facilitated effectively or more specific questions are required to elicit this sort of data. However, this analysis has also revealed that a rigorous degree of content analysis is required to ensure that the aims are, or are not being reflected in the responses, rather than relying solely upon the resulting percentage figures. This may also reflect upon the future application of this process, in regard to the classification and definition of values and benefits. If the interpretive aims are very specific then the either the definitions of the categories should be equally specific, or categories become sub-categorised, which was done in some cases as previously discussed.

If we consider the responses provided for “appreciation” in Table 4.8 we find a scope of appreciation for the aboriginal culture, the Australian natural environment, their preservation and conservation management:

“A greater appreciation for the country and the people that populate it.” (R10);

“I am very impressed by the commitment of the many Australians who see the importance of preserving their unique environment and culture.” (R22);

“...a greater appreciation of the Top End environment, both land and sea (the reef).” (R24); and

“...made me appreciate these people even more.” (R29).

These responses particularly accord with the guides' aims with respect to the natural vegetation and lack of amenity on Stanley Island, and its cultural significance. Although there are no specific responses with respect to the cave paintings or the cultural significance of the islands as previously expressed as being important aims, it could be assumed that these were an integral part of the passengers' developing appreciation. However, since this was a specific aim expressed by one of the TO guides then although "appreciation" was the second most indicated value it could be considered that either the interpretive approach was not effective, or the data collection process was not specific enough. To ascertain which it is a questionnaire could be formulated with respect to this interpretive component only. Both of these last two value analysis examples have demonstrated that this interpretive assessment process has been successful in one of its proposed roles. That is to indicate interpretive components requiring more attention and measurement in order to ascertain if the interpretive approach is being effective in facilitating community based tourism aims.

"Cultural/environmental concern" was the final value being sought in the results and it had a major representation, particularly with respect to the Cumulative Interpretive Activities. The responses provided in Table 4.8 for this value certainly appeared to indicate a care and concern for the continuing conservation and management of aboriginal culture and significant environments, the loss of their culture and the respect of such and the people in Australian society generally. These responses appear to accord with both the community and guides' interpretive aims in this respect:

"That hopefully the traditional owners will be taking responsibility for caring for these lands to 'share' (my word, not theirs) with others." (R9);

"Impressed with limits of numbers of people allowed in various places to keep impact on environment low." (R9);

"It is one thing to read about the treatment of Aborigines and now hopefully seeing them among the whites in town – I hope they are now treated as equals." (R15);

"How much we have lost as a culture because the traditional owners no longer have all their 'culture'?" (R16); and

"Conservation of coral and national vegetation should be paramount." (R17).

So, it would appear that the interpretive approach adopted was effective in achieving the community and guides' aims with respect to facilitating a value of concern or care for their culture and place.

The generation of non-specific cultural and environmental awareness was also part of the interpretive aims and there is no doubt that this benefit was facilitated. Table 4.14 presents the sub-categorisation of this benefit into three slightly different aspects of this sort of awareness. These are an increased environmental awareness, cultural awareness or the awareness of the inseparable connection between people and their environment.

Table 4.14: Sub-category Comparison of the Benefit “cultural/environmental awareness”.

Benefit Cultural/Environmental Awareness		Question 6 & 7		Question 8	
Sub-categories					
Code	Definition	Count	%	Count	%
B1.1	Environmental Awareness	2	9	5	50
B1.2	Cultural Awareness	12	52	4	40
B1.3	Connection of People and Environment	9	39	1	10
Totals		23	100	10	100

It can be seen that the greater awareness occurred culturally followed by the connection of people with their environment, particular as an outcome of the cumulative interpretive activities (Question 6 and 7). Environmental awareness was barely indicated as an outcome of the cumulative interpretive activities but represented 50% of the responses when the experience overall was considered (Question 8). By sub-categorising this benefit, as suggested previously, indications of more specific outcomes within the broader context become apparent. Thus, if one aspect of this benefit was not represented at a level thought to be appropriate then the interpretive program may be altered to focus greater facilitation effort on this aspect.

Another benefit was generated in this study which was not indicated, or at least sub-categorised in the first study. This benefit has already been introduced and also

refers to an awareness or understanding with respect to the influence of cultural tourism upon the socio-political-economic relationships of the traditional peoples. This may involve the role cultural tourism may play in maintaining or developing the people's culture, interactions with their land and others, or their socio-economic base. In this study there were only four responses, two of which were facilitated by "guided walks with TO guides", one by the "lecture" and one as an outcome of the overall experience. This is a benefit that there will be particular interest in with respect to its outcomes in Study 3. It suggests an awareness of the impacts of the tourism in which the participant is engaging, upon the local community. This new indication generates a further development in the progressive nature of this research to be further explored in Study 3.

4.4.6 Objective 6

Identify the attributes of the interpretive activities and compare with those for Study 1.

i) Attribute Analysis

Attributes are the features of the interpretive activity as identified by the passengers. In this study the passengers were asked what specific features contributed to the interpretive activities they identified as having the most impact upon their perceptions of the culture and environment being visited in this study. Table 4.15 clearly demonstrates that three major features were very nearly as important as each other when the interpretive activities were analysed cumulatively. Both "Experiential activities" and "Facilitation" represented over 62% of the responses (32.5% and 30.0% respectively) and each appeared in over 50% of cases. "Staff expertise" represented 25.0% of the responses and appeared in over 40% of cases. "Staff dedication" represented only 12.5% of responses and appeared in just over 20% of cases. This final result was somewhat surprising with respect to the previous discussion about the guides' interpretive approach regarding "sense of place", conveying such a care for their environment, and their willingness to discuss issues of their aboriginality and current lives in Australia. However, with a closer content analysis of the passenger responses beyond their coding classification it can be seen that in fact this interaction was recognised as being vital, but was being identified under the attribute of "Facilitation".

Table 4.15: Comparison of Attributes between Study 1 and Study 2

ATTRIBUTES		Study 2 Cumulative Interpretive Activities			Study 1 Cumulative Interpretive Activities		
Code	Definition	Count	% Responses// Cases (x/23)	Rank	Count	% Responses	Rank
A1	Staff Expertise	10	25.0// 43.5	3	88	21.4	3
A2	Staff Dedication	5	12.5// 21.7	4	108	26.2	2
A3	Experiential Activities	13	32.5// 56.5	1	163	39.6	1
A4	Facilitation	12	30.0// 52.2	2	53	12.9	4
TOTALS		40	100//173.9		412	100	

Table 4.16 provides examples of passenger responses for the attributes. If those responses under “Facilitation” are considered it becomes apparent that in the case of this cultural experience passengers recognised the importance of having interaction with the indigenous people facilitated:

Local interaction is a must so it was great having _____ and _____ onboard and interpreting on the walk. (R15);
Getting to talk on a one to one basis. (R27); and
...seeing the place where _____’s ancestors lived. (R5)

When passengers did provide responses that could be identified under the definition of “Staff dedication” then the guides’ role in this facilitation was elaborated upon:

...the caring and interest on the part of _____, _____ and others.(R20)
_____ transcended the information talk by giving his opinions and beliefs about such things as spirituality and intimate interaction of people from different cultures on a personal level. (R22)

Table 4.16: Examples of Attribute Responses in Study 2

<u>Code</u>	<u>Description</u>	<u>Definition and Examples</u>
A1	Staff Expertise	Recognition of expedition staff's or local guide's knowledge and/or competence in their area of expertise.
		Hearing about the plants and how the native people learned to use them...(R5) Their knowledge of their people..._____’s knowledge of plant/bug/sea life uses for medicine and food; _____’s knowledge of the cliffs. (R7) Both _____ and _____ had a lot of information to impart on our walk. (R11)
A2	Staff Dedication	Recognition of the enthusiasm and/or dedication of expedition staff or local guides for their speciality and their role in assisting passengers to participate, learn and/or understand, and may incorporate phrases which refer to the staff's sense of fun or humour, friendliness and ability to provide good presentations.
		Listening to _____’s perspective. (R19) ...the caring and interest on the part of _____, _____ and others.(R20) _____ transcended the information talk by giving his opinions and beliefs about such things as spirituality and intimate interaction of people from different cultures on a personal level. (R22)
A3	Experiential Activities	Recognition of activities that facilitate first-hand experience.
		Smelling the ants, etc. (R1) Participating in climate of island and topography of land – seeing ‘dwelling’ and tribal structures. (R3) ...seeing the rainforest and the experience of being in the rainforest. (R5) Guided walk and trying to picture people living on Stanley Island not really so very long ago. (R9) The artwork on the walls. (R28)
A4	Facilitation	Recognition of the facilitation of participation in a particular experience or activity in a manner with which the passenger desires, enjoys or feels comfortable.
		...and seeing the place where _____’s ancestors lived. (R5) We enjoyed having _____ at our table for dinner. (R11) Local interaction is a must so it was great having _____ and _____ onboard and interpreting on the walk. (R15) Meeting _____ and _____...(R24) Getting to talk on a one to one basis. (R27) The markers on the trail...(R28)

This is possibly one of the major shortcomings of relying upon a written questionnaire to conduct the ladder of abstraction data collection process. If the researcher had been asking these questions verbally when a passenger responded with “it was great having _____ and _____ onboard” then it would have been possible to ask the respondent to ask “why” this was important to them, or to elaborate further on their comment. However, it remains that these results appear to further support the importance upon the interaction with local indigenous guides in a cultural interpretive experience. Versus the use of experienced naturalist guides in environmental interpretive experiences, where there is not so much emphasis based on their place of origin. But more so upon their dedication to assisting passengers to participate in and gain as much as they can from the interpretive experience.

ii) Comparison of Attribute Results between Study 1 and Study 2

When these attribute results are compared to those of Study 1 (see Table 4.15) it would appear that this theory is supported. Both studies demonstrated that the “Experiential activities” feature was most important and “Staff expertise” third most important, with similar but greater percentage responses for “experiential activities” in Study 1, and for “staff expertise” in Study 2. However, it was “Staff dedication” in Study 1 that had second ranking, and “facilitation” with the lowest response percentage, almost equivalent to that of “Staff dedication” in Study 2. “Facilitation” in Study 1 referred mainly to the use of the zodiacs to facilitate the environmental experiences. However, even though “Zodiac tours with expedition staff” was the favourite experiential interpretive activity in Study 1, there appeared to be a greater focus upon the feature representing the guide driving the zodiac, rather than the feature representing the zodiac itself, as the passengers recognised the importance of the guide’s assistance in participating in this activity. Getting in and out of a zodiac and spending long times in one, on the water and getting the right position for your photos or seeing the focus of interest is not like going for a walk with a guide. Walking is something most people do all the time, and although the terrain and surrounds may differ on Stanley Island to what was familiar, it was not extremely challenging, and generally no-one needed assistance in participating, or taking their photos, or seeing the foci of interest. However, zodiac touring can be challenging and it is often the guides’ skill at not only operating the zodiac and helping people in and out of the zodiac, but also their ability to set people at ease that enables enjoyment of long periods of cold or discomfort sitting on the rubber pontoon (side of

the zodiac) and facilitating their observation or photography or environmental experience. In this sense, “Staff dedication” is a form of “facilitation”.

In the case of Study 1, the vehicle of facilitation was the zodiac with the guide being an integral component of its interpretive capability and operation. In Study 2, the vehicle of facilitation was the presence of the guides themselves. However, they weren't just present, their willingness to welcome or facilitate interaction with the passengers was an integral component of the interpretive capability of their presence. Yet, in the responses it was the presence that was indicated more than their dedication to their role onboard. Oppositely in Study 1, it was the dedication of the guides rather than their vehicle that was most identified. Could both of these categories be considered sub-categories of the attribute “Facilitation”? And if so, could they be combined to assess their overall representation? Even though the actual response percentages of the results for the two studies are very comparable (if the attributes “Facilitation” and “Staff dedication” are interchanged), their combination would mean that this new category becomes the highest ranking in Study 2 (with 42.5%) and approximately equal highest ranking with “Experiential activities” in Study 1 (with 39.1%). The analysis of the results for Study 3 may be constructive in clarifying this situation.

These results again highlight the importance of specific definitions and content analysis in this process. Particularly with respect to the coders' and analysts' interpretation of the definitions provided for categories. However, these results also reveal that it is the experiential aspect of these cruises that is most regarded by passengers whether it is an environmental or cultural interpretive experience. That these activities not only require the facilitation of the vehicles for the interpretive opportunity, but also this needs to be combined with a dedication to facilitate their optimum effectiveness. The guides' dedication to this facilitation is recognised more by participants in more challenging environments. Whereas, the mere presence of the vehicles, the Traditional Owner guides, in a less challenging but cultural experience is possibly recognised more by the participants than their dedication, that is their ability or skill to facilitate the experience. The information the TO guides provided was also nearly as important to the passengers as their presence, indicated by the percentage response for “staff expertise” and their actual responses (see Table 4.15). However, from these results a question could be postulated with respect to the greater importance of the actual presence of indigenous guides and their ability to facilitate the experience and the information they provide. That is, if

there are other guides present during a cultural interpretive experience, who may be more adept at facilitating the interpretation of a cultural site, and may even have more information, but are not “local”, is it still not as important as having the indigenous guides present? Whereas, being a guide who is indigenous to the region in an environmental interpretive experience does not appear to be so crucial to the passengers’ perceptions of the important features of their favourite interpretive activities. It is anticipated that this question may be further explored in Study 3. Thought it is interesting to note that these results, like Study 1, appear to suggest that while passengers recognise “Staff expertise” as being important, it is not as important as these other features.

4.4.7 Objective 7

Comparison of the HVM for Cumulative Interpretive Activities for Study 1 with Study 2 and the Value Model of Interpretation.

i) Comparing the HVM for the Cumulative Interpretive Activities in Study 2 with the Corresponding HVM in Study 1

When comparing the HVMS for the Cumulative Interpretive Activities in Study 2 with Study 1 it should be noted that the 50% Rule has been applied. That is, only linkages that represent 50% or more of the numerical value of the strongest linkage in each linkage set have been included. All features (that is attributes, benefits and values) have been included for the comparison unless they were not identified by the passengers in the results. The features that have dashed borders (...) represent their numerical values of less than 50% of the numerical value of the most identified feature in each feature set. The HVM for Cumulative Interpretive Activities in Study 2 has been presented in Figure 4.2 and the corresponding HVM in Study 1 has been replicated and presented in Figure 4.3.

The first set to be compared is with respect to the values. It can be seen that the three values in the top 50% in Study 2 were “appreciation”, “global perspective” and “cultural/environmental concern”. Only “appreciation” was represented accordingly in Study 1, and it was connected to the other two values mentioned as well as “self appreciation”. There were no linkages to “self appreciation” in Study 2, and “appreciation” was not linked to “global perspective”. However, both studies demonstrated their strongest linkage between “appreciation” and

“cultural/environmental concern”. “Global perspective” was also linked to “cultural/environmental concern” in Study 2 as the only other linkage, representing 66% strength. The previous analysis of responses suggested this linkage, which did not occur in Study 1. One other linkage occurred in Study 1 from “self appreciation” to “appreciation of cruise”.

The next set of linkages to be compared is the benefits to values set. The benefit “cultural/environmental awareness” provided the only linkages in this set in Study 2. The strongest linkage occurred between this benefit and the value “cultural/environmental concern”, followed by the linkages to “appreciation” (90%) and “global perspective” (60%) respectively. Four benefits provided linkages to values in Study 1. “Cultural/environmental awareness”, “immersion” and “experiential enhancement” demonstrated the strongest linkages (100%, 94% and 94% respectively), all to “appreciation” along with another linkage from “enjoyment” to “appreciation” (53%). “Cultural/environmental awareness” also linked to “environmental concern” (50%) and “experiential enhancement” also linked to “global perspective” (50%).

Thus, in summary, the HVM representing the features of the “best” interpretive activities (Study1) generated a value of “appreciation” most significantly, with four benefits demonstrating linkages to this value. The value “appreciation” also demonstrated numerous linkages to other values, but all other values were represented by numerical values of less than 50% of that of “appreciation”. Whereas, the HVM representing the most influential interpretive activities with respect to altering the passengers’ perspectives (Study 2), generated the three main values of “cultural/environmental concern”, “appreciation” and “global perspective”, with only the one benefit of “cultural/environmental awareness” providing linkages to all these values. Both the values “appreciation” and “global perspective” linked to “cultural/environmental concern”, and there were no other major value to value linkages. These results contribute to the premise of “cultural/environmental awareness” being not only one of the major connecting benefits to value based responses, but also the benefit representing the highest abstract level.

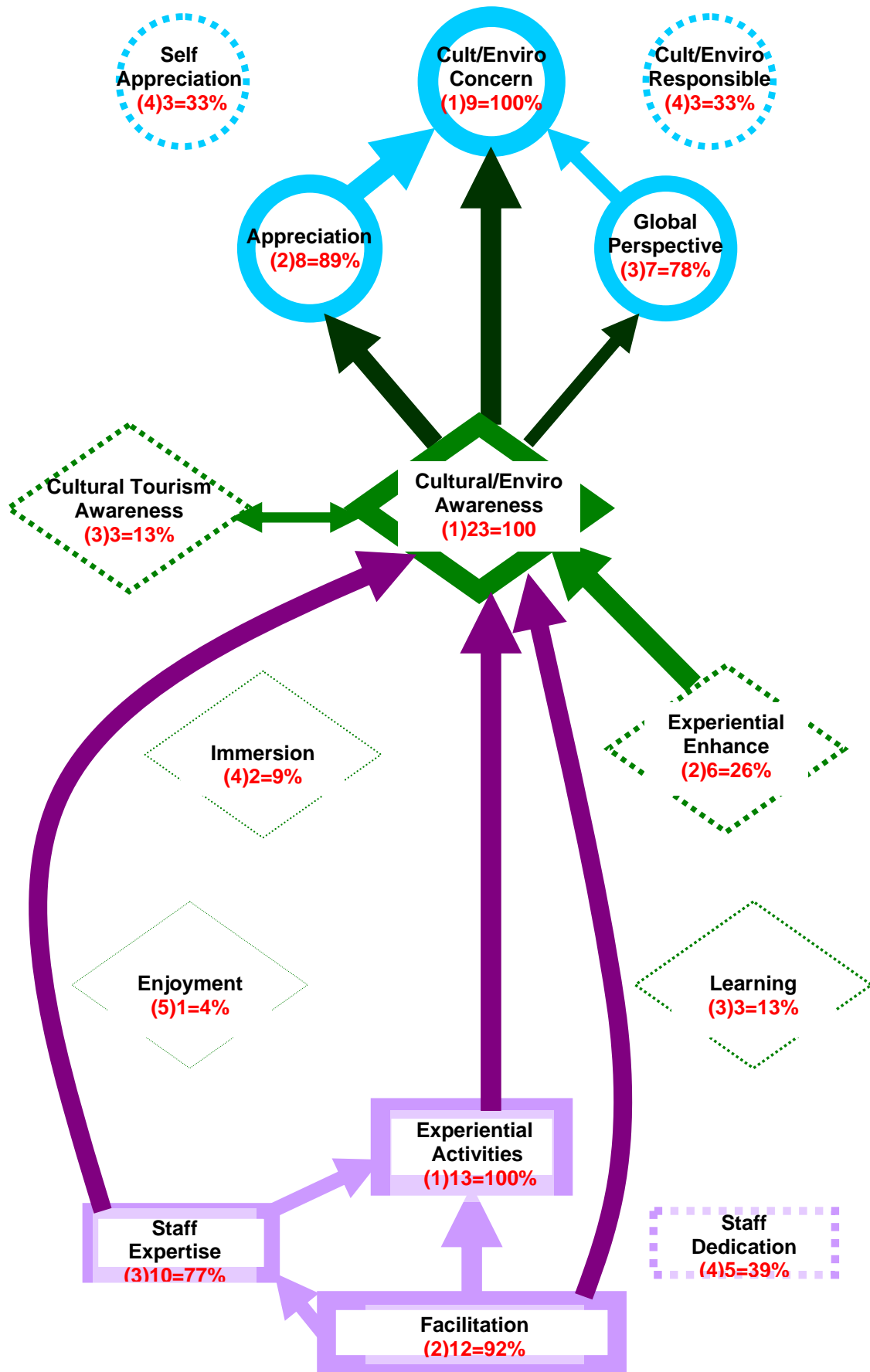


Figure 4.2: HVM for Cumulative Interpretive Activities in Study 2 (50% Rule).

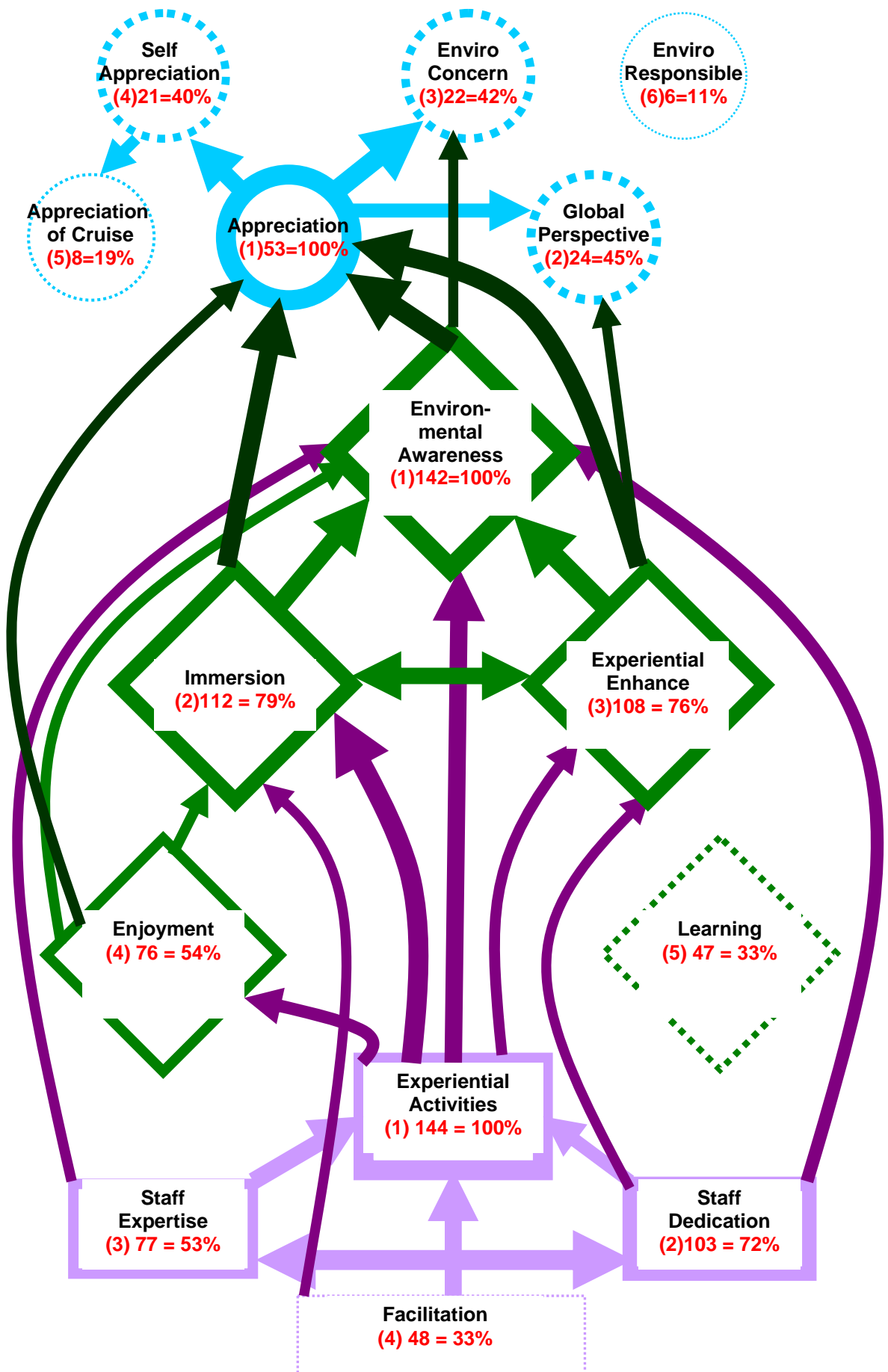
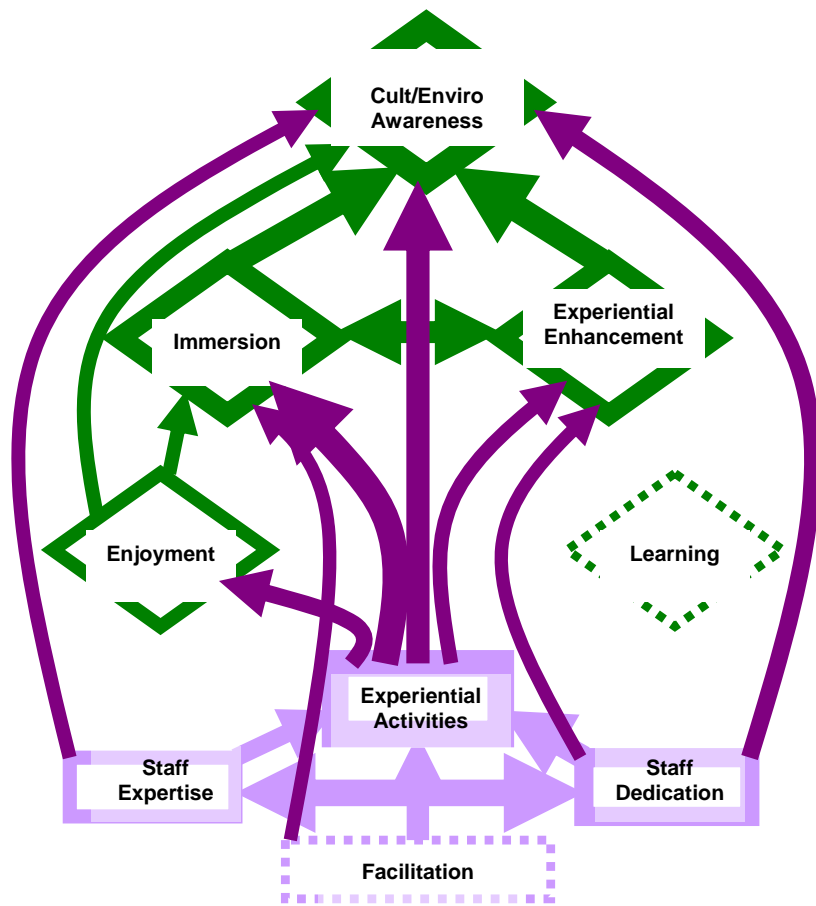
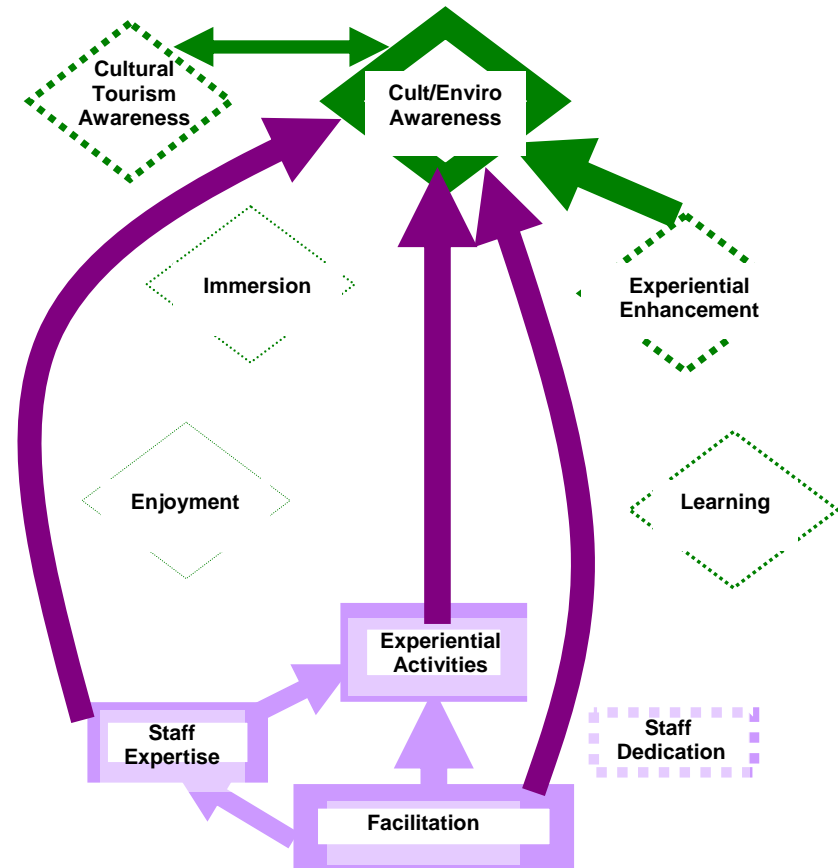


Figure 4.3: HVM for Cumulative Interpretive Activities in Study 1 (50% Rule).



The Value Model of Interpretation



The Attribute and Benefit Pathways for the Cumulative Interpretive Activities in Study 2

Figure 4.4: Comparison of the Value Model of Interpretation (50% Rule) with the Attribute to Benefit Interpretive Pathways of the Cumulative Interpretive Activities HVM for Study 2 (50% Rule).

The remaining attribute and benefit features and their linkages represent the basis of the Value Model of Interpretation. Thus, this component of the Study 2 HVM is isolated and reproduced in order to compare its interpretive pathways with those of The Value Model of Interpretation (Figure 4.4).

ii) Comparing the Interpretive Pathways of Study 1 with the Value Model of Interpretation

Figure 4.4 compares the Value Model of Interpretation to the attribute to benefit interpretive pathways of the HVM for Cumulative Interpretive Activities in Study 2. There are obviously less pathways in Study 2 for reasons previously discussed. That is the focus in this study being upon the features of the interpretive activities that most influenced the passengers' alteration of perceptions, rather than upon all features that constituted an interpretive activity being the best. Thus, it is not the relative absence of pathways that is of most interest, but the comparison of those existing with the pathways in the model, and the appearance of new pathways.

There are two new linkages that appear in Study 2. With respect to the previous attribute discussion it can be seen that "facilitation" has become more prominent at the expense of "staff dedication", and each of the new linkages originate from this attribute. In the model the strongest attribute to attribute linkage is between "staff dedication" and "staff expertise". In Study 2 this has been replaced by a linkage between "facilitation" and "staff expertise", representing the second strongest linkage. This linkage does not occur in the model. There is no linkage between "staff dedication" and "staff expertise" in Study 2, and the strongest linkage exists between "facilitation" and "experiential activities". Accordingly, there is no linkage between "staff dedication" and "experiential activities" in Study 2, which is the second strongest linkage in the model. The one other linkage in Study 2 is between "staff expertise" and "experiential activities" and represents the equal second strongest. This linkage is the fourth strongest in the model.

Thus, under these attribute definitions and categorisation in Study 2, "staff expertise" appears to play a greater role in the interpretive pathways, belying its apparent lesser importance based on percentage responses in both studies. In Study 1 the strongest interpretive pathway involving "staff expertise" appeared to link it to "staff dedication" and from there on to "experiential activities", and upward to the benefits. It had other linkages, including a direct linkage to the benefit "cultural/environmental awareness",

but these were in fourth or fifth relative strengths. In Study 2, “staff expertise” links strongly to “facilitation” and from there on to “experiential activities” and directly to the benefit “cultural/environmental awareness”, both of which represent the strongest linkages. However, its other linkages connecting it to “experiential activities” and directly to the benefit “cultural/environmental awareness”, which are the same as in the model, but appear to be of much greater strength.

In consideration of the attribute to benefit linkages, it can be seen in the model there is a linkage from “staff dedication” to the benefit “cultural/environmental awareness”, representing the third strongest linkage. In Study 2 no such linkage occurs, but instead a linkage exists between “facilitation” and “cultural/environmental awareness”. This linkage does not occur in the model. In Study 2 this represents the second strongest linkage with 90% strength in this set, and is equivalent to that between “staff expertise” and “cultural/environmental awareness”, which is only the fifth strongest linkage in the model. The strongest linkage in Study 2 is between “experiential activities” and “cultural/environmental awareness”, which is the second strongest in the model. The strongest linkage in the model exists between “experiential activities” and “immersion”.

There are only two benefit to benefit linkages in Study 2. The strongest is between “experiential enhancement” and “cultural/environmental awareness”, despite the relatively low percentage response for “experiential enhancement”. This is also the strongest linkage in the model. The other linkage exists between “cultural/environmental awareness” and the new benefit “cultural tourism awareness”.

In summary, it appears that when the ladder of abstraction process is applied with a more specific focus, the more effective pathways which facilitate this particular focus are isolated from the numerous possible pathways in the model. However, it also appears that a specifically cultural interpretive experience may be facilitated most effectively via alternative pathways, dependent on the greater importance of certain features. There is also the addition of a beneficial outcome regarding an awareness of cultural tourism’s potential impacts. This may alter the model or require a re-evaluation of the definitions of the feature categories. As such, the validity of the model is further investigated in Study 3.

4.5 Summary of Study 2 Results

4.5.1 Objective One

Ascertain which aspects of the passengers' perceptions, images or understanding of these people and their environment, were impacted upon by this cultural interpretive experience.

Approximately 40% of research participants indicated their perceptions and understanding had been changed with the creation of new images and awareness, while 32% indicated an enhancement of their pre-cruise perceptions and understanding. The changes most commonly involved perceptions about the people, their continuing interaction with their environment and current way of life. To a lesser extent the changes referred to their traditional culture, and current environmental, ecological, social and economic situations or issues. These areas comprised over 90% of all perception change, creation or enhancement with the greatest sources of such being the "people" and their "continuing interaction with their environment".

The "no change" in perception responses were investigated for possible indication of an inability of the interpretive experience to facilitate impacts upon participants' understanding or awareness, and consequently their beliefs and values. Instead these responses generally indicated the presence of participants who had prior knowledge, understanding or beliefs that were confirmed or reinforced, and in that process they found the interpretive experience to be of benefit. Otherwise, there were a few passengers involved who appeared to remain grounded in their existing assumptions despite the opportunity to involve themselves in the interpretive activities.

4.5.2 Objective Two

Identify the interpretive activities which could be most attributed to the passengers' perception creation or alteration, and compare these to the interpretive activity results of Study 1.

The interpretive activities that most influenced the participants' perceptions were the Guided Walks with the TO Guides and the Personal Interactions. Although, the Guided Walks were the formal interpretive activity offered and in which all passengers could participate, the impact of the Personal Interactions, in which a smaller number of

passengers could have participated, was equal if not greater than the Guided Walks. The Personal Interactions category involved two activities, personal conversations and dining opportunities with the TOs during their three days onboard. The combined category of Guided Walks and Personal Interactions was identified as being most influential. It was suggested that if the TOs or other expedition staff had made more pertinent formal lectures or presentations with respect to this visit, then the interpretive category of “Lectures/Presentations” may have had a greater influence as it appeared in the same percentage of overall interpretive combinations identified as the other two categories.

When Study 2 was compared to Study 1 it appeared that the Guided Walks replaced the Zodiac Tours as the most popular experiential interpretive activity. Personal Interactions replaced “Lectures/demonstrations” as the second most popular interpretive activity. It appeared to be more important to interact personally with guides who represent the culture being visited in more culturally orientated interpretive experiences, than it is to personally interact with guides outside of the formal interpretive activities in a more environmentally orientated experience.

4.5.3 Objective 3

Identify and compare the passenger values facilitated by these interpretive activities to the experience overall and to the perceptions in Objective 1, and to the results in Study 1.

A cumulative impact appeared in the value results, with “environmental concern” being the major value outcome from the interpretive activities, and which appeared to be subsequently placed into a “global perspective” further along the ladder of abstraction process. These two values along with “appreciation” made up the most identified values for the Cumulative Interpretive Activities, while “global perspective” followed by “appreciation” were the major values for the Experience Overall, with “environmental concern” having lesser representation. “Environmental responsibility” had a minor representation in the Cumulative Interpretive Activities and was barely represented in the Experience Overall results. “Self appreciation” had minor representations in both the cumulative interpretive activities and the trip overall. The interpretive activity which appeared to most facilitate “environmental concern” was the Guided Walks, while Personal Interactions facilitated “global perspective” more than other values.

The same three values identified in the Cumulative Interpretive Activities for Study 2 were also prominent in the Cumulative Interpretive Activities for Study 1, except “appreciation” had the greatest representation and “environmental concern” the least representation of the three. “Self appreciation” had a greater comparable representation in Study 1, supporting the suggestion that the more personally challenging activities, that is Zodiac Tours versus Guided Walks, were more inclined to facilitate this value. However, it became apparent that due to the perception question prior to the ladder of abstraction questions, the participants had already advanced one abstract level beyond the Cumulative Interpretive Activities level. This was evident in the comparable results for Study 2 Cumulative Interpretive Activities with those of the first Study 1 Trip Overall results which referred to the significance of the experience with respect to the environment.

The comparison of the Experience Overall results for Study 2 with the second Trip Overall Results for Study 1 emphasised the cumulative impact of participation in a variety of interpretive activities over a period of 12 days (Study 1) versus 3 days (Study 2). These value based responses were quite different with “self appreciation” and “appreciation of cruise” being dominant values in Study 1 versus a “global perspective” and “appreciation” in Study 2. It also suggested that still a greater number of ladder of abstraction level questions may be required to facilitate the placement of the experience into a context of the whole cruise.

The comparison of the perception results with the values indicated a correlation with the value “environmental concern”. The major perceptions impacted upon involved the participants’ beliefs about the people and their current way of life. The prominence of the value “environmental concern” indicated a progression from the perceptions, at the entry level of consideration into the ladder of abstraction process, to the placement of these into a personal context of significance or value. Perceptions were compared more closely to the benefits as defined in this study, and thus may correspond as such with respect to advancing the participants along the ladder of abstraction process, and provide a more relevant comparison base for the next study.

4.5.4 Objective 4

Identify the benefits of the interpretive activities and compare these to the benefit results for Study 1.

“Cultural/environmental awareness” was the most identified benefit in both the Cumulative Interpretive Activities and the Experience Overall. No other benefit appears substantially in the Experience Overall results, and “Experiential enhancement” is the only other benefit of any substance in the Cumulative Interpretive Activities.

The comparison of these results with Study 1 suggested that the differences in the phrasing and connection made between the entry level questions and the ladder of abstraction process resulted in quite different benefit identification. Study 1 produced a much broader spectrum and representation for all benefits including those which are more related to feature outcomes of the interpretive experience (eg. “Enjoyment”). The cumulative impact of much more experientially orientated interpretive activities in Study 1 also resulted in a substantial representation of the benefit “Environmental immersion”, which did not have any substantial representation in Study 2. A new benefit was identified and coded for comparison and reference in the next study, despite its low representation in Study 2. This was “Cultural tourism awareness”.

4.5.5 Objective 5

Compare and discuss the values and benefits facilitated with respect to the interpretive aims of the TO community and guides.

The community’s interpretive aims were identified as being most closely connected with the values of “Appreciation”, “Environmental concern” and “Environmental responsibility”, along with the benefit “Cultural/environmental awareness”. While the guides’ interpretive aims reflected those of the community, their aim to facilitate “Environmental concern” was not literally conveyed to the researcher. Instead it was identified through participant observation of their guiding styles, which appeared to attempt to facilitate a “sense of place”. The “sense of place” element was not considered to fit into the value based response profile due to its intrinsic significance, but was possibly more correlated to a benefit outcome. It was speculated that it may be an interpretive approach which facilitated a “care of place”, which was expressed as

“Environmental concern”. The closest benefit to the “sense of place” definition in the research profile was considered to be “Environmental immersion”, which however had not been identified with any substance in Study 2.

Three of these interpretive aims were achieved with respect to representation of “Environmental concern”, “Appreciation” and “Cultural/environmental Awareness”. “Environmental responsibility” was indicated but not in any substance with respect to the proposed greater or more holistic scope of the community’s aims, but was achieved with respect to ecologically and culturally responsible behaviours on site. More specific content analysis of the responses suggested that there was a greater need for closer definitions between the interpretive aims and the desired outcomes to facilitate more representative evaluation. A suggestion to sub-classify certain elements such as “Cultural/environmental awareness” to identify more specific outcomes was suggested, and in so doing, the new benefit “Cultural tourism awareness” was identified as a potential sub-classification of the aforesaid benefit.

4.5.6 Objective 6

Identify the attributes of the interpretive activities and compare with those for Study 1.

Three attributes were strongly identified, “Experiential activities”, “Facilitation” and “Staff expertise” to a lesser degree. Somewhat surprisingly “Staff dedication” was identified least despite participant observations suggesting this feature was highly regarded by the participants and innately expressed by the guides with respect to their “sense of place” approach. More specific content analysis of the attribute responses again demonstrated the need for very specific definitions and possibly the use of sub-classifications in the evaluation process. It was revealed that the attribute “Facilitation” was fundamentally describing features that had previously been classified under “Staff dedication” when greater elaboration in the responses was provided. This in turn, indicated again the limitations of the questionnaire format for the ladder of abstraction approach.

Comparison to the Study 1 results appeared to support this assertion as the attribute profile was reflected except for “Facilitation” and “Staff dedication” having reverse representation. Further comparison and content analysis of attribute responses in Study 1 suggested that these two attributes could possibly be sub-classifications of a

greater category which determined the recognised vehicle of facilitation. In Study 1, which involved more personally challenging situations, it was the staffs' dedication facilitating the passengers' participation that was most recognised, rather than the zodiac. While in Study 2, the vehicle of facilitation most recognised was the presence of the guides themselves, rather than their inherent dedication to the facilitation of passengers' participation. These results revealed an issue with respect to the presence of indigenous and non-indigenous guides in culturally versus environmentally orientated interpretive experiences. Is the mere presence of indigenous guides more important than other non-indigenous guides in experiences perceived to involve their indigenous culture, despite their level of expertise or dedication? This issue was to be addressed further in Study 3.

4.5.7 Objective 7

Comparison of the HVM for Cumulative Interpretive Activities for Study 1 with Study 2 and the Value Model of Interpretation.

The components of the HVMs in both studies demonstrated the same benefit to value destinations, except all linkages stemmed from "Cultural/environmental awareness" in Study 2, they were generally stronger and the recipient values were stronger. "Appreciation" provided inter-value linkages in both studies, but most strongly to "Cultural/environmental concern" in Study 2. A new value to value linkage supported previous discussion connecting "Cultural/environmental concern" with "Global perspective". "Cultural/environmental responsibility" remained unlinked in both studies and "Self appreciation" was also unlinked in Study 2.

The comparison of The Value Model of Interpretation with the attribute to benefit component of the Study 2 HVM revealed two new linkages based on the greater emphasis of the "Facilitation" rather than the "Staff dedication" attribute. Both of these new linkages from "Facilitation" reflected and appeared to replace the model's linkages from "Staff dedication". Otherwise, there were less linkages presented in Study 2, possibly reflecting the more specific cultural focus of this Study. Thus, it appeared the most effective pathways to facilitate this particular focus had been isolated from the model. The sole linkage to the new element of "Cultural tourism awareness" from "Cultural/environmental awareness" supported the previous discussion regarding its sub-classification of such.

The Discussion regarding these Results and the Key Research Questions of Part 2, Community Sustainability, will be deferred until after the analysis of the secondary study in this component of the research framework.

CHAPTER 5:
STUDY 3 (Easter Island) -
COMMUNITY SUSTAINABILITY AND VALUE IDENTIFICATION

Study 3 continues the focus upon the role of interpretation with respect to the Community Value component of the Research Framework, while further developing the data collection methodology and exploring the new benefit, “cultural tourism awareness”, identified in Study 2. The different interpretive approaches utilised in each of the studies continues to be compared with respect to their effectiveness in facilitating community generated goals and passenger value recognition.

This study is the second step in the progression of the grounded theory approach with respect to the community sustainability questions. Study 2 was the initial phase of this more culturally orientated part of the investigation, and involved a short visit to a culturally sensitive group of islands in the Great Barrier Reef Marine Park. Two Traditional Owner guides conducted the interpretation during the visit, as well as being onboard for passenger interaction the day prior and following the visit. The interpretive goals were gleaned from: participant observation of guiding styles, passenger interaction and interpretive content; conversational interviews with the TOs; and previous environmental impact management experience and liaison with the islands’ TO community.

Study 3 enlarges upon this first step by involving an expedition visit of longer duration to Easter Island (two days in total), where a local guide company organised eight different buses and accompanying guides for the first one day intensive tour of the island. The guides did not accompany the passengers onboard the ship but were represented by local Rapa Nui, Chilean and expatriate (German) peoples who have chosen to live on the island, and who were with the passengers for the duration of the day tour and lunch. The researcher stayed on Easter Island for a period of ten days conducting in-depth formal and informal interviews with local island representatives with respect to their perceived community values, tourism goals and interpretive aims. These interviewees represented a spectrum of the island community members affected by and involved in tourism.

5.1 Research Objectives

1. Ascertain which aspects of the passengers' perceptions, images or understanding of these people, their community, environment and cultural tourism situation, were impacted upon by their experience.
2. Identify the interpretive activities which passengers attributed most to their perception creation or alteration, and compare these to the interpretive activity results for Study 1.
3. Identify and compare the passenger values facilitated by the interpretive activities to the experience overall, and to the results for Study 1.
4. Identify the benefits of the interpretive activities and compare these to the benefit results for Study 1, and to the perception results of Objective 1.
5. Compare and discuss the values, benefits and perceptions facilitated with respect to the goals and interpretive aims of the Easter Island community representatives interviewed.
6. Identify the attributes of the interpretive activities and compare with those for Study 1.
7. Comparison of the HVMs for Study 3 with Study 1 and the Value Model of Interpretation.

5.2 Setting: Easter Island (Chile) Expedition Visit

Easter Island is one of the most isolated islands in the world. It is located 3700 kilometres from the nearest mainland (northern coast of Chile, South America) and 4050 kilometres from Tahiti, with only the string of Pitcairn Islands in between and still 1900 kilometres to the west. It is a tiny, remote, volcanically created triangular speck in the middle of the Pacific Ocean. In the local language, an Eastern Polynesian dialect related to the Cook Islands, it is referred to as "The naval of the world", and not a very big one at that with a surface area of only 180 square kilometres. Its population of approximately 3000 is mostly located in the main town of Hanga Roa, with a third of the population being from Chile or Europe. The remainder are the surviving people of Rapa Nui, as Easter Island was and is known traditionally, before it was annexed under Chilean territory in 1888 and officially called "Isla de Pascua".

The tourism attraction of Easter Island is its intriguing history and speculation regarding its discovery, population, religion and governance, early development into a

sophisticated and thriving community followed by its near extinction, and the incredible construction and destruction of great stone monuments, referred to as Moai, along with the remnants of traditional architecture, petroglyphs and megalithic art. It has caused much controversy amongst archaeologists and historians whilst in the last 200 years struggling to rebuild a sustainable population and way of life after the destructive forces of slaving and the introduction of European diseases threatened to exterminate the remaining original population. Many of the Moai and their original locations, along with other historically and architecturally significant sites, have been restored and most of the island is a National Park (UNESCO World Heritage recognised), managed by the Chilean National Forest Corporation (CONAF). The particular interest with respect to ascertaining the tourism goals and interpretive aims was not however focused upon the CONAF management or related documents, but rather upon the local government, council and community members' perceived values and aspirations with respect to tourism. Under the auspices of the Chilean Navy, it currently receives support from the mainland and through cattle grazing, fishing and market gardens supplies some local needs, however tourism is the only activity that brings money to the island.

Easter Island has generally been considered an expensive and relatively difficult destination due to its remoteness, distance and complete control of incoming and outgoing flights by Chilean companies. To get to Easter Island one must fly from Papeete or Santiago, or take an expensive cruise through the Pacific, or hope to find a place on a supply vessel, often making a long, slow trip to this island along with the other remote places such as the Pitcairn Islands. Landing on the island is not ensured either via a cruise ship or supply vessel as there is no port or dock, and all ships must anchor off shore at the mercy of the large Pacific swells. And if you did land, accommodation and other infrastructure and resources were scant. The flights only go to and from the Island on certain days (twice a week) and up to a time not long before this research was conducted, were an expensive optional stop when making one's way across the Pacific Ocean or exploring South America. Consequently, only the dedicated and most interested tourists generally visited Rapa Nui. That is, as mentioned, up until the year leading to this research being conducted, when Lan Chile (the major Chilean air provider) promoted free stop overs at Easter Island when transiting the Pacific Ocean to or from Santiago. All of sudden, a tourist could opt to spend a few days, or a week or more at Easter Island for no extra flight costs and as such, with no particular interest required to fuel the traditional expense. The island and its community were about to experience a totally new tourism situation. One that could work to their advantage or disadvantage depending on how the associated tourism

development required to handle the increased numbers, the management of the National Park sites and the tourist impact upon the community were perceived, planned and co-ordinated between the Chilean and local government and community. Rapa Nui all of a sudden, became a remote, isolated community given a new opportunity through its now affordable tourism attraction, provided by its extraordinary cultural, historical and environmental background, to develop a sustainable way of life for its disenfranchised island population. What were its community's goals with respect to this opportunity and how were they intending to facilitate these? Questions generated and explored by this research.

5.3 Methods

The passenger data was again collected via questionnaires voluntarily filled in by expedition cruise passengers, but who in this case had enjoyed 14 days cruising the mid-Pacific region, embarking in French Polynesia. Easter Island was the final destination after visiting six islands and atolls of French Polynesia, the Pitcairn Islands and four days at sea cruising towards Easter Island. The first day on Easter Island was spent participating in locally organised and conducted tours of the island, including lunch. The next day, passengers disembarked but could have spent the day participating in further organised tours or exploring independently, before flying from the island later that night. The 62 passengers who returned the questionnaires represented a sample of 65% of the total number onboard for this trip conducted in October, 2004. The questionnaires were filled in any time after the first day of touring on Easter Island and prior to disembarkation the next day.

As a research progression with respect to the results of Study 2, the passenger questionnaire format was again altered slightly. The perception question was maintained as Question 4, but more space was allocated for answers to each specific component. The question now asked "in what ways, if any, has the Easter Island experience changed or created your image or understanding of: the local people; their culture/way of life/values; their interaction/relationship with their environment; and other?" This was immediately followed by a related question (Question 5) which asked what the passengers perceived to the positive and negative impacts of our visit, or this sort of tourism, upon the community's values or way of life. This perception question was intended to elicit responses that may provide more information and connection of the perception data not only with respect to the ladder of abstraction process and subsequent responses, but also in particularly reference to the new benefit identified in

Study 2, “cultural tourism awareness” (B5). This benefit referred to the passengers’ identification of their perceptions or awareness of the role cultural tourism is or may play in maintaining or developing a people’s culture, their interactions with their land and others, or other socio-political-economic relationships.

This was then followed by Question 6 which asked the passengers to identify which activity or activities they could attribute these changed or created perceptions to, that is “which interpretive activities had the greatest impact upon” them. The questionnaire provided a list of nine different activities to select, circle the most relevant components of and make comment upon. These activities included: commentary, on the bus tour or at the tourist sites; a specific talk given by a local representative or guide; local interaction or conversations with locals in the town, hotel, bus, tourist sites or other; personal observations from the bus or while walking at tourist sites; personal observations while visiting town; a specific conversation or discussion with a local, guide or other; post-tour reflection or discussion with a passenger, local guide or other; a specific talk, lecture or brief given by an expedition team member; and any other activity not listed. The provision of this list of activities was intended to encourage greater specificity with respect to the different activities being offered or possible in the Island’s interpretive program and overall experience, and to avoid generalisations in the passengers’ responses such as “the bus tour”, or “observation”. This would be likely to provide more relevant data not only for this research and with respect to validation of the proposed Value Model of Interpretation, but also for the feedback provided to the Easter Island community with regard to their current tourism programs.

The ladder of abstraction question (Question 7) was phrased as in Study 1, asking why this activity or activities were better than others and what were the specific contributing features. Question 8 asked what was the most important or significant “thing, value or message” the participant learnt or took away with them from “this or these activities”, as asked in Study 1 also, except suggestions were made as to their responses involving “the people, their culture, interaction with their environment, way of life or their likely future, etc”. Question 9 asked what was the most important or significant “thing, value or message” the participant learnt or took away with them from “this part of the expedition regarding anything important” to them, with suggestions that this may include “yourself, the region, world community, type of travel, etc”. The final question asked passengers to suggest ways they felt this part of the expedition could be improved, or to add any additional comments (Question ten), as per Study 2. The inclusion of this question was again intended to provide constructive information to the

Easter Island community participants in this study, and as a source of additional reference for individual passenger responses.

Participant observation of passengers and guides was not considered to be an effective data collection methodology in this situation, due to the researcher being restricted to the same group and guide for the extent of the day tour. Instead, the researcher remained at Easter Island for 10 days post disembarkation to conduct both formal structured and informal unstructured interviews with a spectrum of community representatives. These interviews included a number of the guides involved with the passengers' tours, and were represented by both local Rapanui and Chileans who had opted to live and work on Easter Island ("Rapa Nui" is the traditional name for Easter Island and the people are referred to as Rapanui, thus these guides could be considered in some respects to be the counterparts of the Traditional Owner guides in Study 2). Local tour operator managers were also interviewed, along with local business, government and council members. The formal interview questions numbered six and collectively asked the participants:

- what values they felt were important with regard to their community identity;
- what values were currently important for the community to sustain;
- what the community's goals and expectations were with respect to tourism;
- what the major positive and negative impacts they perceived were being generated by cruise tourism upon the community values, goals and way of life;
- what values or messages they wished the tourists to recognise, appreciate, understand, act upon or take away with them; and
- what suggestions they had as to how this sort of tourism may be improved for both the tourists and the community (see Appendix B for a list of recommended questions in the formal and informal interviews).

The formality or informality of the interviews depended upon the situation. Determining the situation was reliant upon whether a formal appointment time was required, or whether it was taking advantage of a more opportunistic moment available to interview someone. For example when I was invited to sit with a group of the National Park maintenance workers, who were all traditional Rapa Nui people, while they had their lunch break cooked on an open fire by a local Rapanui women, a relative of the workers, under the shade of a copse of gum trees (Eucalyptus trees introduced by the Chilean government to replace the exterminated vegetation of the island). This was a

very informal situation with many not speaking English and my contact, who had facilitated the invitation through the local Rapanui woman organising and cooking the lunch, her Aunt, provided some language interpretation. Many of the traditional Rapa Nui people claim blood relations which appears to facilitate a more community minded approach with respect to looking after the National Park workers, child care of working parents and schooling. A much more informal conversational approach was required in these situations and with time lead to a greater expression of the local community members' thoughts upon the development of the island and community issues and goals. The researcher was again a marine guide and lecturer onboard for the duration of the cruise, but had no previous professional interactions with the Easter Island community members, guides or tourism operations. However, being a guide onboard the expedition ship facilitated many of the initial introductions and further contacts for the interviews conducted over the course of the ten days post-cruise.

5.4 Results

5.4.1 Objective 1

Ascertain which aspects of the passengers' perceptions, images or understanding of these people, their community, environment and cultural tourism situation, were impacted upon by their experience.

It is apparent from the data provided in Table 5.1 that the experience was convincingly effective in changing participants' perceptions, or introducing new perceptions with respect to a broad spectrum of the Easter Island community. This was reflected under each component of the altered format of this question, as previously discussed, and the column titles in Table 5.1 correspond to each of these components. These components included: the people; their culture and way of life; and their interaction or relationship with their environment or global region. An additional "other" component was also provided in the questionnaire, however only 12 of the 62 participants responded to this provision.

Table 5.1: Perception Alteration Data.

	Question Components							
	People		Culture/ Way of Life/ Values		Environmental Relationship		Other	
Code	n	%	n	%	n	%	n	%
1	3	5.3	1	2.1	1	2.0	1	8.3
2	4	7.0	1	2.1	0	0.0	0	0.0
3	45	78.9	35	74.5	40	81.6	9	75.0
4	1	1.8	2	4.3	1	2.0	2	16.7
5	4	7.0	8	17.0	7	14.3	0	0.0
Total	57	100.0	47	100.0	49	100.0	12	100.0

**Key: Code No. 1 → No change or reinforcement or confirmation of perceptions;
 2 → Enhanced perceptions;
 3 → Changed or created new perceptions;
 4 → Had an inspiring impact;
 5 → Failed to address perceptions.**

In Table 5.2 it can be seen that the perception category which reflects these results is Category 8, which broadly refers to the people, their way of life and interaction with their environment or region. The other categories are more specific with Category 4 referring to cultural perceptions, Category 7 to perceptions of the population with respect to the numbers or stage of development, and Category 3 to the socio-political-economic perceptions with respect to Easter Island's relationship with Chile or the global region. These were the most identified categories in the perception responses, with Category 8 appropriately representing the greatest percentage of the responses in the first three components of the question (45%, 51% and 74% respectively). Under the component of "People", Categories 7 (19%) and 4 (18%) were the next most identified referring to the population and their culture, with Category 3 being represented by 12% of the responses and referring to Easter Island's socio-political-economic relationships. Under the "Way of life" component, Category 4 was slightly more represented and Categories 7 substantially less and 3 slightly less represented. Under the third component referring to the people's "interaction or relationship with their environment", Category 7 somewhat surprisingly was identified only once, suggesting that the passengers do not relate their perceptions of the island's population or stage of development to its environment. However, Category 8 had a greatly increased response under this component and when this category was sub-

classified into “people” (8.1), “way of life” (8.2) and “relationship with environment” (8.3) it became apparent that most participants responded under the “relationship with environment” in this component (65% versus 28% for “people” and 7% for “way of life”). Categories 3 and 4 each were represented by 10% under this component.

Table 5.2: Perception Creation or Alteration Data for Question 4.

	Question Components							
	People		Way of Life		Environmental Relationship		Other	
Category No.	n	%	n	%	n	%	n	%
3	9	12.3	5	9.8	6	10.3	4	22.2
4	13	17.8	12	23.5	6	10.3	1	5.6
7	14	19.2	5	9.8	1	1.7		
8	33	45.2	27	52.9	43	74.1	6	33.3
12	4	5.5	2	3.9	2	3.4	7	38.9
Total	73	100.0	51	100.0	58	100.0	18	100.0

Key: Category No. 3 = Socio-political-economic relationships
4 = Culture
7 = Population
8 = People, way of life, interaction with environment
12 = Tourism

(Note: Perception Categories were developed in Study 2.)

When the actual number of responses for the “people” sub-classification of Category 8 was analysed in more depth, it became apparent that these numbers exceeded the response numbers for all the other perception categories, except under the “other” component. These results suggested that the experience most impacted upon the visitors’ perceptions of the Easter Island people themselves, rather than their perceptions of their way of life, culture, inter-regional relationships, or relationship with their environment. However, when specifically asked about their perceptions of the Easter Island people and their interactions with their environment, participants did provide a greater percentage of associated responses in that one component. Also, in the “other” component, even though respondent numbers were low, the participants provided a greater response in another perception category yet to be discussed, which also appeared under each of the other components but in relatively small percentages. This is Category 12 and refers to the participants’ perceptions of “Tourism” on Easter

Island and the importance of such. Although it is represented overall by relatively few responses to this question, when asked more specifically in the next question (Question 5) to identify their perceptions of the positive and negative impacts of their visit or this sort of tourism upon the community's values or way of life, 60 of the 62 questionnaire participants provided responses.

Question 5 was intended to encourage the participants to expound upon their perception responses. This question was developed after consideration of the previous results with respect to the additional benefit identified in Study 2 (Cultural tourism awareness), and the previously identified limitations of the written question format with regard to eliciting more specific information from respondents. That is, these previous results supported the need to continue the line of questioning more specifically to lead participants to further consider the importance or significance of their experience. These results also suggest that some participants were already considering the importance of tourism to this community and nearly all participants were able to more deeply consider this aspect when prompted.

The data for this question is presented in Table 5.3 and examples of the responses appear in Table 5.4. The responses have been divided into positive and negative impacts dependent upon what the respondent implied was positive or negative, not what the researcher felt was positive or negative. The number of respondents suggesting positive impacts was 54 out of the total of 60 respondents for this question, with 32 of these also suggesting negative impacts. Thus, some participants perceived both positive and negative impacts, but most suggested only positive impacts with the 54 respondents providing 89 positive impact perceptions, and the 32 respondents providing 37 negative perceptions.

The most prominent perception that participants had regarding the impact of our visit was economic (Category 1) with respect to a positive injection of cash to the community, possibly the provision of jobs for the locals and subsequently the development potential. However, some also perceived the potential negative impacts of development, with the following response example suggesting both:

Positive – influx of cash into the culture and local families – how else could they make a living out here? Negative – hope they don't lose all tradition and custom and build a McDonalds and a KFC.

This response includes the negative aspects of Category 5 which was equally the most prominent in the negative responses along with Category 3.

Table 5.3: Passengers' Perception of Tourism Impacts in Question 5.

		POSITIVE			NEGATIVE		
Code	Definition of Impacts	n	%	% Cases	n	%	% Cases
1	Economy and tourism development	43	48.3	79.6	8	21.6	25.0
2	Opportunity to interpret Easter Is to visitors	7	7.9	13.0			
3	Interaction between community and visitors	23	25.8	42.6	11	29.7	34.4
4	Waste				1	2.7	3.1
5	Community and their amenity	7	7.9	13.0	11	29.7	34.4
6	Encouraging local artisans	3	3.4	5.6			
7	Cultural sites and their significance	2	2.2	3.7	6	16.2	18.8
Totals		89	100.0	164.8	37	100.0	115.6

Referring to the examples in Table 5.4, it can be seen that Category 5 refers to the physical impacts upon the community with respect to overwhelming their way of life, decreasing their amenity and placing excessive pressures on their infrastructure. While the negative aspects of Category 3 refers to the interaction between community and visitors creating a local desire for other worldly 'things' and thus encouraging change in their cultural values and structure, or creating a situation where visitors are seen purely as a source of money to obtain other 'things', and therefore spoiling the current relaxed and friendly tourism experience. This category was identified by 34% of the negative suggesting respondents, whereas 43% of the positive suggesting respondents suggested this interaction could potentially increase individual pride amongst the local people and increase global understanding. This category is associated with Categories 2 and 6 and if combined make up most of the remaining positive responses. Category 2 refers to the tourism experience providing the opportunity for the Easter Island community to tell the outside world about their island, possibly in their own interpretation, while Category 6 suggests the tourism experience provides support for local artisans to continue with their craft, either their own development of such or the sustaining of traditional art forms.

However, more respondents perceived potentially negative impacts upon traditional cultural sites than positive impacts. Category 7 refers to this aspect and the response examples for the negative aspects suggest the participants felt that increasing tourism would see the sites having to be fenced off or more strictly protected in some way, or face degradation from those who fail to respect their significance. Either way, participants suggested that increasing tourism may result in restricting the local community from their current access to these sites and consequently diminishing their historical or cultural connections. This combined with Category 5, with respect to overwhelming the community and reducing their amenity, make up over 50% of the negative responses and therefore these perceptions are the most prominent amongst the negative respondents. However, nearly 17% of positive respondents perceived potentially positive impacts upon the community, infrastructure, amenity and the cultural sites (Categories 5 and 7), suggesting that tourism may keep more of the young people on the island, thus facilitating the protection of their culture and sites and improvements with general maintenance. It was suggested that cruise tourism in particular placed less pressure on infrastructure and amenity as the passengers stay onboard the ship rather than on the island.

In summary, most participants perceived tourism and their visit to be positive economically to the Easter Island community, though there were some concerns regarding potentially inappropriate development. Amongst the positive respondents, it was generally perceived that the opportunity for the community to interact with visitors had positive impacts (only three of the positive respondents in this category also suggested negative perceptions), whilst the number of responses in this category for the negative respondents suggested this to be one of their major sources of concerns for negative impacts. It would seem that most of the remaining negative impacts were based on the respondents' perceived potential of tourism if it continued to grow and tourist numbers greatly increased.

Table 5.4: Examples of Tourism Impact Perception Categories.

Code	Definition	Examples
1	Economy and tourism development	<p>Positive Our visit is positive in the economical sense. It brings needed money to the island. Positive – influx of cash into the culture and local families – how else could they make a living out here? Positive – tourism revenue permitting growth of island revenue and services etc</p> <p>Negative Immediate economic trip act is positive because it brings new money to the country. The fear is that it may be temporary, ie a fad that will fade. Economy is best stimulated from within by products. ...large corporations are a danger if they start building as on Bora Bora.</p>
2	Opportunity to interpret Easter Is to visitors	<p>Positive Bring money to the community and giving the community the opportunity to tell us about themselves. ...explain to people the history of the Moai (positive) and the origin of the people. Positive - spreading understanding of history, culture, and more particularly their island.</p> <p>Negative -</p>
3	Interaction between community and visitors	<p>Positive Positive - friendly interaction. The positive part is for them to experience our interest and admiration... Positive, source of wealth, pride in their history...</p> <p>Negative Like anywhere, the positive effect of visits such as ours adds greatly to their wealth, growth, interaction with the rest of the world. I'm sure each passing year as in any culture- and wealth leads to want of more and more. Negative – venders following us around with cheap curios; no interaction with families or children; we just drop some money and tramp around – doesn't help their understanding of our world or ours of their world. Doesn't expand cultural understanding between two diverse cultures (U.S. and 3rd world countries).</p>
		...continued...

4	Waste	<p>Positive -</p> <p>Negative Negative: waste.</p>
5	Jobs for locals	<p>Positive As long as the frequency and volume of people visiting the community doesn't overwhelm them, I think it is positive as it creates work for the people. Positive- brings income and creates jobs.</p> <p>Negative -</p>
6	Community and their amenity	<p>Positive Positive – probably keeps more young people on the island, because “the outside world” (and income) comes to them. Positive – letting people <u>know</u> the way these folks are protecting their culture, advancing it in the songs and dance that children are exposed to at an early age.</p> <p>Negative ...create load on infrastructure... The negative could be an interruption to their society. Negative – I hope there isn't rampant development, homogenisation and “McDonaldisation” as a result of perceived or real demands of more and more tourists.</p>
7	Encouraging local artisans	<p>Positive They must see economic value which enhances their creative skills such as carving.</p> <p>Negative -</p>
8	Cultural sites and their significance	<p>Positive More money enters to maintain the statues. Monetary return; more traffic to historic sites; improvement in general maintenance; pride in history.</p> <p>Negative So far very few tourists. As more appear I can picture fences around the historical sites which will remove them from the historical connection with the people. Positive if we brought some money into their economy, but it is obvious as more tourists come the sites will have to be fenced off a la Stonehenge.</p>

Since Question 5 was the leading question into the ladder of abstraction process in the questionnaire, it will be interesting to analyse the impact of having the respondents consider this aspect of their visit more deeply upon their subsequent ladder of abstraction responses, particularly with respect to the identification of the benefit, “cultural tourism awareness”. The next objective analyses the responses to the first question in this process, the interpretive activities the participants felt to be most influential with respect to the alteration or creation of their perceptions.

5.4.2 Objective 2

Identify the interpretive activities which passengers attributed most to their perception creation or alteration, and compare these to the interpretive activity results for Study 1.

i) Identify the Interpretive Activities which could be Most Attributed to the Passengers’ Perception Creation or Alteration

The format of this question (Question 6) was altered from the previous questionnaires by listing the different components of the interpretive activities for selection (ticking) by the passengers, along with the independent activities such as personal observations and interactions with community members. These components were identified and chosen for inclusion from the results of the previous studies and from the activities known to occur during the Easter Island visit. The listing of these components for passenger selection in the questionnaire was intended to elicit more specific responses from the participants regarding these activities and avoid generalised responses such as the “bus tour”. Instead, it resulted in many of the participants ticking nearly all of the listed components, rather than making a selection of those which impacted upon them most. Consequently, the resulting data was spread thinly between the nine possible category choices and their sub-classifications. To facilitate interpretation the data was condensed by recombining appropriate sub-classifications and categories, resulting in seven activity categories as presented in Table 5.5.

Table 5.5: Interpretive activity responses for Question 6 (61 cases).

Interpretive Category	Interpretive Category Description	Responses (n)	% Responses	% Cases
1	Commentary during tours.	46	21.3	75.4
2	A specific talk delivered by a local guide.	25	11.6	41.0
1*	Locally guided tours (combination of Categories 1 and 2)	50	23.1	82.0
3	Local interaction or conversations with locals.	33	15.3	54.1
4	Personal observations.	39	18.1	63.9
7	Post tour reflection or discussion.	16	7.4	26.2
8	A specific presentation by a clipper Expedition team member.	49	22.7	80.3
9	Other activity not listed.	8	3.7	13.1
Totals		216	100.0	354.1

The most influential interpretive activity was a particular presentation by an expedition staff member (Category 8, appearing in 80% of cases and 23% of responses), followed by the commentary provided by the local guides during the tours (Category 1, appearing in 75% of cases and 21% of responses). These results support the suggestion made in the previous study regarding the potential importance of providing appropriate presentations by staff members onboard the ship with respect particularly to cultural interpretive programs. The relevant passenger responses referred to two pertinent presentations provided onboard prior to arriving at Easter Island. One of these was a lecture given by an historian who had prepared and presented well, although not ever having been to Easter Island previously, and included aspects of the historic speculation about the colonisation of Easter Island right up to more modern historical information recorded since first contact of Europeans with Easter Island. The other presentation was given by a guest lecturer about his previous archaeological working experiences on Easter Island and his involvement with the Thor Hyerdahl expeditions. In an attempt to prove it was possible that Polynesia (and thus also Easter Island) could have been colonised by the ancient people of Peru, Hyerdahl conducted the Kon Tiki voyage on a raft from Peru to Tahiti. He also conducted the Ra expeditions, which on their second attempt managed to sail a papyrus boat from Morocco to Barbados to prove that South America could have been initially colonised by peoples from across the Atlantic. The successful conduct of these voyages provided the basis for linking the construction of the impressive and massive “Ahu”

platforms upon which the “Moai” statues were erected on Easter Island with those highly sophisticated buildings of the ancient Peruvians, and subsequently with the pyramid constructions of the Egyptians. These were both thought provoking and well received presentations that provided the passengers with a number of historic perspectives.

These presentations along with the commentary provided generally by the local guides during their tours were considered to be more influential than any one specific talk delivered by the local guides (Category 2, 41% of cases and 12% of responses). The passengers’ personal observations made whilst on tour or walking on their own in town or otherwise (Category 4, 64% of cases and 18% of responses) were also seen as more important than specific talks given by the local guides, along with the passengers’ general interactions with the locals (Category 3, 54% of cases and 15% of responses). These five interpretive activities were identified as the most influential interpretive activities, all being represented by over 50% of cases. The two remaining interpretive activities refer to post-tour reflection or discussion (Category 7, 26% of cases and 7% of responses), for which there was not much allowance between the island tour and when passengers handed in their questionnaires, and an “other” category for which there were only eight responses (Category 9, 13% of cases and 4% of responses). These latter responses referred to previous working experience on Easter Island, “being in the place itself” as being more important “than all the talks combined”, books and maps previously read or looked at, air travel (?), and a suggestion to include more preparation regarding the people and their life today.

When the co-occurrence of these activities were analysed however, it became apparent that of the 25 respondents for Category 2, 21 also identified Category 1. That is, only 4 respondents identified a particular talk by the local guide as being most influential rather than its combination with the general commentary. Both of these categories refer to the locally guided tours, which was the main interpretive activity for the actual visit to Easter Island. Thus, if Categories 1 and 2 can be considered sub-classifications of the locally guided tours interpretive activity and are combined, the total number of responses for this category would be 50 (that is adding only the four extra respondents to the total of Category 1). This category would represent 82% of cases and 23% of responses, which are slightly greater numerical figures than those for Category 8, which is a specific presentation by a clipper staff member. This suggests that the locally guided tours and the clipper presentations had relatively equal

influence in the interpretive program. To further investigate this suggestion the analysis of the interpretive activity combinations needs to be considered.

The total number of interpretive activity combinations identified by the respondents was 32, with 21 of these including Category 8 (66%) and 21 including Category 1, or 25 including the new category referring to “Locally guided tours” (that is 78% for the combined Category 1 and 2, from now on referred to as Category 1*). Of the 25 combinations which included Category 1*, 24 also included Category 8 (representing 96% co-occurrence). Thus, these two categories not only received the greatest number of responses overall, but also appeared in the most combinations (75%) and almost exclusively together. The combination of Category 1* and 8 only was also equally the most identified combination (22%) along with the combination of Categories 1*, 3, 4 and 8, other than the combination including all the categories (28%). However, Category 1* was always identified in combination with another interpretive activity, whereas Category 8 was identified solely twice, and Category 3 was identified solely three times. The identification of these as being the sole most influential interpretive activities may suggest the greater importance of the expedition staff presentations (Category 8) and interaction and conversation with the locals (Category 3), at least to those participants who took the question literally and clearly identified the interpretive activities which had the “greatest impact” upon them. When the combinations of the interpretive activities were further analysed it was found that Category 3 and Category 4 (Personal Observations) each appeared in 18 of the 32 combinations (56%), while Category 7 (Post-tour reflection or discussion) appeared in 9 combinations (28%).

Interestingly, if the co-occurrence of all the possible combinations of the main four categories are considered within all the combinations identified by the respondents, it is the combination of Categories 1* and 4 (50%) which appears most after that of 1* and 8 (see Table 5.6), followed by 4 and 8, and 3 and 8 (44% each), and 1 and 3 (41%). All others had representations of less than 40%. Thus, even though it was suggested that Category 3 (Local interaction) may have a more important influence to some respondents due to their sole identification of this category, it is Category 4 (Personal observations) which appears to have a greater influence in combinations after the main Categories of 1* and 8.

Table 5.6: Co-occurrence of possible combinations of Categories 1*, 3, 4 and 8 within combinations identified by respondents.

Co-occurrence of possible combinations	No. of combinations	% of combinations (x/32)
1* and 8	24	75
1* and 4	16	50
1* and 3	13	41
4 and 8	14	44
3 and 8	14	44
3 and 4	11	34
1*, 4 and 8	11	34
1*, 3 and 8	10	31
3, 4 and 8	9	28
1*, 3, 4 and 8	7	22

Key: 1* = Locally guided tours

3 = Local interaction or conversations with locals

4 = Personal observations

8 = Specific presentations by clipper Expedition team members

Thus, when these results are compared with Study 2 we see an understandable correlation with respect to the main cultural interpretive activity being identified as having the most impact. Except in this study its importance is paralleled by the expedition staff presentations provided onboard prior to arrival at Easter Island, whereas in Study 2 the main activity's importance is paralleled by the interactions and conversations made possible with the local guides. The staff or guide presentations onboard in Study 2 were not identified highly, but it was suggested that their importance may potentially be much greater if more appropriate staff or local guide presentations had been provided. It would seem that this is indeed the case. Personal observations were not identified highly in Study 2, but this activity was identified quite positively in Study 3, particularly with respect to its combined impacts with the main cultural interpretive activity and the staff presentations. The Local Interactions were still considered important in Study 3, but not as much as the Personal Observations, and not nearly as much as they had in Study 2. It may be that the pre-emptory presentations provided onboard in Study 3 influenced the passengers quite positively with respect to encouraging thoughtful observations upon their arrival. These results may have been driven by the provision of enough preparatory and stimulating background information along with the fact that the passengers were able to interact with the local guides all day throughout the tour, and thus there was not such a perceived need to interact with the locals outside of the tours. Also, there was not so

much opportunity to converse with the local guides outside of the tours since the guides did not accompany the passengers onboard, but the two pertinent staff lecturers were still available for conversation and had been prior to arrival. This may also be a reason for the Post-tour discussion or reflection interpretive activity not rating highly as the staff had been available for discussion prior to the visit, and as mentioned there was little time available for such post-tour. However, since Study 2 was compared with Study 1 in order to investigate potential differences between a more environmentally orientated experience to what may be considered to be a more culturally orientated experience, this Study should also be compared to the results of Study 1.

ii) Comparison of Interpretive Activities between Study 3 and Study 1

Keeping in mind the previously discussed differences between the question formats which generated the identified interpretive activities and the type of activities provided during the experiences, the results of Study 3 and 1 appear to correlate more than those of Study 2 and 1 with respect to the most popular interpretive activities and combinations. The key differences were Study 1 asked for the “best” interpretive activities while Study 3 asked for those activities that impacted the respondents most with respect to perception change or formation, and no Zodiac tours were offered on Easter Island, rather the Locally guided tours were the main experiential interpretive activity. In Study 3 the Locally guided tours appear to have had the most impact, replacing the experiential experience of the Zodiac tours in Study 1. The staff Lectures or Presentations had the second greatest impact in both Studies. The distinction however, between the two activities of experiential tours and lectures is much less in Study 3 than in Study 1. The two activities of local tours and lectures were identified almost entirely in combination in Study 3, rather than this independent combination coming an almost equal second to the sole activity of Zodiac tours in Study 1.

There cannot be a direct comparison of numerical figures made in this comparison due to the nature of the answers provided to this question in Study 3, but it is apparent that the other two main interpretive activities in Study 3, particularly with respect to their combinations with both of the main interpretive activities, were Local interactions and Personal observations. Neither of these activities rated substantially either in the responses or combinations in Study 1. The possible reason for this lack of Personal interaction being identified in Study 1 has been previously discussed and the same conclusions as for the Study 2 and 1 comparison are maintained, particularly as it is the only interpretive activity other than Staff presentations to have been identified solely in

Study 3. Thus, it seems personal interaction with locals is more important in more culturally orientated experiences.

This is the first time that Personal Observations has been so strongly identified. It combined with Locally guided tours as the second most identified co-occurrence of chosen interpretive activities in Study 3, as well as having been identified with Locally guided tours as a combination on its own. Perhaps, as previously discussed this is a reflection of the calibre, content and subsequent inspiration of the staff presentations provided prior to arriving at Easter Island. Or if we refer back to this Study's perception data (Objective 1), it was apparent that the some of the greatest perception changes or creations were in respect to the "people" of Easter Island. These perceptions could only have been created or changed through observation or interaction with the local population. As the suggestion in the "other" category for the interpretive activities regarding being more informed about the local population and their current way of life, most documentaries and photos of Easter Island, and indeed the staff presentations, focus upon its fascinating history and remaining artefacts, statues and buildings. Rarely do the documentaries focus on the more recent political situation or current population and way of life. It would appear that the perception data reflects the greater "impact" of personal observation in this study, as opposed to being the "best" interpretive activity. The following objective analyses the relationship between the impact of the interpretive activities upon the passengers with respect to the values facilitated and these identified perceptions.

5.4.3 Objective 3

Identify and compare the passenger values facilitated by the interpretive activities to the experience overall, and to the results in Study 1.

i) Identify and Compare the Passenger Values Facilitated by the Interpretive Activities and the Experience Overall

Table 5.7 compares the values for the cumulative interpretive activities, which were included in responses to questions 7 and 8 in the passenger questionnaire, with the values identified in responses to question 9, which referred to anything important to the passenger with regard to the experience overall.

Table 5.7: Comparison of Values between Cumulative Interpretive Activities (Questions 7 and 8) and the Experience Overall (Question 9) for Study 3.

VALUES		Cumulative Interpretive Activity Responses (Questions 7 & 8)				Experience Overall Responses (Question 9)			
C O D E	Definition	Count	%	% Cases (x/24)	R A N K	Count	%	% Cases (x/36)	R A N K
V1	Appreciation	8	24.2	33.3	2	8	15.4	22.2	3
V2	Global perspective	8	24.2	33.3	2	13	25.0	36.1	2
V3	Self Appreciation	10	30.3	41.7	1	18	34.6	50.0	1
V5	Cultural/Environmental concern	5	15.2	20.8	3	7	13.5	19.4	4
V6	Cultural/Environmental responsibility	2	6.1	8.3	4	3	5.8	8.3	5
V8	Appreciation of cruise					3	5.8	8.3	5
TOTALS		33	100	137.5		52	100	144.4	

...compared to Results for Study 2 (Table 4.6)...

VALUES		Cumulative Interpretive Activity Responses (Questions 6 & 7)				Experience Overall Responses (Question 8)			
C O D E	Definition	Count	%	% Cases (x/16)	R A N K	Count	%	% Cases (x/20)	R A N K
V1	Appreciation	8	26.7	50.0	2	6	22.2	30.0	2
V2	Global perspective	7	23.3	43.8	3	9	33.3	45.0	1
V3	Self Appreciation	3	10.0	18.8	4	4	14.8	20.0	3
V5	Cultural/Environmental concern	9	30.0	56.3	1	4	14.8	20.0	3
V6	Cultural/Environmental responsibility	3	10.0	18.8	4	1	3.7	5.0	5
V8	Appreciation of cruise					3	11.1	15.0	4
TOTALS		30	100	187.5		27	100	135.0	

The greatest value facilitation for both the cumulative interpretive activities and the experience overall was Self appreciation (representing 42% and 50% of cases

respectively). This is the first time in the studies that this value had such a prominent position in both the value data sets, and that both data sets correlated so closely in the percentage rankings of all the values. Global perspective was equal second with Appreciation in the cumulative interpretive activities (33% of cases), which were second and third respectively in the overall experience (36% and 22% of cases respectively). Thus, Appreciation had a lesser percentage representation in the experience overall data set, while Self appreciation and Global perspective had greater percentage representation compared to the cumulative interpretive activities. Cultural/environmental concern and Cultural/environmental responsibility were both represented by approximately 20% and 8% of cases respectively in both data sets, while Appreciation of cruise only appeared in the experience overall with an 8% representation.

These results differ quite markedly from those of Study 2 (Table 4.6) where Cultural/environmental concern had the greatest representation in the cumulative interpretive activities (56% of cases), followed by Appreciation and Global perspective (50% and 44% respectively). Self appreciation and Cultural/environmental responsibility had the equal lowest representations (19%) in the cumulative interpretive activities, and while Self appreciation's representation was barely altered in the Experience overall, Cultural/environmental concern dropped down to being third with the same case percentage as both Self appreciation in Study 2 and that of Cultural/environmental concern in both data sets of Study 3. Cultural/environmental responsibility dropped even further, and Global perspective and Appreciation swapped places but still had the greatest representations. So, in both studies the percentage representation of Appreciation is lesser for the experience overall, but Global perspective maintains a relatively equal representation of case percentage in both data sets. Cultural/environmental concern is represented by about 20% of cases in all data sets of both studies except for the Cumulative interpretive activities in Study 2 where it represented over 50% of cases and is the number one value. Cultural/environmental responsibility is also only represented by any considerable figure in this same data set. Whereas it is Self appreciation which is the number one value by a substantial margin in both data sets of Study 3. Appreciation of cruise appears in both studies only in the Experience overall data set.

Although both studies resulted in an Appreciation and Global perspective being facilitated quite prominently, it would appear that the different situation and interpretive approach to the cultural experience with respect to tour time, type, local interaction,

provision of appropriate lectures and possibly location resulted in quite different major values being facilitated. In the first case (Study 2) Cultural/environmental concern was the most facilitated value for the Cumulative interpretive activities, while the second case (Study 3) facilitated the value of Self Appreciation mostly in both data sets. Content analysing the Self appreciation responses in Study 3 there does appear to be a linkage with the value Global perspective in both the interpretive activity and experience overall responses, but more so in the experience overall responses. For example:

Travel can be beneficial to both the traveller and the locals (Q 9 response);
Brought insight into some place of the world that was something I had never really thought about (Q8 response)...Personal knowledge always changes the way you think (Q9 response);
Never to stop exploring...there is always new, different and interesting things to see and learn about in this place we call earth (Q9 response);
That I want to relate the things I've learned to the island of Hawaii, especially the early Polynesian history and the current situation (Q8 response);
I'm hugely interested in this culture/the people/history/ as a result of this trip and exposure. It has made me connect things in the "world" more (Q9 response);
I love to travel, it allows me to grow and appraising other people/culture/environments. Additionally, I believe we can all learn from each other and our own cultures more by sharing with others (Q9 response);
Travel to other cultures presents an opportunity to grow and have appreciation of how we are One World (Q9 response);
That people can make a difference by caring about other people. Material things don't make you happy. Harmony with society is important (Q9 response).

Other value based responses for this study appear in Appendix F.

ii) Identify the Interpretive Activities that Facilitated Passenger Values

There was only one interpretive activity combination (identified by only 3 of the 61 respondents) which did not include either one of the two most identified Categories 1* and 8 (and only 8 of the 61 respondents identified Category 1* without combining it with Category 8). Of the 32 combinations identified 24 contained both Categories 1* and 8, representing 69% of all respondents, while 31% of all respondents included all of the four main interpretive activity Categories (1*, 8, 3 and 4) in their responses, 61%

included Categories 1*, 4 and 8. All but 7 of these respondents (11.5% of the total number of respondents) identified these Categories in various combinations with Categories 7 or 9. Of the 8 other combinations (representing the remaining 31% of respondents) all except the one previously mentioned contained a mixture of categories that included either Categories 1* or 8 with various combinations of Categories 3, 4, 7 or 9. None of these combinations occurred in substantial enough figures to isolate specific interpretive activities in order to analyse their impact upon value facilitation.

Instead an analytical process of elimination was adopted in order to provide some information regarding the different influences of the interpretive activities in combinations and presented in Table 5.8. The Cumulative interpretive activity data set was compared to the data set consisting of any combinations that contained the Categories 1* and 8 which was in turn compared to the data set consisting of any combinations that contained all four of the highest scoring Categories 1*, 8, 3 and 4. These comparisons were conducted to assess the different influences of the combinations of Categories 1* and 8, and 3 and 4, and to identify any possible influences occurring by other interpretive activities or combinations. Two other data sets were also analysed, one consisting of any combinations that contained the Categories 1*, 4 and 8 but not 3 (representing 21% of respondents) to assess the possible influence of Category 3 or 4 upon the combination of Categories 1* and 8, and one consisting of any combinations that contained Category 7 (representing 26% of respondents) to assess its possible influence.

Table 5.8: Comparison of Value Facilitation by different Interpretive activity combinations.

VALUES	% Cumulative Interpretive Activities Responses	1/ % Responses for Combinations containing Categories 1* and 8 (Locally guided tours and Staff presentations)	2/ % Responses for Combinations containing Categories 1*, 3, 4 and 8 (Previous plus Local Interaction and Personal Observations)	3/ % Responses for Combinations containing Categories 1*, 4 and 8 but NOT 3 (Previous without Local Interaction)	4/ % Responses for Combinations containing Category 7 (Post-tour reflection or discussion)
Appreciation	24.2	26.3	37.5	12.5	50.0
Global perspective	24.2	15.8	12.5	25.0	16.7
Self Appreciation	30.3	31.6	12.5	37.5	-
Cultural/Environmental concern	15.2	15.8	25.0	12.5	16.7
Cultural/Environmental responsibility	6.1	10.5	12.5	12.5	16.7
Appreciation of cruise		-	-	-	-
Freq of Value Response	33	19	8	8	6
% of Total Value Response	100.0	57.6	24.2	24.2	18.2

Table 5.8 supports the previous data regarding the interpretive activities with the main influence being Categories 1* and 8 (Locally guided tours and Staff presentation) since the percentage response profile for this subset (1) matches most closely with that of the superset Cumulative Interpretive Activities, while representing more than 57% of the value based responses. However, this subset also contains any of the other interpretive activity categories in any combination and there is one value which appears to be under represented when compared to the Cumulative Interpretive Activities, and that is Global perspective. This value appears to have a greater representation in the subset which contains the Categories 1*, 8 and 4 but not 3 (3), and also facilitates a greater representation for the value Self appreciation. Whereas the subset which contains all four of these interpretive activity categories (2) appears to facilitate a greater representation of the values Appreciation and Cultural/environmental concern. In other words, it would appear that Category 4, that is Personal observations, tends to facilitate a greater identification and connection between the values Global perspective and Self appreciation, which the previously discussed written examples of passenger responses for these values also seemed to suggest. And the addition of Category 3, that is Local interactions, tends to facilitate a considerably greater identification of Appreciation and Cultural/environmental concern. But in the case of this study, the greater emphasis fell upon the Personal observations rather than the Local interactions and as such the Self appreciation value became prominent, whereas in Study 2 there was a greater emphasis upon the Personal interactions with the Local guides rather than Personal Observations and as such the Cumulative interpretive activities showed a greater representation for the value of Cultural/environmental concern.

In both Studies 2 and 3 the Locally guided tours appeared to facilitate comparable representations of the values Appreciation and Global perspective. Yet the greater length of time spent on the Easter Island tour, which allowed a greater time for Personal Observations, but less time for more personal Local interactions has appeared to facilitate the more abstract progression of a Global perspective to a Self appreciation. Whereas the greater amount of more personal Local interactions in Study 2 appeared to facilitate a greater linkage to Cultural/environmental concern. The influence of the Staff presentations may not be quite so obvious in these results. However, it has been previously suggested that these presentations provided a basis and incentive for the passengers' greater awareness with respect to their personal observations, perhaps even more so with respect to the aspects of Easter Island's current population and situation that they did not discuss.

With respect to the last subset (4) presented in Table 5.8 and the possible influence of the interpretive activity Post-tour reflection or discussion, there is not enough value based responses to accurately analyse its impact, except to note that this activity appears to facilitate an Appreciation more than other values.

iii) Compare the Values and the Facilitating Interpretive Activities with those of Study 1

Applying the same comparison principles as adapted, justified and applied in Study 2, Table 5.9 presents the comparison of the Cumulative Interpretive Activities Value responses for Study 3 with the Trip Overall - Natural/Cultural Environment responses for Study 1, and the Overall Experience Significance responses for Study 3 with the Trip Overall - Any Significance responses for Study 1. This comparison indicates that while Self appreciation was the number one value response for the Cumulative Interpretive Activities in Study 3, it was Cultural/Environmental concern that was the number one value in Study 1, but both studies indicated fairly equally representative figures for the next two values of Appreciation and Global perspective. The next most represented value in Study 3 was Cultural/Environmental concern and in Study 1 it was Self appreciation. Thus, these two values appeared to interchange between the studies.

However, Cultural/Environmental concern had a greater representation in Study 3 than Self appreciation had in Study 1. Cultural/Environmental responsibility had very low representative figures in both studies, with an even lower percentage figure for Appreciation of cruise in Study 1, which did not appear in Study 3 in the Cumulative Interpretive Activities responses. With respect to the Trip Overall comparative results, it is interesting to note that if Appreciation of cruise (which appeared as the strongest response in Study 1) was taken out of the valid value based response list, then both studies would demonstrate a very similar value response profile. Self appreciation would be the most strongly identified value in both studies, and substantially so with respect to the next percentage figure for the value of Global perspective, which had however more than twice the representation in Study 3 than in Study 1. This was followed by Appreciation, which in turn was followed by much lower percentage figures for Cultural/Environmental concern in both studies, but again more represented in Study 3 than Study 1. Cultural/Environmental responsibility had the lowest percentage representation in both studies.

Table 5.9: Comparison of Value Data for Study 1 and Study 3.

VALUES		Study 3 Cumulative Interpretive Activities (Question 7 and 8)			Study 1 Trip Overall re Natural/Cultural Environment (Question 7)			Study 3 Overall Experience re Any Significance (Question 9)			Study 1 Trip Overall re Any Significance (Question 10)		
		Code	Definition	Count	%	Rank	Count	%	Rank	Count	%	Rank	Count
V1	Appreciation	8	24.2	2	42	26.6	2	8	15.4	3	24	10.2	4
V2	Global perspective	8	24.2	2	38	24.1	3	13	25.0	2	28	11.9	3
V3	Self Appreciation	10	30.3	1	6	3.8	4	18	34.6	1	63	26.7	2
V5	Cultural/Environmental concern	5	15.2	3	58	36.7	1	7	13.5	4	18	7.6	5
V6	Cultural/Environmental Responsibility	2	6.1	4	4	2.5	5	3	5.8	5	1	0.4	6
V8	Appreciation of cruise				3	1.9	6	3	5.8	5	89	37.7	1
TOTALS		33	100		151	96.6		52	100		223	94.5	

The comparative results of the main interpretive activities or combinations of such which generated these values in the Cumulative Interpretive Activities comparison are presented in Table 5.10. This provided interesting and unexpected comparative figures, particularly for the comparison between the combination of the Locally Guided Tours and Staff Presentations in Study 3 with the combination of the Zodiac with Expedition Staff and Lectures/Demonstrations activities in Study 1. Since the Locally Guided Tours in Study 3 replaced Zodiac with Expedition Staff in Study 1 as the main experiential interpretive activity, it may have been reasonably expected that their combination with Staff Presentations in Study 3, or Lectures/Demonstrations in Study 1 (which refer to the equivalent activities in both studies) would have produced a similar value profile. However, these profiles are quite different. In Study 1 the combination of the two activities facilitated firstly the value Appreciation and then the value Cultural/Environmental concern. Both of these values were most substantially represented compared to any other value, and were followed by Cultural/Environmental responsibility. Instead, the combination of the two activities in Study 3 firstly facilitated Self appreciation, followed by Appreciation and then Global perspective and Cultural/Environmental concern equally. Then Cultural/Environmental responsibility was facilitated in a near equal percentage to the combination in Study 1. Zodiac with Expedition staff in Study 1 demonstrated a more comparative spread of percentages through the values Appreciation, Global perspective and Self appreciation than its combination with Lectures/demonstrations.

Although Appreciation is the most facilitated value rather than Self appreciation in Zodiac with Expedition staff compared to the Study 3 combination, Global perspective and Self appreciation have much greater representations in this interpretive activity and the Study 1 combination than they do in the Study 3 combination. Zodiac with Expedition staff is the only interpretive activity other than the Study 3 combination that has facilitated the value Self appreciation in any substantial percentage figure in the research program. Other than appearing substantially in the Cumulative Interpretive Activities for Study 1, this value has otherwise appeared substantially only in the Trip Overall – Any Significance value profile in Study 1. It was thought in the Study 1 responses that firstly its appearance in the interpretive activity was perhaps due to the more personally challenging aspects of participating in zodiac operations, and secondly in the Trip Overall responses due to a more advanced progress along the ladder of abstraction process. However, it now appears that it may be intrinsically linked to the value Global perspective and possibly most facilitated by the interpretive activity of Personal Observations. This interpretive activity did not rate substantially in Study 1

where participants were asked to identify the “best” interpretive activities with no suggestions or activities to select or indicate in the questionnaire. Whereas in Study 3, Personal Observations was presented as an interpretive activity for selection in a list of suggested activities in the questionnaire and was the second most rated interpretive activity combination with Locally Guided Tours (see Table 5.6) and the third most indicated interpretive activity after Locally Guided Tours and Staff Presentations (see Table 5.5).

Table 5.10: Comparison of Study 3 Main Interpretive Activity Category with the Main Interpretive Activity Categories of Study 1

VALUES	Study 3 % Responses Category 1* & 8 (Locally Guided Tours AND Staff Presentations = Lectures/Demo)	Study 1 % Responses Category 5 (Zodiacs with expedition Staff)	Study 1 % Responses Category 11 (Zodiacs with expedition staff AND Lectures/ Demo)
Appreciation	26.3	35.1	42.3
Global perspective	15.8	27.0	3.8
Self Appreciation	31.6	18.9	7.7
Cultural/ Environmental concern	15.8	8.1	34.6
Cultural/ Environmental Responsibility	10.5	5.4	11.5
Appreciation of cruise	-	5.4	-
Freq of Value Responses	19	37	26
% of Total Value Responses	57.6	25.5	17.9

Personal observations are obviously an inherent function within any of the experientially orientated interpretive activities, though perhaps performed by some more or less than others. It could therefore be considered a basic requirement in Zodiac with Expedition staff tours if participants are to get the most from the activity. Perhaps it was just too obvious for participants to consider mentioning, or perhaps participants considered it to be included when they indicated this zodiac touring as being the “best” in preference to other activities. However, just the excitement or thrill of being in a zodiac in the elements may be more influential to some than what they actually observe, as discussed in Chapter 3. In situations where the interpretive activity is not so thrilling or personally challenging, as in the case of the Locally Guided Tours in Study 3, then the activity of Personal Observations may become more important. These results again demonstrate the importance of the format of the questionnaire with respect to the degree of the descriptive information required from the participants. They also indicate the importance of this sort of qualitative research to more fully understand the complexity of the subject matter when discussing the results and drawing conclusions, or providing the opportunity for the researcher to discern what factors may be important for further investigation.

5.4.4 Objective 4

Identify the benefits of the interpretative activities and compare these to the benefit results for Study 1, and to the perception results of Objective 1.

i) Benefit Analysis

Table 5.11 presents the benefit results for the Cumulative Interpretive Activity and Experience Overall responses for Study 3, and includes the corresponding results for Study 2 for comparison. It was stated in Chapter 4 (Study 2) that despite its relatively low percentage figures, it was intended to maintain the individual analysis for the new benefit Cultural Tourism Awareness in case it appeared more substantially in Study 3. This was the case, as this benefit replaced Experiential enhancement in second percentage ranking in the Cumulative Interpretive Activity responses. It also generated a second ranking percentage in the Experience Overall. In Study 2 this benefit shared equal third ranking with Learning in the Cumulative Interpretive Activity responses, and had a single representation along with Learning and Environmental immersion in the Experience Overall.

Table 5.11: Comparison of Benefits between the Cumulative Interpretive Activities (Questions 7 and 8) and the Experience Overall (Question 9).

BENEFITS		Cumulative Interpretive Activity Responses (Questions 7 and 8)				Experience Overall Responses (Question 9)			
C O D E	Definitions	C O U N T	%	% Cases (X/50)	R A N K	C O U N T	%	% Cases (X/14)	R A N K
B1	Cultural/ Environmental Awareness	36	48.0	72.0	1	9	56.3	64.3	1
B2	Learning	6	8.0	12.0	4	0	0	0	
B3	Enjoyment	6	8.0	12.0	4	0	0	0	
B4	Experiential Enhancement	11	14.7	22.0	3	1	6.3	7.1	3
B5	Cultural Tourism Awareness	15	20.0	30.0	2	5	31.3	35.7	2
B10	Environmental Immersion	1	1.3	2.0	5	1	6.3	7.1	3
TOTALS		75	100.0	150.0		16	100.0	114.3	

...compared to Results for Study 2 (Table 4.10)...

BENEFITS		Cumulative Interpretive Activity Responses (Questions 6 and 7)				Experience Overall Responses (Question 8)			
C O D E	Definitions	C O U N T	%	% Cases (X/22)	R A N K	C O U N T	%	% Cases (X/11)	R A N K
B1	Cultural/ Environmental Awareness	23	60.5	104.5	1	10	76.9	90.9	1
B2	Learning	3	7.9	13.6	3	1	7.7	9.1	2
B3	Enjoyment	1	2.6	4.5	5	0	0	0	
B4	Experiential Enhancement	6	15.8	27.3	2	0	0	0	
B5	Cultural Tourism Awareness	3	7.9	13.6	3	1	7.7	9.1	2
B10	Environmental Immersion	2	5.3	9.1	4	1	7.7	9.1	2
TOTALS		38	100	172.7		13	100	118.2	

Environmental immersion demonstrated equally low percentage figures in Study 3 as in Study 2, while Cultural/Environmental Awareness demonstrated the highest percentages as in Study 2, but with lesser numerical figures. However, if the percentage response figures for Cultural/Environmental Awareness and Cultural Tourism Awareness are added in both the Cumulative Interpretive Activity and Experience Overall sets in each study, then approximately the same percentages are achieved in each study. Also, the benefit Experiential enhancement would be second in both studies in the Cumulative Interpretive Activities responses, with all the other benefits demonstrating relatively small percentages. Thus, it seems likely that the figures for Cultural Tourism Awareness represent the differences in the percentages for Cultural/Environmental Awareness between the studies.

It was suggested in Chapter 4 that this new benefit was a sub-classification of a “General Awareness” benefit which is largely constituted by the Cultural/Environmental Awareness benefit which appears to be supported by these results. When Cultural/Environmental Awareness was analysed by its sub-classifications of ‘Environmental Awareness’, ‘Cultural Awareness’ and ‘Connection of People and Land’, the results indicated that 75% and 78% of responses fell under ‘Cultural Awareness’ in both the Cumulative Interpretive Activity and Experience Overall sets respectively. The remaining percentages in both sets fell under ‘Connection of People and Land’.

The only other distinction to note between the two studies is with respect to the benefit Enjoyment. This benefit had a more substantial representation in Study 3 in the Cumulative Interpretive Activity responses, equal in percentage with Learning. Otherwise, the relatively low respondent case numbers for the Experience Overall (14) would be explained as per the discussion for Study 2. It was also suggested in Chapter 4 that it may be more appropriate to compare the perception results with the benefit rather than the value results, and this comparison follows.

ii) Compare the Benefit Results with the Perception Results of Objective 1

Due to the appearance of a new benefit in Study 2, referred to as Cultural Tourism Awareness, the questionnaire format for Study 3 was altered to include Question 5, as discussed in Objective 1. This question asked respondents to consider the impact of the tourism in which they were participating upon the Easter Island community. This question immediately followed the perception question and became the leading

question into the ladder of abstraction process in the questionnaire. It was noted in Objective 1 that it would be of interest to analyse the impact of having respondents consider this aspect of their visit more deeply upon their subsequent ladder of abstraction responses. Particularly with respect to the identification of the benefit, Cultural Tourism Awareness, and in light of the fact that in the perception data, Tourism as a category of enhancement or change was not represented strongly in most of the question components, except to some degree in the “other” component.

The benefit results presented in Table 5.11 certainly demonstrated a much stronger outcome for the benefit Cultural Tourism Awareness, as discussed above. When compared to the other sub-classifications of the benefit Cultural/Environmental Awareness (these are highlighted in Table 5.12), Cultural Tourism Awareness is second to Cultural Awareness. Table 5.12 also provides the perception results from Table 5.2, and highlights the comparable perception categories with the highlighted benefits. There appears to be a strong correlation between what perceptions the participants felt had been impacted upon by the interpretive activities and the most represented benefits. These are mainly with respect to culture (Category 4), people, their way of life and interaction with their environment (Category 8). However, this is difficult to ascertain clearly when the benefit data is considered in its sub-classifications, demonstrating a greater emphasis upon the aspect of Cultural Awareness, and a lesser emphasis upon the aspect of the Connection of people and their land. In the perception data, all the three aspects of people, way of life and their interaction with their environment are included in Category 8 which has the strongest figures, while Category 4 solely refers to their culture and is much less represented.

This comparison also indicates the distinction between the use of the word “culture” and the need for aligned definitions of this word. Within the benefit Cultural/Environmental Awareness, the sub-classification of Cultural Awareness refers to anything related to the current or past, way of life or beliefs of the people. In the perception categories, the use of the word “cultural” tends to refer to the traditional heritage of the people, while the other categories refer to “way of life”, “interaction with environment”, “people”, “population” and “socio-political-economic relationships”. With respect to this difference it is difficult to more comprehensively analyse a correlation between the benefit and the perception data. Thus, while it appears to be the potential to consider a relationship between perceptions and benefits, to do so the definitions used in the classifications need to be consistent.

BENEFITS		Cumulative Interpretive Activity Responses (Questions 7 and 8)				Experience Overall Responses (Question 9)			
C O D E	Definitions	C O U N T	%	% Cases (X/50)	R A N K	C O U N T	%	% Cases (X/14)	R A N K
B1	Cultural/ Environmental Awareness	36	48.0	72.0	1	9	56.3	64.3	1
B1.1	Environmental Awareness	0	0	0		0	0	0	
B1.2	Cultural Awareness	27	36.0	54.0	1	7	43.8	50.0	1
B1.3	Connection of People and Land	9	12.0	18.0	4	2	12.5	14.3	3
B2	Learning	6	8.0	12.0	4	0	0	0	
B3	Enjoyment	6	8.0	12.0	4	0	0	0	
B4	Experiential Enhancement	11	14.7	22.0	3	1	6.3	7.1	3
B5	Cultural Tourism Awareness	15	20.0	30.0	2	5	31.3	35.7	2
B10	Environmental Immersion	1	1.3	2.0	5	1	6.3	7.1	3
TOTALS		75	100.0	150.0		16	100.0	114.3	

Perception Categories	Perception Question Components							
	People		Way of Life		Environmental Relationship		Other	
Category No.	n	%	n	%	n	%	n	%
3	9	12.3	5	9.8	6	10.3	4	22.2
4	13	17.8	12	23.5	6	10.3	1	5.6
7	14	19.2	5	9.8	1	1.7	0	0
8	33	45.2	27	52.9	43	74.1	6	33.3
12	4	5.5	2	3.9	2	3.4	7	38.9
Total	73	100.0	51	100.0	58	100.0	18	100.0

Key: Category No. 3 = Socio-political-economic relationships
4 = Culture
7 = Population
8 = People, way of life, interaction with environment
12 = Tourism

Figure 5.1: Comparison of Benefit Data with Perception Data

However, with respect to the benefit Cultural Tourism Awareness, the corresponding perception category could be considered to be “Tourism”, which appeared most strongly when participants were asked to consider anything other than the people, their way of life and relationship with their environment. It did not have a high response, but as noted previously, when subsequently asked to consider the impacts of the tourism, 60 of the 62 participants responded, and 30% of respondents indicated this benefit as an outcome of the interpretive activities. Examples of responses for all benefits appear in Appendix G.

Thus, these results may indicate that the concept of the impact of their participation in tourism operations upon the community being visited, did not constitute a major part of the participants’ prior perceptions or considerations. And certainly none of the presentations onboard prior to the Easter Island visit focused upon the issue. Nor did any of the themes of the local tours include this issue, as much as the researcher was able to ascertain. Thus, it was more due to the process involved in answering the questionnaire that provided the stimulus to consider this aspect of their visit. So, while the interpretive activities were constructive in providing the vehicle and foundation for the ability to consider such, without the stimulus provided in the questionnaire would the participants have identified such benefit? It had only a minor representation with respect to the participants’ perceptions, it was mentioned by only a few respondents in Study 2, and it was not indicated at all in Study 1. At this juncture it would be appropriate to compare the benefit results between Study 3 and 1, and also to consider the interpretive goals or tourism aims of the community representatives with respect to the benefit and value outcomes already discussed. Firstly, the comparison of the benefit outcomes between Study 3 and 1 is conducted.

iii) Comparison of Study 3 and Study 1 Benefit Analysis

As per the previous discussion regarding the appropriate comparison sets between the studies, Table 5.13 compares the Cumulative Interpretive Activities Benefit responses for Study 3 with the Trip Overall - Natural/Cultural Environment responses for Study 1, and the Overall Experience Significance responses for Study 3 with the Trip Overall - Any Significance responses for Study 1. It is noted, as in Study 2, that this questionnaire format, with respect to the perception approach to the ladder of abstraction process, appears to restrict the scope of features that the respondents consider to those most directly impacting upon participants’ perceptions. Thus, the full spectrum of the interpretive activity outcomes does not appear to be represented.

Table 5.12: Comparison of Benefit Data between Study 3 and Study 1

BENEFITS		Study 3			Study 1			Study 3			Study 1		
		Cumulative Interpretive Activities			Trip Overall re Environment Natural/Cultural			Experience Overall			Experience Overall		
Code	Definition	Count	%	Rank	Count	%	Rank	Count	%	Rank	Count	%	Rank
B1	Cultural/ Environmental Awareness	36/41	48.0/68.0	1	129	79.1	1	9/14	56.3/87.5	1	54	64.3	1
B2	Learning	6	8.0	4/3	7	4.3	3	0	0		9	10.7	3
B3	Enjoyment	6	8.0	4/3	4	2.5	4	0	0		8	9.5	4
B4	Experiential Enhancement	11	14.7	3/2	1	0.6	5	1	6.3	3/2	2	2.4	5
B5	Cultural Tourism Awareness	15	20.0	2				5	31.3	2			
B10	Environmental Immersion	1	1.3	5/4	20	12.3	2	1	6.3	3/2	10	11.9	2
TOTALS		75	100.0		161	98.8		16	100.0		83	98.8	

For the purposes of the comparison in Table 5.13, the benefit Cultural Tourism Awareness appears in a faded hue, and its response and percentage figures have been added to the figures for the benefit Cultural/Environmental Awareness. Since it is quite obvious that the benefit Cultural Tourism Awareness was not represented in Study 1, and it is considered potentially to be a sub-classification of a more general “awareness” category that includes Cultural/Environmental Awareness, then its combination with such allows for an easier comparison of the figures. The subsequent alteration to the figures and rankings for the Study 3 benefits have been performed, with the original of such also appearing in a faded hue.

In all data sets, Cultural/Environmental Awareness had the number one percentage response substantially, without the addition of the Cultural Tourism Awareness figures. With respect to the first comparison between the Cumulative Interpretive Activities responses of Study 3 with the Trip Overall – Natural or Cultural Environment of Study 1, the figures for the second ranking percentage benefits are relatively small. Environmental immersion has second place in Study 1 with 12% representation compared to Experiential enhancement in Study 3 with 15%. All other benefits have small figures in both studies. With respect to the Expedition Overall, Cultural/Environmental Awareness represents over 87% of responses in Study 3, leaving no other benefit with any substantial representation, and in Study 1 was represented by over 64% of responses, with Environmental immersion, Learning and Enjoyment being represented by between 10 and 12%.

While Cultural/Environmental Awareness is the major outcome in both studies in all sets of data, it is apparent that in the more culturally orientated Study 3, Cultural Tourism Awareness appears as the only other major outcome, whether it is considered as a sub-classification of a general awareness category or as a benefit in its own right. The only other benefit which appeared to have any influence upon the participants’ perceptions was the outcome of the interpretive activities enhancing each other’s impact. Whereas, in the more environmentally orientated Study 1, the benefit which remains a constant with regard to outcomes either as a product of the Cumulative Interpretive Activities or the Overall Experience, is Environmental Immersion.

Understandably, it is more likely that participants may feel immersion in an environment after 12 days of zodiac and land tours, than feeling immersed in another people’s culture in a one day tour. However, is it a time related factor or a product of the different orientations between environmental and cultural programs? Perhaps it is

easier to achieve immersion in an “environment”, rather than a “culture”. It may also be less threatening to allow oneself to be immersed in an environment rather than a culture. But does that affect the ability of the interpretive program to facilitate feelings of care or responsibility for the place or culture? In Study 2, a care of place and culture appeared to be facilitated without immersion, instead Experiential enhancement appeared to be more important. Although Study 3 demonstrated the same most influential benefits, Cultural/Environmental concern was not one of the top values identified, instead it was Self appreciation. Noting that the combination of interpretive activities identified as being most important and thus working to enhance each other’s impact in Study 2 and 3 were different, and possibly therefore impacting upon participants’ perceptions differently. Perhaps the content analysis of the community representative interviews will contribute to clarifying the different facilitations of the participants’ value based responses.

5.4.5 Objective 5

Compare and discuss the values, benefits and perceptions facilitated with respect to the goals and interpretive aims of the Easter Island community representatives interviewed.

Nine representatives of the Easter Island community facilitated formal interviews with the researcher. The pre-established question format for these interviews appears in Appendix B. Not all questions were answered by the interviewees and the content of their answers were largely dependent upon their orientation in the community with regard to nationality and work situation or position. Additional comments made by numerous other community members during informal conversational interview situations were also noted with respect to their relevance to the interview questions. Thus, the content analysis of the notes taken during these interviews included the views of Rapa Nui, Chilean and expatriate members of the community. However, seven of the nine formal interviewees were either of Rapa Nui descent or Rapa Nui married to Chilean descent, with one of the remaining interviewees being married to a Rapanui. Most of these representatives were involved in tourism on the island, which is not unexpected since the main income and source of employment on the island stems almost solely from tourism. The other sources of employment are seeded by either Chilean or local government organisations, or involve fishing, cattle grazing and market gardens (though most of this is to supply local needs, part of all this production or catch is also supplied to local restaurants to feed tourists). The scope of the

interviewee's tourism involvement included guiding and management of local tour companies, hotel operations and management, National Park and Cultural centre management, and local tourism associations.

i) Content Analysis of Community Representative Interviews

The content analysis of the questions asking about the values the community representatives felt were important to their community identity, need to be sustained and that they wish the tourists to recognise revealed that all were very concerned that Easter Island should be portrayed as being more culturally significant than as an "open museum" only. This is the way Easter Island is often described in tourism blurbs, including the island's main tourism website (Visit Rapa Nui). The interviewees wanted an accurate interpretation of the cultural significance of the sites and the island's history up to and including the present political situation and climate. The Rapanui interviewees wanted tourists to recognise:

- Rapa Nui people as distinct to Chileans;
- their Polynesian ancestry and cultural way of life;
- their current societal orientation or values which seemed to involve an open, community (extended family) approach creating a safe environment for family development and way of life (this was made in reference a number of times with respect to outsiders moving onto the island and committing crimes such as robbery); and
- in particular their still existent ancestral connections to the archaeological sites and their respect for such.

There was discussion regarding not only the protection of the sites, but also of the site's and the community's cultural integrity and values. Thus, their desire to be culturally identified and recognised as Rapanui by the tourists and consequently their need and right appreciated for more autonomy from the Chilean Government with respect to management decisions regarding their cultural sites and island development. All felt that the current socio-political situation should be openly discussed which would also breathe life into the "open museum" perception, so that tourists would recognise that Rapa Nui is more about a living anthropological phenomena rather than merely a fascinating but defunct archaeological site.

Both Rapanui and expatriates talked about wanting the tourists to “feel” the “spirit” of the sites and the island, to stop and sit at sites and contemplate their significance. All wished that the current population would also respect the significance of the island, in particular that the Rapanui children have the opportunity to learn, experience and demonstrate such. Non-Rapanui interviewees desired that all community members could respect each other’s presence and appreciate their contribution to the island development. Thus, all wanted tourists to feel respect for the place and be conscientious in their behaviours, particularly with regard to camping or walking on sites and littering.

When the Rapanui interviewees were asked what values they felt were important to their community identity and needed to be sustained, it was mentioned numerous times that it was imperative that the Rapanui language be preserved. It was as if the terms “language” and “values” were indistinguishable. Indeed, language has been described as “a carrier of a people’s culture”, and that “culture is a carrier of a people’s values”, with values being the “basis of a people’s self-definition” (Ngugi wa Thiong’o cited in Freeman, 2006). Yet, there was no mention of wanting the tourists to recognise the existence of the Rapanui language, however there were numerous references to the need for more Rapanui guides to be involved in the tour operations. Likewise, there was no mention of the need for tourists to recognise the pride felt by some of the interviewees. Proud to be the descendents of a nation of people who were able to build such a successful society with such great artisans, and then to survive such great catastrophes as the collapse of their society, the ravages of disease and other Western forces meaningfully or not inflicted upon them.

There was a connection though made between tourism and sustaining the traditional Rapanui language and cultural pride. At the time of these interviews, all official schools on the island were taught in Spanish. Only one school had been established by a local woman in the past two years that taught classes in the Rapanui language. It was often expressed that the only way for the community to acquire money to fund such ventures to sustain language and culture and their own development needs was through tourism. Although there were some negatives identified with the way the cruise tourism operations were managed currently on the island, most interviewees considered tourism to be a positive development for the community. Many had suggestions as to how the cruise tourism operations on the island could be improved both for the tourists enjoyment and satisfaction, and for the purposes of more effectively conveying the values the interviewees felt were important, as well as increasing the amount of money

made from the operations. It appeared to be generally agreed that the vehicle for achieving their community goals of development, management and autonomy, was tourism. However, it was not indicated that the tourists should recognise this fact necessarily, but it was often suggested as an improvement that more time be allowed in tours for local interaction with local community elders and children. It was generally felt that the little time allocated to each cruise tourism visit to the island (usually half a day, or perhaps a whole day) meant that the cultural significance of the island, its history, its monuments and its people could not be effectively interpreted by the guides or appreciated by the visitors.

ii) Correlation of Content Analysis Results with Benefit, Value and Perception Results

Tourist recognition of the ancestry and current status of the Rapa Nui people, and their on-going cultural connections to the archaeological sites, and the tourists' respect for such with regard to their behaviour at the sites, appeared to be most important to the interviewees in consideration of their goals and aspirations for the future of their community.

These desires correlate to the benefit of Cultural/Environmental awareness (B1), more particularly the sub-classifications of Cultural awareness (B1.1) and Connection of people and land (B1.3). Accordingly, the Cultural awareness benefit received the largest number of responses in either the benefit or value sets. With respect to value based responses these desires would correlate to Appreciation (V1), Cultural/Environmental concern (V5) and Cultural/Environmental responsibility (V6). Appreciation achieved reasonable representation, however, Cultural/Environmental concern had substantially less representation and Cultural/Environmental responsibility was barely represented. With respect to impacting upon tourist perceptions as described in this study the above desires would correlate to the categories of Culture (3), Population (4) and People, way of life and interaction with environment (8). All of these perceptions were impacted upon, but People, way of life and interaction with environment had more than double the representation of the other perception categories. Also relevant is that when Category 8 was divided into its three sub-classifications in Objective 1 it was "relationship with environment" that demonstrated the most representation (65% versus 28% for "people" and 7% for "way of life").

With respect to the interviewees' desire for tourists to recognise their current socio-political situation, and their right for a degree of autonomy and to maintain their own language based on their personal and cultural value, one could expect the values of Appreciation (V1) and Global perspective (V2) to be apparent. Global perspective had equal ranking with Appreciation with respect to the interpretive activities but more than double the representation of Appreciation in the Experience Overall. The linking benefit to these value based responses could reasonably be expected to be Cultural awareness (B1.1) which did demonstrate the greatest representation as previously discussed. The impacted perception could be expected to be Socio-political-economic relationships (3), but this was identified relatively minimally compared to the other perception categories.

Even though the interviewees did not appear to desire that tourists should recognise their perceived importance of tourism to their community goals, just as one could expect feelings of cultural pride and connection to a place to emanate in a guide's interpretation, their political, personal and community orientated aspirations may also be reflected. If this was the case with respect to their aspirations revolving about tourism development, then the benefit of Cultural tourism awareness (B5) may be expected as an outcome of the interpretive experience, even though it may not be a thematic goal of their interpretation. This benefit was represented by the second highest percentage figures behind Cultural awareness, though its facilitation may also be contributed to the questionnaire format as previously discussed. This discussion referred to having already asked participants to consider their perceptions of tourism impacts upon the Easter Island community, as a leading question into the ladder of abstraction process.

If existent emotions and beliefs unintentionally infiltrate a guide's interpretive approach, then let us consider the "sense of place" issue again. It did appear in this study the facilitation of a "sense of place" was an interpretive aim of many of the interviewees. Their reference to tourists feeling the "spirit" of an ancestral site or the island corresponds with this concept. However, the interviewees felt the duration of most tours were too short for the guides to adequately allow the contemplation time required at sites to facilitate such. This gave the impression that the community representatives felt it was the time spent on site that was more important to facilitate this goal than the guides' interpretive conduct. Yet, in Study 2 the time on tour at the site was even shorter, and while it was discussed that achieving a "sense of place" may be beyond the scope of the interpretive program, the guides personal passion and feeling for the

place, that could be interpreted as their “sense of place”, appeared to be conveyed in the facilitation of a “care of place”. This was then reflected in the value based response of Cultural/Environmental concern (V5). This was the most identified value with respect to the Cumulative Interpretive Activities in Study 2.

Yet, in the Easter Island study where facilitating a “sense of place” appeared to be a community goal, the resulting value based outcomes were quite different. In this case, the value based response of Self appreciation (V3) replaced Cultural/environmental concern (V5) as the number one value in the Cumulative Interpretive Activities, and also replaced Global perspective (V2) as the number one value in the Experience Overall. Although Cultural/environmental concern was facilitated in this study, Self appreciation had double or more its representation.

If possible reasons were being sought in the interpretive programs for these different outcomes, the major differences that can be identified between the two studies were the addition of well prepared, appropriate staff presentations onboard prior to the ship’s arrival and the longer time allowed for the tours on Easter Island. But there were also major differences in the form of tour transport and interpretive contact. With respect to Stanley Island (Study 2), there was a much greater opportunity for personal interactions with the Traditional Owner representatives/guides both during and outside of their guided tours. The tours were all conducted on foot in small groups in quite an intensive period. There were no bus intervals between sites. The guides were also onboard for a day either side of the cultural visit, actively making themselves available for interaction with the passengers. Thus, perhaps it is the extended and casual personal contact with the guides which allowed more of their passion to be conveyed that achieved a greater “sense of care” for the place, than could be achieved in the longer but less personally interactive period on Easter Island, despite the passion of the guides for their place.

It is also apparent in this comparison that the differences between the interpretive approaches mainly impacted upon the value based outcomes, since both the interpretive experiences facilitated much the same balance of benefit outcomes. Accordingly, with respect to the connections and inferences being discovered with respect to participants’ perceptions and both benefit and value based outcomes, it would seem likely the different perceptions the participants had for each place and people would play a role in the interpretive outcomes. How these perceptions were impacted upon by the interpretive program, how the participants were encouraged to

consider these perception changes and consequently the personal significance they facilitated may have all possibly influenced these different interpretive outcomes. For example, it was noted earlier that the tourism attraction of Easter Island is its intriguing history and speculation regarding its discovery and population, religion and governance, development and destruction, and the incredible construction of great stone monuments. Although the perceptions most impacted upon in both Studies 2 and 3 appeared to correspond, the category's definitions were generalised. It could be reasonable to assume the perceptions the participants had with respect to the Australian Traditional Owners, their little known Flinders Island Group (internationally speaking) and the Aboriginal culture were quite different in content to those had with respect to Rapa Nui and its people. This suggests the relationship of perception impact with value based outcomes may be worthy of further exploration.

5.4.6 Objective 6

Identify the attributes of the interpretive activities and compare with those for Studies 1 and 2.

The participants were asked what specific features contributed to the interpretive activities they identified being better than others (Question 7, see Appendix A) with respect to having the most impact upon their perceptions of the people, culture and environment being visited (as per Study 2). The features which refer to components of the interpretive activities themselves rather than the outcomes of having participated in the activities, are the attributes of the interpretive activities. Table 5.14 compares the attribute results for the Cumulative Interpretive Activities from all three studies and clearly reveals this final study (Study 3) to have a distinctly different attribute profile.

Table 5.13: Comparison of Attributes between Studies 1 (Southeast Alaska), 2 (Stanley Island) and 3 (Easter Island).

ATTRIBUTES		Study 1 (Southeast Alaska) Cumulative Interpretive Activities			Study 2 (Stanley Island) Cumulative Interpretive Activities			Study 3 (Easter Island) Cumulative Interpretive Activities		
Code	Definition	Count	% Responses	Rank	Count	% Responses// Cases (x/23)	Rank	Count	% Responses// Cases (x/37)	Rank
A1	Staff Expertise	88	21.4	3	10	25.0//43.5	3	16	33.3//43.2	1
A2	Staff Dedication	108	26.2	2	5	12.5//21.7	4	11	22.9//29.7	3
A3	Experiential Activities	163	39.6	1	13	32.5//56.5	1	7	14.6//18.9	4
A4	Facilitation	53	12.9	4	12	30.0//52.2	2	14	29.2//37.8	2
TOTALS		412	100		40	100//173.9		48	100//129.7	

In Study 2 there were three major attributes all substantially represented, “experiential activities”, “facilitation” and “staff expertise”. It was suggested with reference to the results of Study 1 that the attributes “staff dedication” and “facilitation” were possibly interchangeable, or sub-classifications of a greater attribute. This would suggest that the same three attributes were prominent in either environmentally or culturally orientated interpretive experiences. These attributes would be “experiential activities”, “staff expertise” and the combined or greater attribute including “staff dedication” and “facilitation”. On this basis, in both Studies 1 and 2 “experiential activities” along with the combined attribute were the most important attributes with “staff expertise” being the least important. The results for Study 3 however, demonstrate quite the opposite profile with “staff expertise” being the most important and “experiential activities” being the least important (see Table 5.14). It was also considered with further investigation that “facilitation” and “staff dedication”, which fill second and third places respectively, did not appear to correspond with respect to combining.

When the responses for the attributes are content analysed (see Table 5.15 for Study 3 attribute response examples) there does not appear to be a correlation between “facilitation” and “staff dedication” which would suggest they could be interchanged or have a sub-classification connection. In Study 3 it is quite clear that “facilitation” refers to the general aspects of the tours with respect to timing at sites, accessibility of sites or size of groups for example, all of which were outside of the individual guides’ control. While “staff dedication” referred to the guide’s features such as their enthusiasm or ability to present facts, most of which the guide does have control over and applies with their own discretion. Whereas, “facilitation” in Study 2 had a greater reference to the guides themselves with respect to being available to facilitate the cultural experience. The guides were perceived as the vehicle rather than the buses or the site access in Study 3. “Staff dedication” in Study 2 then referred to the guides’ individual features additionally to their presence. Despite the differences in what is perceived to be the facilitating features of the two studies, the attribute “facilitation” came second with near equal response percentages in both studies, though it had a substantially greater case percentage in Study 2.

Table 5.14: Examples of Attribute Responses in Study 2

<u>Code</u>	<u>Description</u>	<u>Definition and Examples</u>
A1	Staff Expertise	Recognition of expedition staff's or local guide's knowledge and/or competence in their area of expertise.
		The talk was based on historical and archaeological data, information and their controversial interpretation. ____'s (expedition staff) presentation well organised. Well versed lectures, personal accounts. They were informative. Talk on ship – very historical. Our guide was very knowledgeable at every site. In-depth knowledge of bus tour guide; research by ____ and ____ (expedition staff).
A2	Staff Dedication	Recognition of the enthusiasm and/or dedication of expedition staff or local guides for their speciality and their role in assisting passengers to participate, learn and/or understand, and may incorporate phrases which refer to the staff's sense of fun or humour, friendliness and ability to provide good presentations.
		The clarity and enthusiasm of the speakers. Their obvious love of the island, its people, culture, history. Great presenter of facts and ideas in a clear manner. Bus guide was excellent and very caring about the island. Good guide. Local guide. Our guide had tremendous knowledge and pride in EI history and tradition and "fleshed out" the lectures onboard ship.
A3	Experiential Activities	Recognition of activities that facilitate first-hand experience.
		Benefit of on site experience, as opposed to lectures by ____ and ____, good as they were. Is good to talk to locals and be able to ask questions. Seems the only alternative to spending lots of time, if you want to find out about the culture. It is always helpful to me to be in a place to really understand, ie the Birdman Ritual site. Enjoyed the history of EI. Came to see the Moai. I can read (or find) <u>everything</u> about Rapanui on the web, but the only place I can experience the joy of a local couple seeing themselves on TV interviewing an archaeologist in Tahiti was by talking with a local"
A4	Facilitation	Recognition of the facilitation of participation in a particular experience or activity in a manner with which the passenger desires, enjoys or feels comfortable.
		Vendors were willingly negotiating prices and were "not in hot pursuit" of customers. Time to sit and listen to the lectures rather than racing from one place to another. Extended time with the people, allowing ideas and thoughts to become apparent. Because it was almost one on one or with a small group. Clean town; the sidewalks had been repaired; we were not rushed. Well organised!! Right time!! Not huge groups.

The response percentage for “staff expertise” was boosted in Study 3 by numerous references to the expedition staff with respect to the informative presentations they made onboard prior to arriving at Easter Island, as well as the references made to the Easter Island guides. This may explain the difference in rankings of this attribute between Study 3 and 2 since all responses for “staff expertise” in Study 2 referred only to the Traditional Owner guides, as there were no expedition staff presentations with regard to the Stanley Island experience. Though, despite the different percentage rankings for this attribute between the two studies, it was represented by the same case percentages. These case percentage comparisons are indicating that in Study 2 there were more combinations of attributes identified by each respondent rather than only the one or occasionally two identified by the respondents in Study 3.

These results may also contribute to answering the question postulated in the discussion for Study 2 which queried the relative importance of the information being provided versus by whom it was provided. In Study 2 it was suggested that the actual presence of local guides in a culturally orientated interpretive experience was possibly more important than having information provided by non-local guides, no matter how comparable the quality of information. In the case of Study 3, where “staff expertise” was identified as being the most important attribute, the responses for such revealed an equal division between references to the local guides and the expedition staff who lectured. One of the responses referring to the local guides stated an advantage of the guide not being a local born resident by providing a more objective interpretation. Thus, it would seem that good guides with good information are appreciated whether they are local or not in a culturally orientated experience. However, these results do not suggest that the presence of local guides is not important either, but in this study it appeared that the quality of information provided was of greater importance than all other features of the interpretive activities.

However, does this help to explain the complete opposite results between Study 3 and both of the earlier studies with respect to the attribute “experiential activities”? Because it was identified as the most important feature of the Cumulative Interpretive Activities in both Studies 1 and 2, it was suggested that the experiential aspect of these expedition cruises was most regarded by passengers, whether it was an environmental or cultural interpretive experience. However, with the addition of such well received lectures provided by the expedition staff in Study 3 then it might be expected that the “staff expertise” attribute be more greatly appreciated and identified in the results. But

in Study 3, “experiential activities” did not even rank closely behind “staff expertise”, it was the least identified and quite insubstantially so in comparison to all other attributes.

Thus, the question is posed, even though visiting the archaeological sites of Easter Island was an “experiential” activity, how did it compare to the “experiential” activities of Study 2 and 1? On Easter Island the passengers were boarded on and off buses to stand in front of structures considered by most to be archaeological sites, that is sites of past human life and culture that could only be brought alive by the skill of the interpreter who accompanied them. In Study 2, on Stanley Island, the passengers were walking along tracks through vegetation with the local Traditional Owner guide interpreting the current and past use of many of the plants and animals being encountered and the rock paintings depicting animals still existent today at this site, along with images of past sailing vessels and spiritual entities, which the guide also interpreted with respect to their current way of life. In Study 1 (Southeast Alaskan wilderness), the experiential activities involved being in a zodiac close to the sea’s surface which the participants could reach and touch, looking up the face of a tidal glacier while it calved with thunderous booming and feeling the water churning directly below their feet, or gazing upon cliffs gouged by a glacier that could still be seen retreating and exposing new cliff face each passing hour, or watching as a brown bear slipped across a fallen tree trunk over a stream the zodiac was cruising up, with the environmental guide interpreting what had happened and was happening all around the participants. Thus, in Study 1 the experiential activities could have a very powerful, inescapable and tangible impact. While the experiential activity in Study 2 may not have been so dramatically exciting, one was taken into another’s environment and culture of both past and present and had it connected descriptively and tangibly to the participant’s own everyday occurrences of relieving hunger or illness, as the guide crushed a leaf or plucked the abdomen from a green ant. Thus, how do individuals perceive, express and rank on a scale of importance the features of an interpretive activity? To those that identified the “experiential” attribute in the Easter Island study, it was obviously a very important feature of the visit for them, as opposed to merely gaining information:

“Benefit of on site experience, as opposed to lectures by ____ and ____, good as they were”;

“Is good to talk to locals and be able to ask questions. Seems the only alternative to spending lots of time, if you want to find out about the culture”;

“It is always helpful to me to be in a place to really understand, ie the Birdman Ritual site”;

“Enjoyed the history of EI. Came to see the Moai”; and

“I can read (or find) everything about Rapanui on the web, but the only place I can experience the joy of a local couple seeing themselves on TV interviewing an archaeologist in Tahiti was by talking with a local”.

But over 80% of the participants regarded the other features more importantly, or at least identified them in preference. Perhaps in comparison to other experiences that had occurred on the cruise such as being taken ashore Pitcairn Island in their own long boats or diving out of zodiacs to snorkel the reefs of French Polynesia, the “experiential” part of this interpretive activity did not have such a profound impact or find that connection with the participants. Subsequently, it was the combination of expert information and visitation of the sites being facilitated with dedicated guides that was most important to the participants. In Study 2 it was the experience being facilitated by local people and their information that was most important. And in Study 1, it was the experience with dedicated staff providing expert information that impacted most upon the participants. To finalise the discussion of this objective a participant’s response is noted as to why the interpretive activity they indicated was better than others during their Easter Island experience:

“Actually, this was wonderful but didn’t top Pitcairn Island.”

This response supports the previous inferences that while the Easter Island experience was well regarded the results suggest it lacked the features that provided the impact of other experiential activities.

5.4.7 Objective 7

Comparison of the HVMs for Study 3 (Easter Island) with Studies 2 (Stanley Island) and 1 (Southeast Alaska), and the Value Model of Interpretation.

Despite the seemingly quite different emphasis on the feature outcomes in Study 3, the feature linkages in the HVMs for the Cumulative Interpretive Activities of each study reveal similarities. The HVM for the Cumulative Interpretive Activities of Study 3 (Easter Island), Study 2 (Stanley Island) and Study 1 (Southeast Alaska) are presented in Figures 5.1, 5.2 and 5.3 respectively.

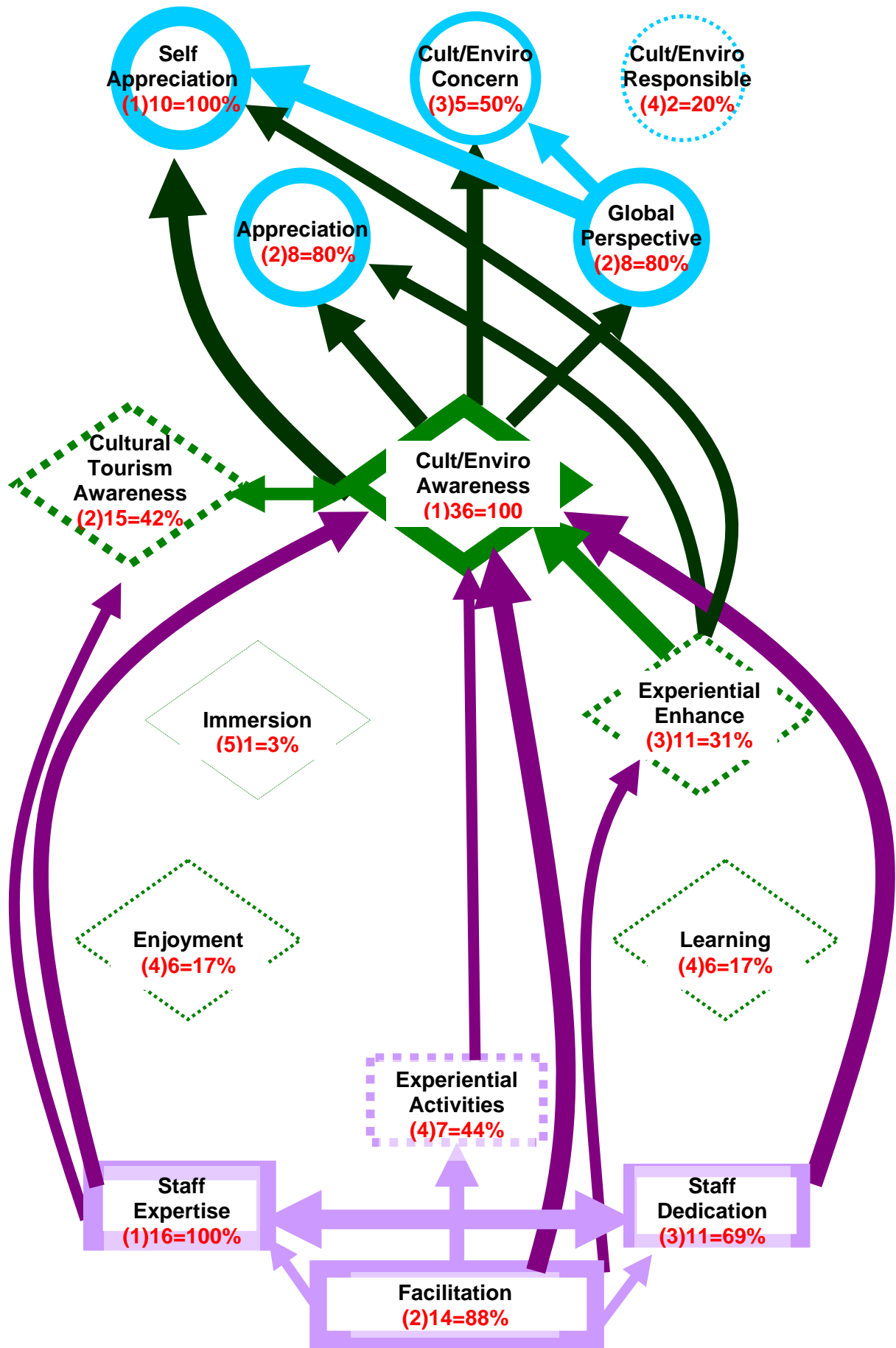


Figure 5.2: HVM for Cumulative Interpretive Activities in Study 3 (50% Rule).

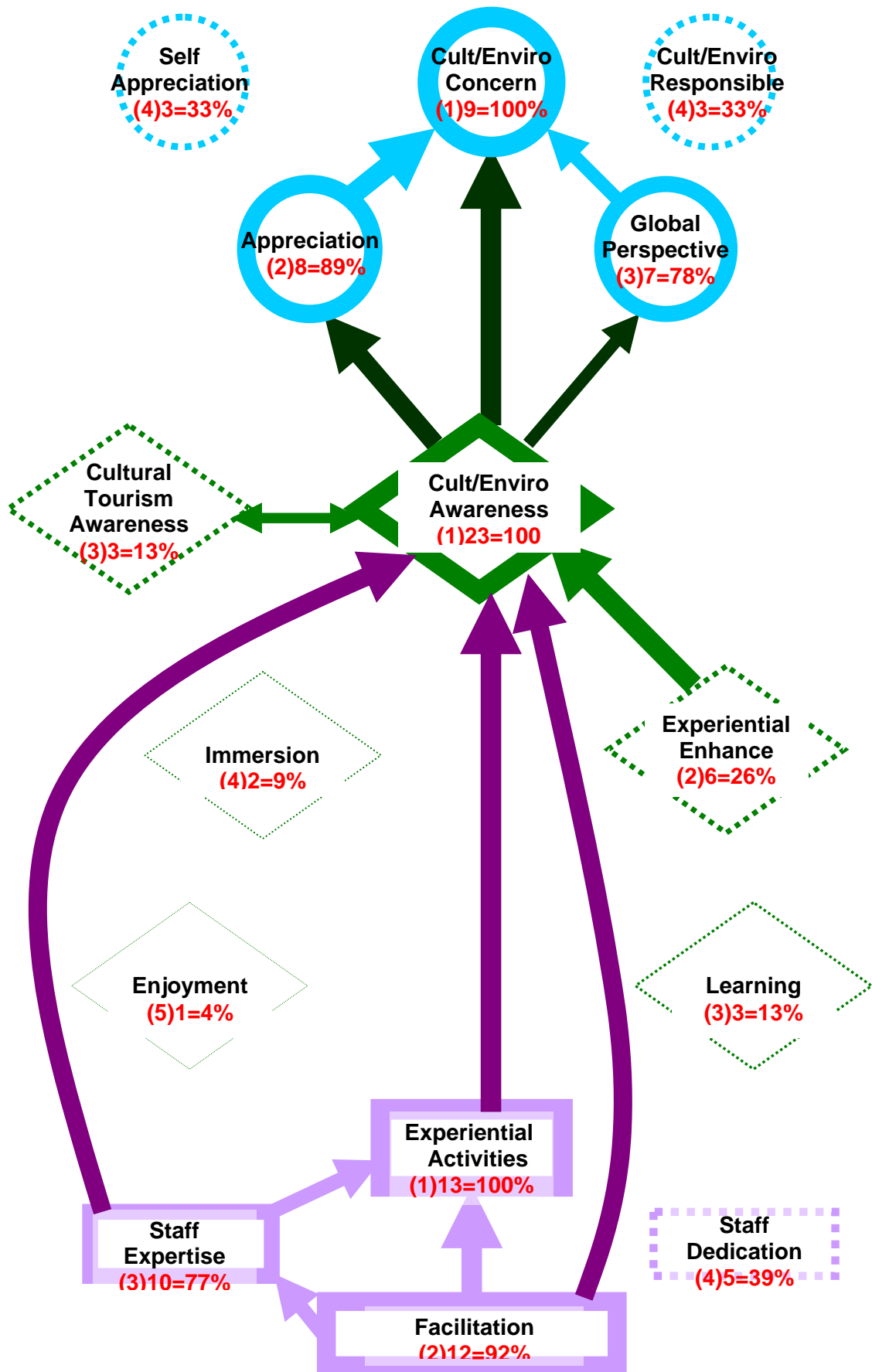


Figure 5.3: HVM for Cumulative Interpretive Activities in Study 2 (50% Rule).

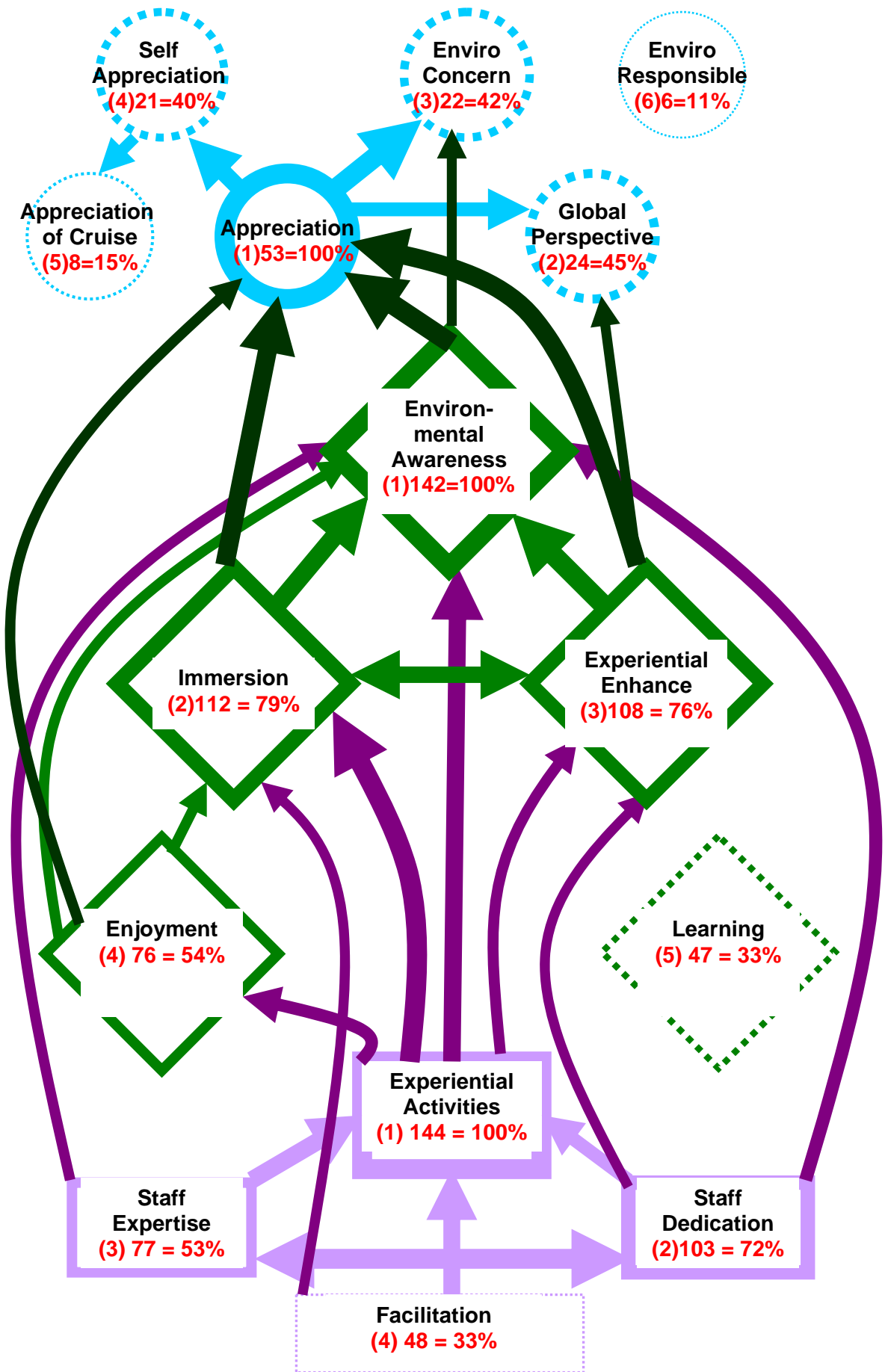


Figure 5.4: HVM for Cumulative Interpretive Activities in Study 1 (50% Rule).

Starting at the attribute level it is apparent that there is a strong linkage between “facilitation” and “experiential activities” in all studies, despite the low representation of “experiential activities” in Study 3 and “facilitation” in Study 1. The strongest attribute linkage in Study 3 occurs between “staff expertise” and “staff dedication”, which is also the strongest attribute linkage in Study 1, but not Study 2 where “staff dedication” was the least represented attribute. The lesser attribute linkages occur between the strongest attributes in all studies. In the case of Study 3 this is between “facilitation” and “staff expertise” as in Study 2, and between “facilitation” and “staff dedication”. “Facilitation” was the least represented of the four attributes in Study 1 and instead in its HVM the lesser linkages connect “experiential activities” with “staff expertise” and “staff dedication”.

Continuing to the attribute to benefit linkages in Study 3, all of these linkages except one appear in either or both Studies 2 and 1. In both Studies 3 and 2 the linkage between “facilitation” and “cultural/environmental awareness” is one of the strongest. This linkage does not appear in Study 1 where “facilitation” is the least represented attribute. The next two strongest linkages in Study 3 connect “staff expertise” and “staff dedication” to “cultural/environmental awareness”. These two linkages demonstrate equal or near equal strength to the first linkage described, particularly if the benefit “cultural tourism awareness” is considered as a sub-category of “cultural/environmental awareness”. Importantly, by keeping this sub-category separate in the HVM its connecting attribute has been identified as “staff expertise”. This linkage did not appear in Study 2, possibly due to the relatively small sample population in this study, but the linkage between “staff expertise” and “cultural/environmental awareness” is reflected in strength in Study 2. Both of the “staff expertise” and “staff dedication” to “cultural/environmental awareness” linkages appear in Study 1 but at lesser strengths. The “experiential activities” to “cultural/environmental awareness” linkage still occurs in Study 3 despite the low representation of “experiential activities”, but understandably not at the relative strength as in Studies in 2 and 1 where it is one of the strongest linkages. The last Study 3 attribute to benefit linkage to be discussed represents a new connection in the research as this linkage does not appear in the HVMs for either Studies 2 or 1. It connects “facilitation” to “experiential enhancement”, despite the relatively low representation of “experiential enhancement” in either of the culturally orientated interpretive experiences. This linkage in Study 3 possibly reflects a greater recognition and representation of the “facilitation” feature to enhancing whatever experience is occurring.

This benefit, “experiential enhancement”, provides the strongest benefit to benefit linkage in all three studies despite its representation. It is also the only such linkage in Studies 3 and 2 if “cultural tourism awareness” is considered to be a sub-category of “cultural/environmental awareness”. Accordingly, it links to “cultural/environmental awareness”, and it is apparent in all HVMs that “cultural/environmental awareness” can be regarded as the major central point for incoming linkages from the lower components of the HVM and outgoing linkages to the value based components. The other significant linkage points between the lower components and the values is “experiential enhancement” in Studies 3 and 1, along with “immersion” and to a lesser degree “enjoyment” in Study 1. The benefit “learning” remains unlinked in all three studies.

Some of the major developments in the progression of this research involve the values to which these benefits provide linkages. In Study 1, most benefits linked with the greatest strengths to the value “appreciation”, and to a lesser extent “global perspective” and “environmental concern”. In Study 2, the linkages were strongest to “cultural/environmental concern” and “appreciation” with a lesser linkage to “global perspective”. In Study 3, the strongest linkages went to the value “self appreciation”, then “appreciation” and “cultural/environmental concern” followed by a lesser linkage to “global perspective”. So, all three studies demonstrate relatively strong linkages to the same three values (“appreciation”, “cultural/environmental concern” and “global perspective”), but Study 3 differentiates from the other two by being the only study demonstrating direct benefit linkages to “self appreciation”.

There is also a progressional development in the value to value linkages. In Study 1 “appreciation” was the main incoming and outgoing point for linkages, with “appreciation” linking on to “environmental concern”, “global perspective” and “self appreciation”. In Study 2, “appreciation” and “global perspective” linked to the stronger “cultural/environmental concern”. “Self appreciation” was not linked to any other value or HVM component. In Study 3, “appreciation” did not link to any other value, and it was “global perspective” which again linked to “cultural/environmental concern”, but also provided the strongest value to value linkage to “self appreciation”. This substantiates the previous discussion in this study regarding a potential connection between the recognition of a global perspective and the identification of an insight with respect to a personally perceived or desired role or action.

In Figure 5.4 the attribute to benefit pathways of the Cumulative Interpretive Activities HVM for Study 3 have been compared to the Value Model of Interpretation. The new linkages from “Staff expertise” and “Cultural/environmental awareness” to the new benefit of “Cultural tourism awareness” in Study 3 have been presented in lesser hues of their representative colours. This has been done in order to maintain focus upon the major comparable pathways, since it has been suggested that this new benefit is a sub-classification of “Cultural/environmental awareness” and thus the pathways displayed are shared.

Taking this into consideration, there are two new attribute to benefit and attribute to attribute linkages appearing in Study 3 which are not presented in the Value Model of Interpretation. The source of these linkages is the attribute “Facilitation”, which has replaced “Experiential activities” as the major attribute in the model. The two additional attribute to attribute linkages are both lesser linkages in Study 3, while the model and the Study 3 HVM demonstrate the same major attribute to attribute linkages. The attribute to benefit linkage in Study 3 between “facilitation” and “cultural/environmental awareness” though is a new major connection which appears to replace the model’s “experiential activities” to “cultural/environmental awareness” connection in relative strength. However, this linkage still exists in Study 3, but in a lesser relative strength, whereas in Study 2 both of these linkages occur in relative strengths to both Studies 1 and 3. The other new “facilitation” to “experiential enhancement” linkage in Study 3 compares to the model’s linkage between “experiential activities” and “experiential enhancement” in relative strength. Thus, it would appear that the different emphasis on specific model features is instrumental in the development of stronger, weaker or additional linkages. The features of the model however, remain unchanged.

Yet, the features appear to require further consideration with respect to their emphasis and linkages depending on the environmental or cultural orientation of the interpretive experience. In this regard, those particularly demonstrating different emphasis are the attributes “facilitation” and “experiential activities”, and the benefits “immersion” and “experiential enhancement”. But unlike the benefits “learning” and “enjoyment”, all these pre-stated features appear in strength and provide major linkages in some or all of the HVMs. Alternatively, “learning” provides no linkages and is not represented in any significant strength in any of the HVMs, and “enjoyment” provides one linkage only and is represented substantially only in Study 1. Thus, it could be suggested that these features, though obviously fundamental to the interpretive process, may not be instrumental in the construction or facilitation of the model.

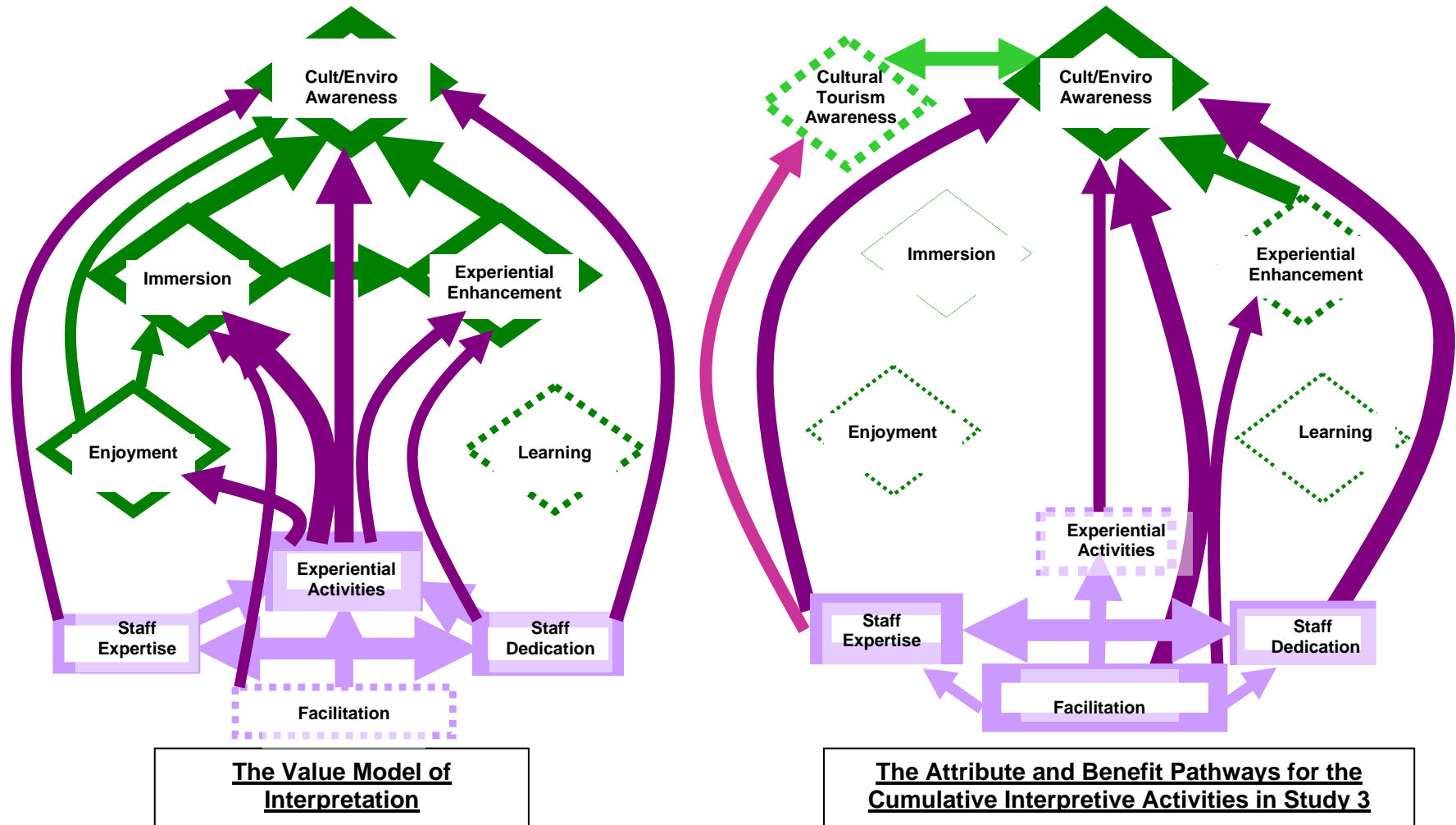


Figure 5.5: Comparison of the Value Model of Interpretation with the Attribute to Benefit Pathways from the Cumulative Interpretive Activities HVM for Study 3.

5.5 Summary of Study 3 Results

5.5.1 Objective 1

Ascertain which aspects of the passengers' perceptions, images or understanding of these people, their community, environment and cultural tourism situation, were impacted upon by their experience.

Between 56% and 75% of the total sample population indicated a change or creation of perceptions under the question components of "People", "Culture, Way of life or Values" and "Environmental and Global relationships". Upon content analysis of the responses, these components were further sub-categorised to reveal that the greatest impact was made upon perceptions of the people, their current way of life and interaction with their immediate environment. When analysed further, it became apparent that the people sub-classification of this category was most identified, suggesting the experience most impacted upon the participants' perceptions of the Easter Island people themselves, rather than their way of life, culture, inter-regional relationships, etc.

A perception category that appeared in these results minimally referred to the participants' perceptions of "Tourism" on Easter Island and the importance of such. However, when asked directly in a following question intended to further investigate the appearance of the benefit "Cultural tourism awareness" in Study 2, 97% of the sample population responded with a total of 126 positive and negative perceptions. These responses were subsequently coded into 7 categories for which mainly positive perceptions were expressed (71%), with the balance being negative perceptions regarding the impact of tourism upon the Easter Island community. This additional question was also intended to explore the capacity of the methodology with respect to facilitating greater participant consideration of the significance of their responses, which it initially appeared to achieve. While the results revealed that most respondents considered the outcomes of their visit to have positive economic impacts, along with various positive outcomes from facilitating interaction between the community members and the visitors, this category also received the most negative perceptions. Participants expressed concern regarding its potential negative impacts with respect to tourism overwhelming the community, disrupting their amenity and diminishing their historical and cultural connections to their past and their environment.

5.5.2 Objective 2

Identify the interpretive activities which passengers attributed most to their perception creation or alteration, and compare these to the interpretive activity results for Study 1.

The two most influential interpretive activities were the commentary provided during the “Locally guided tours” and the specific presentations conducted by expedition staff onboard, which equates to the category of “Lectures/demonstrations”. Each of these categories had approximately equal representation between 80% and 82% of respondents. The next most influential interpretive categories were “Personal observations” and “Local interaction”. These results supported the suggestions made in Study 1 regarding the potential relative importance of good quality, relevant presentations made onboard with respect to the locally guided cultural tours. These two categories were also identified almost exclusively together in the interpretive activity combinations, as well as being the most identified independent combination, along with the combination that included all four top interpretive categories. The category which appeared to be the next most significant in the combinations was “Personal observations”.

When compared to Study 2, both understandably demonstrated the “Locally guided tours” to be the most influential interpretive activities. “Lectures/demonstrations” had much more influence in Study 3, as predicted potentially in Study 2. The most significant difference was the influence of “Personal observations” in Study 3, apparently replacing the importance of “Personal interactions” (equating to “Local interaction”) in Study 2. It was postulated this may have been due to the limited opportunity for personal interactions outside of the tours in Study 3, or to the excellent preparation provided by the onboard presentations prior to arrival, stimulating thoughtful observations.

When compared to Study 1, “Locally guided tours” replaced “Zodiacs with expedition staff” as the most popular experiential interpretive activity, as in Study 2. The combination of this experiential interpretive activity with “Lectures/demonstrations” was the most influential in both studies. Although in Study 1, “Zodiacs with expedition staff” on its own was the most influential interpretive category, whereas in Study 3 “Locally guided tours” appeared almost exclusively with “Lectures/demonstrations”. It is inferred that personal interactions with locals is more important in cultural interpretive

experiences than environmental interpretive experiences, as suggested in Study 2. The increased influence of “Personal observations” in Study 3 as compared to both Studies 1 and 2 was correlated with the perception results. These demonstrated the greatest changes in perceptions regarded the people themselves and current way of life, which are not topics often explored or depicted in documentaries or advertising material for Easter Island. Thus, it appeared the perception data may reflect the increased influence of the “Personal observations” in this study, as opposed to being identified with regard to what the participants’ felt were the “best” interpretive activities as requested in Study 1.

5.5.3 Objective 3

Identify and compare the passenger values facilitated by the interpretive activities to the experience overall, and to the results in Study 1.

The greatest value facilitated in both the Cumulative Interpretive Activities and the Experience Overall data sets was “Self appreciation”. This is the first time this value demonstrated such a representation, and the first time that both data sets correlated so closely in their value profile and percentage rankings. “Global perspective” and “Appreciation” had the next two highest percentage rankings, with “Appreciation” having the lesser representation in the Experience Overall. “Cultural/environmental concern” had the next and equal representation in both sets. “Cultural/environmental responsibility” and “Appreciation of cruise” were barely represented in either data set. When responses were further analysed, it appeared there was a linkage between “Global perspective” and “Self appreciation”.

These results differed markedly from Study 2 in which “Self appreciation” had about the same representation as “Cultural/environmental concern” in Study 3. Instead, “Cultural/environmental concern” and “Global perspective” were the number one values in the Cumulative Interpretive Activities and Experience Overall respectively in Study 2. The linkage that appeared in Study 2 existed between “Cultural/environmental concern” and “Global perspective”.

The interpretive activity which appeared to facilitate “Self appreciation” with a connection to “Global perspective” was “Personal observations”. “Local interactions” appeared to facilitate “Appreciation” and “Cultural/environmental concern”. The different emphasis of these two interpretive activities in Study 2 and 3 may therefore

explain the different representations of the values “Self appreciation” and “Cultural/environmental concern”. In both studies, “Locally guided tours” appeared to facilitate comparable representations of “Appreciation” and “Global perspective”, but combined with the greater time for “Personal observations” on Easter Island has appeared to facilitate the abstract progression of a “Global perspective” to “Self appreciation”.

This discussion reflects the comparison of Study 3 with Study 1 results, except the value “Self appreciation” was also significant in the Trip Overall results with respect to anything significant to the participants in Study 1. This was considered to be an outcome of further progression along the ladder of abstraction, which now became apparent with a linkage from the value “Global perspective”. The facilitation of “Self appreciation” by “Zodiacs with expedition staff” had been considered to be an outcome of its more personally challenging situation, which may be so, but it now appeared that perhaps the inherent personal observations that are part of this activity may also play a role in the facilitation of “Self appreciation”.

These results and comparisons demonstrated the importance of the questionnaire format with respect to the degree of descriptive information required, and indicated the role of qualitative research in more fully understanding the complexity of the subject matter and providing the opportunity for the researcher to discern the significant factors for further investigation.

5.5.4 Objective 4

Identify the benefits of the interpretative activities and compare these to the benefit results for Study 1, and to the perception results of Objective 1.

“Cultural/environmental awareness” was the most represented benefit as in Study 2, but “Cultural Tourism Awareness” appeared more substantially and replaced “Experiential enhancement” in second percentage ranking in the Cumulative Interpretive Activity responses. It also generated a second ranking percentage in the Experience Overall. Environmental immersion demonstrated equally low percentage figures in Study 3 as in Study 2. Percentage figures appeared to support the suggestion in Study 2 that “Cultural Tourism Awareness” was a sub-classification of a “General Awareness” benefit which is largely constituted by “Cultural/Environmental Awareness”.

There appeared to be a strong correlation between perceptions the participants felt had been most impacted upon by the interpretive activities, and those they had been specifically asked to consider, with the most represented benefits. This was particularly with respect to the benefit “Cultural Tourism Awareness”. These results appeared to indicate it was due to the process involved in answering the questionnaire that provided the stimulus to consider this aspect of their visit.

While “Cultural/Environmental Awareness” was the major outcome in all studies in all data sets, it was apparent that in the more culturally orientated Study 3, “Cultural Tourism Awareness” appeared as the only other major outcome. The only other benefit which appeared to have any influence upon the participants’ perceptions was “Experiential Enhancement”. Whereas, in the more environmentally orientated Study 1, the benefit which remains a constant with regard to outcomes either as a product of the Cumulative Interpretive Activities or the Overall Experience, is “Environmental Immersion”.

5.5.5 Objective 5

Compare and discuss the values, benefits and perceptions facilitated with respect to the goals and interpretive aims of the Easter Island community representatives interviewed.

Recognition of the Rapa Nui ancestry, current status of the people, and their on-going cultural connections to the archaeological sites, the visitors’ respect for such with regard to their behaviour at sites and their personal appreciation of the cultural significance, appeared to be most important to the interviewees in consideration of their goals and aspirations for the future of their community. These desires correlated to the benefit of “Cultural/Environmental awareness”, more particularly the sub-classifications of “Cultural awareness” and “Connection of people and land”. Accordingly, the “Cultural awareness” benefit received the largest number of responses. With respect to value based responses these desires would correlate to “Appreciation”, “Cultural/Environmental concern” and “Cultural/Environmental responsibility”. “Appreciation” achieved reasonable representation, “Cultural/Environmental concern” had substantially less representation and “Cultural/Environmental responsibility” was barely represented. With respect to impacting upon tourist perceptions as described in this study the above desires would correlate to the categories of Culture, Population and People, way of life and interaction with environment. All of these perceptions were

impacted upon, with the category People, way of life and interaction with environment had more than double the representation of the other perception categories.

With respect to the interviewees' desire for tourists to recognise their current socio-political situation, and their right for a degree of autonomy and to maintain their own language based on their personal and cultural value, one could expect the values of "Appreciation" and "Global perspective" to be apparent. "Global perspective" had equal ranking with "Appreciation" with respect to the interpretive activities and more than double the representation of "Appreciation" in the Experience Overall. The linking benefit to these value based responses could reasonably be expected to be "Cultural awareness" which did demonstrate the greatest representation as previously discussed. The impacted perception could be expected to be Socio-political-economic relationships, but this was identified relatively minimally compared to the other perception categories.

Even though the interviewees did not appear to desire that tourists should recognise their perceived importance of tourism to their community goals, "Cultural tourism awareness" was represented by the second highest percentage benefit figures behind "Cultural awareness". Its facilitation however, may have been contributed to by the questionnaire format with respect the associated perception question leading into the ladder of abstraction process.

Facilitating a "sense of place" appeared to be a community goal, yet when compared to the comparable situation in Study 2 regarding this interpretive approach, the resulting value based outcomes were quite different. In this case, the value based response of "Self appreciation" replaced "Cultural/environmental concern" as the number one value in the Cumulative Interpretive Activities, and also replaced "Global perspective" as the number one value in the Experience Overall. "Cultural/environmental concern" had quite low representation in Study 3. It was postulated that perhaps it was the extended and casual personal contact with the TO guides in Study 2 which allowed more of their passion to be conveyed that achieved a greater "sense of care" for the place, than could be achieved in the longer but less personally interactive period on Easter Island, despite the passion of the guides for their place. It was also considered that enough connections had been established between perceptions with benefit and value outcomes, that the relationship of perception impact with value based outcomes may be worthy of further exploration.

5.5.6 Objective 6

Identify the attributes of the interpretive activities and compare with those for Studies 1 and 2.

Previous discussion had suggested the same three attributes were prominent in either environmentally or culturally orientated interpretive experiences. These attributes were “experiential activities”, “staff expertise” and the combined or greater attribute including “staff dedication” and “facilitation”, with “staff expertise” being the least important. The results for Study 3 demonstrate quite the opposite profile with “staff expertise” being the most important, “experiential activities” being the least important and “facilitation” and “staff dedication” did not appear to correspond with respect to combining into one greater attribute. In Study 3 “facilitation” referred to the general functional aspects of the tours with respect to timing, accessibility and size of groups, all of which were outside of the individual guides’ control. While “staff dedication” referred to the guide’s features such as their enthusiasm or ability to present facts, most of which the guide does have control over and applies with their own discretion.

The response percentage for “staff expertise” was boosted in Study 3 by numerous references to the expedition staff with respect to the informative presentations they made onboard prior to arriving at Easter Island, as well as the references made to the Easter Island guides.

The previous postulation that the actual presence of local guides in a culturally orientated interpretive experience was more important than having information provided by non-local guides, no matter how comparable the quality of information, appeared to be refuted. In Study 3 the “Staff expertise” responses revealed an equal division between references to the local guides and the expedition staff who lectured. Also, one responses stated an advantage of the guide not being a local born resident by providing a more objective interpretation.

The low representation of “Experiential activities” in Study 3 also appeared to refute a previous suggestion that the experiential aspect of these expedition cruises was most regarded by passengers, whether it was an environmental or cultural interpretive experience. These results stimulated a discussion regarding how “Experiential activities” were perceived by the participants and compared between the studies. It was concluded that the “experiential” part of this interpretive activity was not

challenging or stimulating enough to have such a profound impact or make such a connection with the participants as other “Experiential activities” had done in the other studies, or in the previous part of the Easter Island cruise. Subsequently, it was the combination of expert information and visitation of the sites being facilitated with dedicated guides that was most important to the participants. In Study 2 it was the experience being facilitated by local people and their information that was most important. And in Study 1, it was the experience with dedicated staff providing expert information that impacted most upon the participants.

5.5.7 Objective 7

Comparison of the HVMs for Study 3 (Easter Island) with Studies 2 (Stanley Island) and 1 (Southeast Alaska), and the Value Model of Interpretation.

Despite the seemingly quite different emphasis on the feature outcomes in Study 3, the feature linkages in the HVMs for the Cumulative Interpretive Activities of each study revealed numerous similarities. All attribute to attribute, and benefit to benefit linkages between the studies were considered to be comparable, despite the low representation of “experiential activities” in Study 3 and “facilitation” in Study 1.

New linkages occurred between “Staff expertise” and the new benefit of “Cultural tourism awareness”, and between “Facilitation” and “Experiential enhancement”, possibly reflecting a greater recognition and representation of the “Facilitation” feature to enhancing whatever experience is occurring.

The benefit, “Experiential enhancement”, provides the strongest benefit to benefit linkage in all three studies despite its representation. It is also the only such linkage in Studies 3 and 2 if “cultural tourism awareness” is considered to be a sub-category of “cultural/environmental awareness”. Accordingly, these two sub-categorised benefits were linked. “Cultural/environmental awareness” was still regarded to be the major central point for incoming linkages from the lower components of the HVM and outgoing linkages to the value based components. The other significant linkage points between the lower components and the values were “Experiential enhancement” in Studies 3 and 1, along with “Immersion” and to a lesser degree “Enjoyment” in Study 1. The benefit “learning” remained unlinked in all three studies.

The major developments involved the benefit to value, and value to value linkages. While all three studies demonstrated relatively strong linkages to the same three values (“Appreciation”, “Cultural/environmental concern” and “Global perspective”), Study 3 differentiated from the other two by being the only study demonstrating direct benefit linkages to “self appreciation”.

In Study 1 “Appreciation” was the main incoming and outgoing point for linkages with “Environmental concern”, “Global perspective” and “Self appreciation”. In Study 2, “Appreciation” and “Global perspective” linked independently to “Cultural/environmental concern” while “Self appreciation” was not linked to any other value or HVM component. In Study 3, “Appreciation” did not link to any other value, it was “Global perspective” which again linked to “Cultural/environmental concern”, and provided the strongest value linkage to “Self appreciation”. This substantiated a previous postulation regarding a potential connection between the recognition of a global perspective and the identification of an insight with respect to a personally perceived or desired role or action.

There are two new attribute to benefit and attribute to attribute linkages appearing in Study 3 which are not presented in The Value Model of Interpretation. The source of these linkages was the attribute “Facilitation”, which had replaced “Experiential activities” as the major attribute in the model. However, it appeared that while the different emphasis on specific model features was instrumental in the development of stronger, weaker or additional linkages, the attributes of the model remained unchanged. The benefits most influenced by the different emphasis appeared to be “Immersion” and “Experiential enhancement”. But unlike the benefits “Learning” and “Enjoyment”, all these pre-stated features appeared in strength and provided major linkages in some or all of the HVMs. Alternatively, “Learning” provided no linkages and was not represented in any significant strength in any of the HVMs, and “Enjoyment” provided one linkage only and was represented substantially only in Study 1. Thus, it was proposed that these features, though obviously fundamental to the interpretive process, may not be instrumental in the construction or facilitation of the model, and subsequently not components suitable for evaluation.

5.6 Discussion

This section addresses the relevance of the key findings of Studies 2 and 3 with the Key Research Questions of Parts 2 (Community Sustainability) and 3 (The Value Model of Interpretation), initially stated in Chapter 2. This is a preliminary discussion to the final chapter where the overall findings of this research are concluded with respect to the Research Aims posed in Chapter 1 and the contributions of this research are put forward. Parts 2 and 3 Key Research Questions are repeated and discussed below. These questions cover the issue of community values, their identification, recognition and evaluation, their integration into the sustainable tourism process using The Value Model of Interpretation and appropriate evaluative methodology.

5.6.1 Part 2 → Community Sustainability Questions

2.1 *What role does interpretation have in facilitating visitor recognition of local community values?*

If we recall the Discussion in Chapter 3, the second Key Research Question asked if value based interpretive outcomes of ecotourism operations could be evaluated? The results of Study 1 suggested that these types of outcomes could be identified, but in order to facilitate their evaluation certain additional elements were required. Firstly, it appeared that the means-end ladder of abstraction methodology, as applied in Study 1, was not facilitating the identification of the value “Environmental responsibility”, which translated into “Cultural/environmental responsibility” in the subsequent studies. This value was accredited with being one of six values that could be used for the evaluation of interpretive effectiveness with respect to ecotourism and environmental management agency interpretive aims. Secondly, this left a gap with respect to evaluation in consideration of community value based interpretive aims. Thus, Studies 2 and 3 were designed to further investigate the methodology and the role of interpretation in the identification, visitor recognition and incorporation of community values in the ecotourism operations.

In both studies community values were ascertained from interviews with community representatives and participant observation of local community guides. In this process, the value “Cultural/environmental responsibility” was identified in both studies in reference to immediate responsibility with regard to onsite behaviours, as well as long term regard for community values such as their connection to their cultural heritage and

environment, and the continuing support of their management of such with respect to their political and social situations. Regarding the immediate onsite behaviours, the community aims could be considered to be achieved due to the presence of local and expedition guides at all sites ensuring conservation management policies for responsible behaviours, which were supported by the expedition or ecotourism operations at all times, and personally observed by the researcher. With respect to the long term issue of responsibility, there appeared to be only a couple of value based responses in both studies which indicated participants' expression of personal responsibility for these specific relationships. For example:

“We should all attempt to learn more about other civilisations and learn how to put their degree of sophistication and cultural achievement into historical context.” (Study 2, R14);

“Our environment is fragile, man has selfishly exploited and we must try to preserve and restore it for future generations.” (Study 2, R5);

That we must guard against culture clashes that lead to the extinction of the sources of cultural meaning. (Study 3, R13); and

Culture is very precious and we all should do everything in our ability to not only preserve our own culture, but others we encounter as well. (Study 3, R26).

These certainly indicated quite powerful feelings of responsibility and recognition that corresponded appropriately with the community's aspirations, particularly with respect to potential associated behaviours, if acted upon politically or otherwise. It was thus considered to be unfortunate that the results of Studies 2 and 3 corresponded to those of Study 1 with respect to the minimal representation of this value in all data sets, despite modifications to the ladder of abstraction questionnaire approach. This value was considered to be potentially a key linkage to intentional environmentally or culturally responsible behaviour. However Study 3, which represented the third refinement of the data collection methodology in an attempt to further participants' responses along the ladder of abstraction, produced an interesting result. The implications of this result were not initially apparent in the comparative analysis under each of the Studies' Objectives, but were uncovered via the consideration of this Key Research Question.

One value was most significant in all data sets in Study 3, “Self appreciation”. This value had one other substantial and informative representation in the research program. In Study 1, “Self appreciation” appeared to link to intentional environmentally

responsible behaviours on its own, and in combination with the value “Appreciation of cruise”. “Appreciation of cruise” was the number one value identified with respect to anything of personal significance to the participants, when the cruise over all of the 12 days was considered. Only in Study 1 were the participants asked to consider the whole trip rather than one particular interpretive experience within the trip, and consequently this was the only Study in which this value was substantially represented. In Study 1, “Appreciation of cruise” demonstrated the strongest linkages to participants’ intentional behaviours. These behaviours included changing their food choices based on environmental reasons and the types of ecotourism in which they intended to participate. These intentions were linked to the “things” they learned about their environment and themselves, and appreciated or recognised the connection of such to be personally significant.

Thus, the value “Appreciation of cruise” was an extension of participants’ expression of “Self appreciation”. If we consider examples of “Self appreciation” responses in Study 3, linkages to intentional behaviours that are potentially beneficial to the Easter Island community’s interpretive aims are revealed. For example:

Travel can be beneficial for both the traveller and the locals. (R6);

Personal knowledge always changes the way you think. (R8);

Never to stop exploring. (R11); and

That I want to relate the things I’ve learned to the island of Hawaii especially the early Polynesian history and the current situation. (R18)

If these participants act upon these statements and inform and encourage others in the ways expressed, then a greater interest and awareness of the benefits of tourism to the island and the Rapanui’s current political situation are possibly achieved. This sort of outcome appeared to be very much part of the community’s interpretive aims with respect to tourism. However, “Self appreciation” was not a community identified interpretive aim. Their other aims included a corresponding association with the value “Cultural/environmental concern”. Examples of these responses in Study 3 also reflect an expansion of participants’ expression of “Self appreciation” in a context of concern. For example:

I hope young people can realize the importance of their own culture/preservation/know it’s a worthy thing. (R23); and

The EI people and their environment is posed for a major change. How will they manage this change? Also, what really is the role of Chile and xxxx, a help or hindrance. (R38)

“Cultural/environmental concern” was also an interpretive aim in Study 2 and was facilitated significantly via a different interpretive approach. In Study 1 it also had substantial representation and importantly, was also linked to intentional behaviours.

The values which linked strongly to these expressions of personal insight in all the three Studies, were “Appreciation” and “Global perspective”. These two values did not appear to link substantially with intentional behaviours in Study 1, but provided strong linkage points with the upper level benefits in all the Studies. Particularly with “Cultural/environmental awareness”, which was considered to be the highest level benefit, and the one which provided the major source for participants’ cognitive progression to cultural and environmental value based responses. It was thus considered that “Appreciation” and “Global perspective” provided the core value linkages to the more abstract values of personal insight, “Self appreciation” and “Cultural/environmental concern”, the strength of which depended on the interpretive program. The benefit “Cultural/environmental awareness”, along with the values “Appreciation” and “Global perspective” were identified as community orientated interpretive aims in Studies 2 and 3, and all of these were represented substantially in all Studies.

Thus, what role does interpretation have in facilitating visitor recognition of local community values? It appears its role is to facilitate participants’ appreciation of their own personal insights in relation to the things they have learnt about the place and people being visited, and themselves. A guide cannot determine what personal significance each individual will place upon these aspects, or subsequent intentional behaviour, but they can facilitate the base level requirements to bring a participant to this abstract level of thinking and potential action. These base requirements refer to the interpretation being geared to facilitating the benefit outcome of “Cultural/environmental awareness”, and encouraging the participant to consider their personal “Appreciation” of the place and people, and placing the information and experience into a “Global perspective”. From this point, the interpretive role is to encourage the participants to further consider the personal significance of their “Appreciation” and “Global perspective”, and what sort of action they may wish to enact based on this personal significance. The incorporation of the ladder of abstraction

question approach into an interpretive style may be one way to facilitate this pathway, based perhaps on a post-reflective discussion or recapitulation of the experience. Whatever the technique, fundamentally it is an interpretive role of encouraging “mindfulness” in the participants, beyond the experience itself.

By attempting to answer this Key Research Question, the relationships of these findings to the findings of the literature review are revealed. These refer to the encouragement of “Mindfulness” Moscardo (1999a), the importance of the creation of “personal insights” (Ballantyne, 1998; Cialdini, 1996; Ham and Krumpal, 1996; and Moscardo, 1998; Pierssene, 1999; Walker and Moscardo, 2006), and the identification of the necessary “features” of interpretation to achieve this status (Tilden, 1977; Uzzell, 1996; Harrison, 1996; Beck and Cable, 1998). The “feature” component of this discussion is more appropriately addressed in Part 3, Question 3.1 of the Key Research Questions, with respect to the development of The Value Model of Interpretation. To finalise this discussion, the relationships of these findings are compared to the theoretical premises of “mindfulness” and its perceived importance with that of “personal insight” and “intentional behaviour”, as reviewed in the literature.

Moscardo (1999a, p. 21) stated that “mindfulness is a necessary requirement for learning new information” and presented a Mindfulness Model which suggested various “Communication Factors” designed to facilitate such with the aims to increase learning and understanding, and visitor satisfaction (see page 22). “Learning” was not considered in the findings of this research to be an essential evaluative feature of interpretive outcomes, but the greater implications of this interpretive approach were inferred by Moscardo’s (1999a) further reference to theories of persuasive communication. By establishing a “mindful” situation the interpretation creates the basis for the participants to actively engage in cognitive reconstruction of the experience with their current beliefs, leading to the awareness of new contextual cues that may relate to subsequent behaviours. This connects “personal insight” to “intentional behaviour” and reflects theories postulated or regarded by numerous researchers to be fundamental to the effectiveness of interpretation in influencing participants’ beliefs and subsequent actions (Ballantyne, 1998; Cialdini, 1996; Ham and Krumpal, 1996; and Moscardo, 1998; Pierssene, 1999; Walker and Moscardo, 2006).

Although the Mindfulness Model could be considered to be orientated to more controlled or contrived interpretive situations such as visitor information centres and zoos, when its “Communication Factors” are compared to the interpretive programs of

the expedition cruises, many parallels between the principles are drawn, particularly when the cruise overall is considered. As previously discussed and demonstrated in the analysis, “variety and change” is an inherent component of expedition cruises, often including “novelty” activities which may “surprise or conflict” with participants’ personal beliefs of their own capabilities, and could be considered to be “multisensory” in their demands of the participants. Although the “exhibits” are often not manmade nor purposefully made for the participants’ “interaction”, the experiential interpretive activities that form the basis of these expeditions were interactive and required the participants active, conscious, that is mindful “control” with respect to their actions and choices with respect to which activities and how they were going to participate in them. Getting in and out of a zodiac on the back of a vessel rolling in even a small swell is challenging to many. And then being part of a zodiac tour requires interaction with the crew, the guide, the driver and other people in the zodiac, and that is before the tour has even started. Then all your senses are involved in the close interaction with the environment these tours provide, and participants must be conscious of their behaviour at all times for safety and respect to others and the environment. I have personally witnessed and assisted passengers participate in activities which they never thought they were capable of or would be doing, such as snorkelling on the Great Barrier Reef. It is this interactive atmosphere which is created between the guides, the passengers and the environment being visited that creates the opportunity for a more conversational interpretive situation. Guides and passengers learn from each other, ask each other “questions” and provide the guides with the opportunity to facilitate “connections” between them and the passengers and the environment. The additional provision of “good physical orientation” on these expedition cruises is as much a basic of safety as it is an interpretive approach.

Moscardo (1999a) felt the biggest challenge to mindfulness was the use of limited definitions or stereotypes, and suggested two methods to counteract this problem. One way is to encourage people to take an alternative perspective, to think about the world as somebody else may see it. Another way is to literally ask people to be mindful. Both of these situations occur on these cruises through the presentation and discussion of guides’, local community representatives’ and passengers’ perspectives, as well as the requirement for conscious consideration of the impact of people’s behaviours upon each other and the environment. Thus, when based on a 12 day cruise, the multidimensional and multicentric cumulation of such interactive experiences over a large geographical space appeared to have the capability of at least facilitating an increased awareness and cognitive mapping in a global

perspective, and at most the subsequent recognition of the individual's values and even their role with respect to their global environment, both culturally and ecologically.

The findings of this thesis therefore appear to support and demonstrate Moscardo's (1999a) theoretical premise in practice, and the purported associated theories connecting personal insight to intentional behaviour. The interpretation provided through the expeditions' programs facilitated the recognition of environmental and community orientated values through the personal appreciation and association of participants' own values. The role of interpretation is therefore not dependent on the orientation of the values desired to be facilitated, but is dependent on the successful facilitation of the psychological place for their integration into the participants' cognitive schemata, as initially postulated in the review findings. How this is achieved constitutes the content, quality and features of the interpretation and the interpreters, which appear to influence the more specific outcomes of the experience. These are discussed and compared to the literature in Question 3.1.

2.2 *In what contexts does interpretation contribute to achieving sustainable tourism principles?*

(The principles of sustainable tourism are defined in this proposal as providing a quality experience for visitors while improving or protecting the quality of life of the host community and their environment, ensuring the continuity of culture and visitor interest, and balancing the needs of the hosts, guests and environment.)

To answer this question lets first consider the perceived role of interpretation in sustainable tourism, as initially found in the literature review. If the findings of this research indicate a correlation with the various functions of interpretation within this role, then the broader question can be more effectively addressed.

Three core functions of interpretation were identified:

- to enhance visitor experiences;
- to improve visitor knowledge or understanding; and
- to assist in the protection or conservation of places or culture (Moscardo, 2000).

All of these core functions have relevance to achieving the above stated principles of sustainable tourism, and the research findings indicated correlation with and achievement of the first two functions in particular. This was through the major identification of the benefits “Cultural/environmental awareness” and “Experiential enhancement” in all Studies. To address the final function above, the following links were suggested in the literature with respect to the role of interpretation in sustainable tourism:

- more effective management of visitors;
- engendering local economic benefit;
- engendering local environmental benefit;
- encouraging community involvement; and
- influencing attitudes and values (Bramwell and Lane, 1993, in Stewart et al., 2001).

With respect to engendering local economic benefit, the Easter Island Study (Study 3) seemed to indicate from a community perspective that the money generated locally from tourism was considered the only pathway to achieve community development aims. There were some concerns locally that more money could be more effectively made from the cruise tourism situation, but fundamentally their future depended on tourism to their island continuing. Although there were no research participants that indicated a desire to return to Easter Island, there were a number who stayed on holidaying until the next weekly flights out. There were also indications in the questionnaire responses, particularly in Study 1, that the word about the cruises would be spread amongst their peers, encouraging future expedition cruise participation to this region or to other parts of the world. Their responses also suggested that the experience on expedition cruises perpetuated more experiences on expedition cruises. A situation that is evident for a number of the expedition companies who have a dedicated clientele who travel with the company wherever they offer expeditions (K Walker, pers. experience, 2000-2006).

In the case of small isolated or remote island communities in particular, the generation of a local economy from tourism inherently suggests an engendering of a local environmental benefit, especially if the tourism attraction involves the environment in some way. It would appear that this is very dependent on the individual community’s development goals and situation. In the case of Stanley Island (Study 2), this may well be the case since it was the unaltered environment of the islands that was so highly

regarded and a major part of the interpretive approach. It was also mentioned there exists an agreement of joint management of this island group with the relevant marine management agencies. However, on Easter Island, despite conversations with the community representatives regarding the desire to replant the island, the researcher witnessed further degradation of their ecological resources during her stay. There were no marine management plans or policies and crayfish (lobster) were caught, fish fished and coral collected to sell to tourists or restaurants with no size or catch or number limitations. These represented the few ecological resources remaining on Easter Island. If the marketing of tourism on Easter Island and the interpretation provided incorporated the marine activities and environment and attracted more clientele accordingly, then there may be greater attention paid to the management of these resources as well as the cultural management. But it is the cultural environment that would appear to be most important currently to the community and accordingly the researcher witnessed the investment of money generated from tourism in cultural sustainability via the development of a community orientated cultural interpretive centre. This centre was planned to sustain traditional agricultural practices and buildings for interpretation to both visitors and the local community, particularly the children. This was a physical example and genuine community investment based on community values and the interpretation of such, founded on income generated from tourism.

With respect to Stanley Island, the importance of a successful interpretive experience to the sustainability of the community's traditional cultural values and subsequent aims has already been discussed. It is through the conduct of this sort of marine tourism that facilitates the community's access to the island and therefore the continuation of their cultural connections, which otherwise they fear may be lost. The first visits by the cruise ship involving an interpretive experience with the local guides was not successful with respect to visitor or company satisfaction levels. But with improvements made to the interpretive experience from both the expedition company and the local guides, this particular visit was voted the number one land destination of the cruise. The ship will more than likely continue visiting this island as part of their Great Barrier Reef cruises, others will also incorporate it into their cruises, and the community will retain their cultural connections. This demonstrates two more of the links of interpretation to sustainable tourism as expressed above. The more effective management of visitors will continue and possibly spread further with the encouragement and employment of more local community members into the interpretive process. This was one of the community's main aims and the results of

Study 2 indicated the importance of the involvement of local guides in a culturally orientated interpretive process. Particularly when there are few existing anywhere in the world who have the authority or experience to interpret such. Thus, a circular relationship evolves around the involvement of the local community in the guiding process in both Stanley Island and Easter Island, where their passion and expertise is likely to ensure the continued tourism interest and subsequent protection and conservation of the place and culture.

Easter Island's marine issue however, tarnishes this sustainable tourism argument. It appears to be a situation where tourism has negative impacts upon the environment, and until sustainability of the marine resources is recognised as a community value, it is unlikely to be incorporated into any management plan. Is there a role for interpretation in this sustainability conflict? This is where the researcher feels the reciprocal interaction and relationship between visitors and hosts could play a fundamental interpretive role, and one at least recognised by most participants after being explicitly asked to consider such. Nearly all participants were able to express their perceptions regarding the impacts of tourism upon the Easter Island community and environment. Many referred to the economic impact as well as the impact of actual interaction, providing both negatively and positively perceived outcomes. With regard to interaction however, the participants expressed concern this may provide the local community members with aspirations or ideas beyond their island life. Isn't this an inevitable outcome, but also one that provides opportunity for positive outcomes as well as the expressed negative outcomes? This exposes the local community to the beliefs, values and experience of others and allows the same opportunity as the participants with respect to their cognitive processing of these ideas. If in this process their own environmental understanding and awareness is increased, then it may lead to the incorporation of environmental values as well as cultural values into their community development plans. Thus, the link of the role of interpretation in sustainable tourism to influencing attitudes and values of the participants has not only been demonstrated in this research, but could also occur in return. In this way, interpretation has a reciprocal role in overcoming the negative or conflicting aspects of sustainable tourism.

This last statement finds agreement with the proposal of Stewart et al. (2001) as presented in the literature review, where it was suggested that their "dispersed" approach could address the role of interpretation in potentially conflicting aspects of sustainable tourism concepts. The findings of this research suggest that this form of

ecotourism complies with the principles of their dispersed approach and further demonstrates their premise that this approach:

- provides more opportunities to embrace a wider sense of community values;
- offers a range of interpretive messages and view points, thus minimises selection and simplification;
- reduces intrusion by interpretation nodes occurring over a wider geographic area;
- provides a variety of interpretive approaches which may appeal to a broader range of visitors; and
- potentially allows the area to grow and develop more freely rather than remaining static or 'quaint' (Stewart et al., 2001).

The principles of sustainable tourism were defined as *providing a quality experience for visitors while improving or protecting the quality of life of the host community and their environment, ensuring the continuity of culture and visitor interest, and balancing the needs of the hosts, guests and environment*. The original question was *in what contexts does interpretation contribute to achieving sustainable tourism principles?* It is suggested that the findings of this research program indicate that interpretation can contribute to achieving all of the principles defined above in the contexts of the guests, hosts and their environment, if the reciprocal nature of the interpretive process is appreciated and utilised.

5.6.2 Part 3 → The Value Model of Interpretation Questions

3.1 Can a model of effective interpretation be developed for a multi-dimensional ecotourism operation?

To develop a model of *effective* interpretation the first step must be to establish what constitutes effectiveness. Through the process of answering the previous questions the elements of what constitute effective interpretation in the context of this research have been initially addressed. On-going, post-interpretive, culturally and environmentally responsible behaviour is perhaps considered to be the ultimate outcome of effective interpretation, however this is usually, and was beyond the scope of the interpretive experience or research to ascertain. Instead, there appeared to be a fundamental element assessable at the time of the interpretive experience which could

be considered an indicator for such intentional behaviours. It is the personal value of “Self appreciation” which demonstrated linkages to intentional behaviour via various expressions. “Self appreciation” is defined in this research as the *recognition of a personal insight or ability*, and the values of “Cultural/environmental concern” and “Appreciation of cruise” were identified as variations or extensions of participants’ expression of “Self appreciation” into more specific contexts. “Cultural/environmental responsibility” could then be considered a progressive expression of “Cultural/environmental concern”. The identification of these further expressions does not equate to any associated behaviours, but it does appear to indicate the cognitive placement of the personal significance of the experience into a perspective of these other values, or the potential role of the individual in regard to such. This is considered to be the ultimate outcome of interpretation in the context of this research. That is, the recognition and conceptual integration of community values either environmentally or culturally orientated. Thus, these values could be considered to be sub-classifications of a new encompassing value based indicator of effectiveness, referred to here as “*Personal insight*”. This value group indicates linkages to potential intentional behaviours.

There are a number of elements linking to “Personal insight” which could be considered to be progressional indicators of an interpretive approach or program towards achieving this outcome. These value based elements have already been identified as “Appreciation” and “Global perspective” which are considered to be the most basic levels of cognitive abstraction achieved beyond a general increase in awareness. Accordingly, they provide the most linkages from the benefit level in the ladder of abstraction, with the main indicator benefit being “Cultural/environmental awareness”. This benefit was in turn linked to the other most significant benefit overall, “Experiential enhancement”. But Study 1 demonstrated that if the benefit of “Environmental immersion” could also be substantially achieved, then “Cultural/environmental awareness” could be side lined by a direct linkage from “Environmental immersion” to “Appreciation”. Alaska was the only study which indicated a substantial representation of “Environmental immersion”, which still linked strongly to “Cultural/environmental awareness”, but appeared to facilitate a personal appreciation of a place without the need to achieve an increase in environmental awareness. Its definition referred to being able to immerse oneself in the real or natural environment, facilitating environmental and cultural interaction, and the use of all our senses making possible an experience unlike another. It was potentially correlated to achieving the conceptual “sense of place” which was theoretically linked in the analysis with achieving a “care of

place” or “Cultural/environmental concern”, one of the "Personal insight" group values. Obviously this element could provide an influential linkage to value based responses and thus worthy of an indicator status. “Experiential enhancement” also side stepped “Cultural/environmental awareness” in Study 1 and linked strongly to “Appreciation” as well as providing direct linkages to “Global perspective” and “Self appreciation”.

The two benefits which were part of the original Value Model of Interpretation which did not provide substantial, or any linkages in the studies were “Enjoyment” and “Learning”. Both of these benefits are considered inherent elements of interpretation and need to be achieved in a successful interpretive program however they were not represented as substantial indicators of either value based or higher level benefit based outcomes in the research. It is a model of effective interpretation that this research aimed to develop, thus the place of these two elements in the model does not appear to be justified.

The final elements according to the findings in this research which could be considered necessary primary indicators to achieve effective interpretation, are the features or attributes of the interpretive activities. Four core attributes were indicated in these findings to be instrumental in creating the feature foundations of the interpretive activities and which provided the cognitive linkages to their perceived beneficial outcomes. These four features consisted of two staff attributes, “expertise” and “dedication”, a representation of the fundamental feature of expedition cruises, “Experiential activities” which referred to experiencing the people and places first hand, and a feature expressing the importance of appropriate “facilitation” of the activities with respect to the clientele.

The staff attributes consisted of a combination of features considered to represent two vital but separately identifiable aspects of a guide’s role. “Staff expertise” referred to their competence and knowledge with respect to their role in providing accurate and relevant information. This is quite different to “Staff dedication” which referred to their competence and commitment to their role as a guide which involved their interpretive skills such as being enjoyable and being able to create connections between the participants and the facts or information, or the environment and people being experienced. The description of the guides’ “passion” was particularly used by participants with regard to the Stanley Island Traditional Owner and Easter Island local guides, and linked in the research with both an intentional and unintentional interpretive style in regard to conveying a “sense of place”. This feature also included recognition

of the guides' skills in conducting a tour or a presentation in a way which made best use of the time and place and facilitated the ecotourists' participation to their best ability. This feature shared characteristics with the attribute "Facilitation" which intended to refer to the more physical entities or vehicles of facilitation such as the expedition vessel, zodiacs or buses, or the company policies with regard to an open bridge. In the course of the research however this feature merged with "Staff dedication" at times, particularly with respect to the Traditional Owner guides in Study 2. In this case it seemed the mere facilitation of their presence was more recognised and important than their skills as a guide. It is considered that this has a connection to their inherent "passion" for their traditional home which is part of their being, sensed by the participants and which overrides any other aspects of skill with regard to importance for the participants.

This is particularly pertinent to a paper reviewed that represents one of the very few other studies which has attempted to analyse the role of expedition cruise guides. Ham and Weiler's (2002b) analysis of the guide's attributes most valued by the passengers of expedition cruises reflected those just discussed as being easy to follow ("Staff dedication"), who had local experience, time and group management skills ("Facilitation/Staff dedication"), and were relevant ("Staff expertise"). They also mentioned "passion" and one other staff attribute that was not mentioned above but has significance to, and correlates with the previous Key discussion regarding "mindfulness". They found that passengers valued guides that were "insightful". "Insight" and "Passion", are two guide attributes that correlate with two of the Interpretive Principles in Table 1.2 (Chapter 1) that were initially isolated from the other principles as being distinct and worthy of further consideration (Table 1.2 has been replicated here for ease of comparison as Table 5.16 and the principles referred to appear in purple script). Having and providing "Insight" correlates with Harrison's (1994) number 8 principle, which was considered to recommend the guide's "mindfulness" with regard to themselves and their participants by identifying the significance of their interpretation so they may attempt to facilitate this significance to the participants. In the literature review, this principle had been correlated to Beck and Cable's (1998) requirement of being "passionate for the resource and the visitors", and potentially linked to one of Beck and Cable's (1998) recommended goals of effective interpretation, conveying a "sense of place". The findings of this research appear to concur with these initial postulations with a linkage being created between mindfulness and passion to a "sense of place". This is an area requiring more research in order to define or sub-classify these elements and further explore the "sense of place"

approach. Nevertheless, the research findings indicated very clearly that all four of the originally identified Attributes interconnected strongly over the course of all the Studies and formed the foundations of effective interpretation.

Validation that the guide related features described above are not only representative of the responses of the passengers of these expedition cruises, but also compare with the principles of effective interpretation generally, can be found in Table 5.16. All of the guide related features described above find correlation with the literature reviewed and appear in various descriptions within the Interpretive Principles presented in this Table. Thus, at this stage in this question which asked if a model of effective interpretation could be developed for a multidimensional ecotourism operation, the recognition of the feature foundations finalises the identification of the constructive components of such a model and answers affirmatively.

Table 5.15: Addition of Indicator Features to Table 1.2 (Comparison of Interpretive Principles).

TILDEN'S SIX PRINCIPLES (1977)	UZZELL'S (1994) COMPARATIVE PRINCIPLES	HARRISON'S (1994) COMPARATIVE PRINCIPLES	BECK AND CABLE'S (1998) COMPARATIVE PRINCIPLES
<p><u>STAFF DEDICATION</u> I. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.</p>	<p>4. Strong human interest. 5. Interpretation should build on pre-existing knowledge.</p>	<p>3. Have strong human interest themes; people are interested in people and interpretation should focus on this. 9. Build on pre-existing knowledge; this will ensure that the interpretation is relevant and meaningful.</p>	
<p><u>STAFF EXPERTISE</u> II. Information, as such, is not Interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information.</p>	<p>1. The need for a clear concept. 2. The need to know.</p>	<p>1. Explore the 'how' and 'why' as well as the 'what' and 'when' of any particular piece of information.</p>	<p>Consideration to both quantity and quality of information presented.</p>
<p><u>FACILITATION</u> III. Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.</p>	<p>14. Be opportunistic. 15. The right staff.</p>		<p>Use of new technology to present and offer variation. Interpreters must have a base level of experience in communication techniques. Promote optimal experiences through intentional and thoughtful program and facility design.</p>
<p><u>STAFF DEDICATION</u> IV. The chief aim of Interpretation is not instruction, but provocation.</p>	<p>3. An interactive and involving experience.</p>	<p>2. Explore the options for an interactive and involving experience; visitors, both young and old should be able to interact and learn from each other. 6. Ensure that the visitor gains some new knowledge and is stimulated to know more. 10. Provide an overall experience which stimulates all of the senses.</p>	<p>Instilling the ability and desire in people to sense the beauty in their environment - to provide spiritual uplift and to encourage resource preservation.</p>

<p><u>STAFF DEDICATION</u> V. Interpretation should aim to present a whole rather than a part, and must address itself to the whole man rather than any phase.</p>	<p>11. Orientation. 12. A sequence of experiences.</p>		<p>Bringing the past alive to make the present more enjoyable and the future more meaningful.</p>
<p><u>STAFF DEDICATION</u> VI. Interpretation addressed to children (say, up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program.</p>	<p>6. Different interpretation for different audiences. 13. A variety of interpretive techniques.</p>	<p>4. Be provided at different levels to reflect the interest and comprehension abilities of different visitor groups. 7. Should recognise that there is a limit to how much a visitor can absorb.</p>	
	<p>UZZELL'S (1994) NEW PRINCIPLES</p>	<p>HARRISON'S (1994) NEW PRINCIPLES</p>	<p>BECK AND CABLE'S (1998) NEW PRINCIPLES</p>
<p><u>INHERENT INTERPRETIVE PRINCIPLE</u></p>	<p>7. Interpretation should be a substitute experience.</p>		
<p><u>SUSTAINABLE TOURISM INTERPRETIVE PRINCIPLES</u></p>	<p>9. Consumer-led interpretation.</p>	<p>5. Be consumer-led as well as resource-led; there should be a balance between interpretation which reflects the interests and needs of the visitor and the range of messages which the Corporation of London wishes to communicate.</p>	
<p><u>INHERENT INTERPRETIVE PRINCIPLES: MINDFULNESS → INSIGHT AND PASSION</u></p>	<p>10. Sympathetic to local people.</p>	<p>8. Recognise how unobservant people are: visitors need guidance as to what to look at, what is significant.</p>	<p>Be passionate for the resource and the visitors – essential for powerful and effective interpretation.</p>

The Value Model of Interpretation provided a working model for analysis and comparison throughout the research program and has been published under this title. The final model to be proposed has been modified with reference to this discussion and is presented as The Value Model of Interpretation -1 in Figure 5.5. This model has added the value response levels leading to intentional behaviours. It has divided the value responses into two levels of abstraction, the first level or “Base Level” is represented by the values “Appreciation” and “Global perspective”. These values provided the strongest cognitive linkages between the benefit levels and the higher abstract level of values referred to as the “Personal Insight” group. This group does not indicate linkages between its values as these were not established confidently in this research. “Self appreciation” is the indicator value in this group and the other values are presently considered to be more specific expressions of this value. The benefits of “Enjoyment” and “Learning” have been removed from the “Benefit Level” as the research indicated these elements were not useful as evaluative indicators. As in the original model, the benefits are arranged with “Cultural/environmental awareness” being the highest level indicator in the hierarchical arrangement of benefit responses. This benefit links most strongly with value based responses and is consequently most likely to influence the cognitive progression of the placement of the new awareness into a perspective of personal significance and its further expression in relationship to the culture and environment being experienced and the participant. The other two potentially influential benefits in this respect have also been retained, which additionally provide indication of the success of the interpretation in following certain interpretive pathways through the model. All attribute elements have been included in the “Attribute Level” with “Experiential activities” being the main indication of this model’s specific reference to ecotourism experiences.

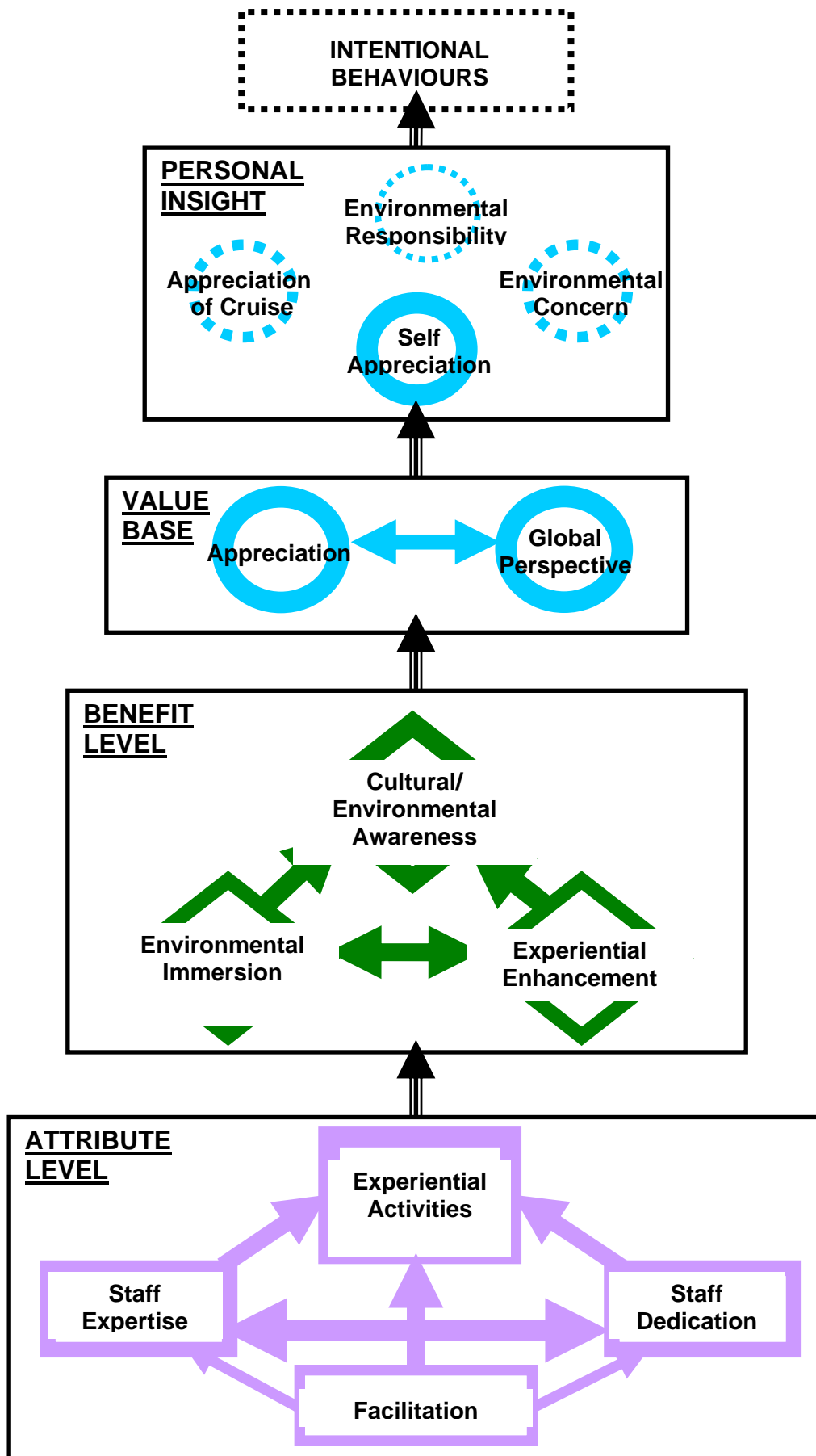


Figure 5.6: The Value Model of Interpretation -1

Ecotourism operations by definition are based upon first hand environmental experiences which are facilitated through “experiential activities” and the inclusion of this feature could infer that this model provides the opportunity to evaluate the effectiveness of only these experientially orientated activities. However, in the research it was shown that the original model provided the basis for evaluating the outcomes of single or multiple activities which included both experiential and non-experiential interpretive situations. The different outcomes of these activities were indicated by the different emphasis upon the individual elements. Thus, the inclusion of this attribute actually infers the model’s broader ability to represent the outcomes of single or multiple activity programs that include experiential activities. It also may not refer exclusively to ecotourism operations, but any interpretive program which includes “Experiential activities” which are defined as first hand experiences. However, in this case it would appear that a model of effective interpretation has been developed for a multidimensional ecotourism operation.

3.2 How does the potential application of the model achieve the integration and evaluation of environmental and community values into the sustainable tourism process?

A model has now been designed to facilitate the integration and evaluation of environmental and community values into interpretation. It has also previously been suggested in Question 2.2 that interpretation has an integral role in achieving sustainable tourism principles *if the reciprocal nature of the interpretive process is appreciated and utilised*. Hence, this Key Research Question is seeking to understand how the model could be incorporated into the sustainable tourism process, and what are the implications of its application to the conduct of the interpretation with respect to integrating and evaluating value based aims and outcomes.

To answer the first part of this question we refer back to the Research Framework proposed at the beginning of this research program, “Linking the Community with the Tourist” (Figure 2.1, which has been replicated here for ease of reference as Figure 5.6).

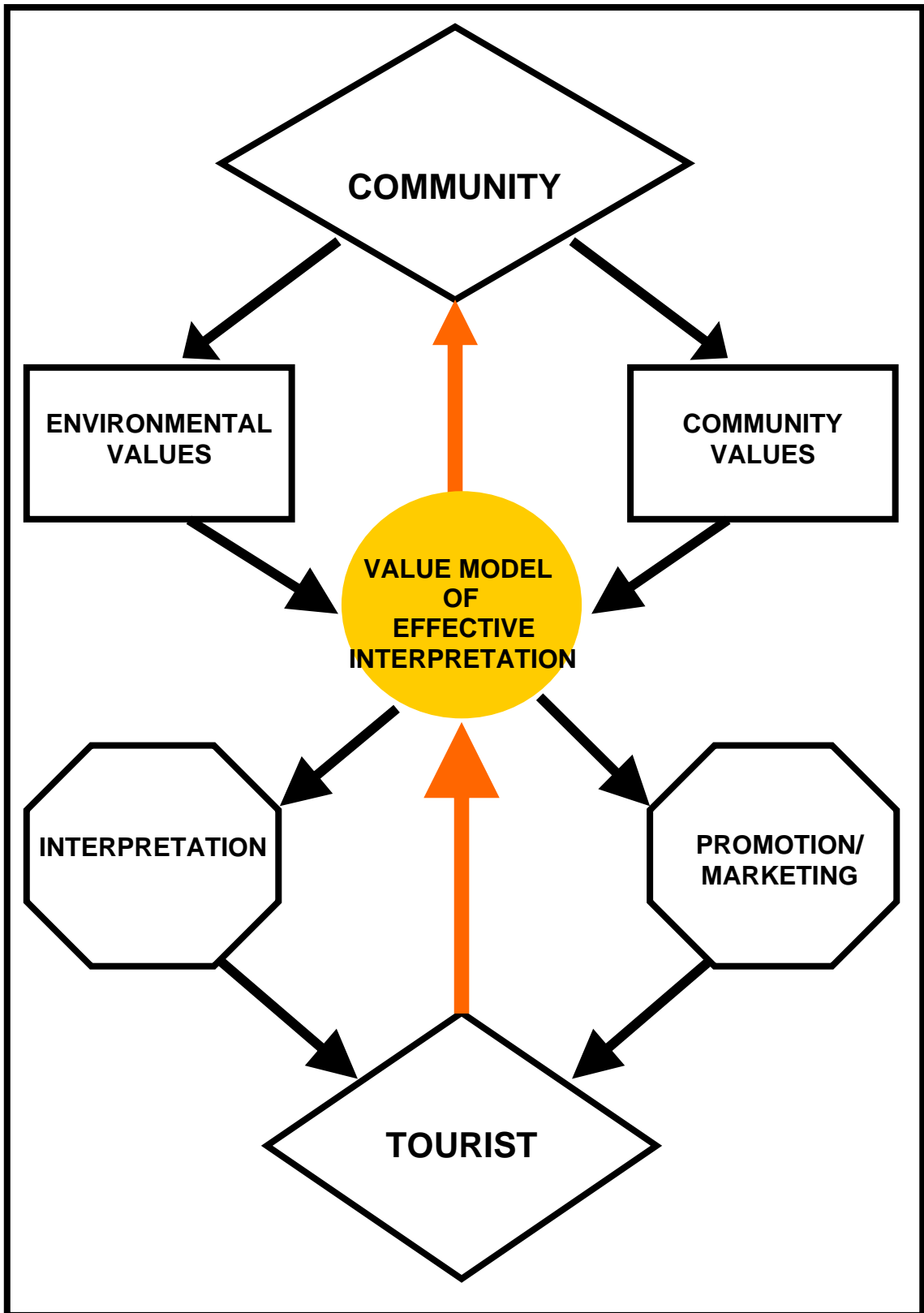


Figure 5.7: Research Framework: Linking the Community to the Tourist

This framework forecasted a reciprocal link between the community and the tourist via the Value Model of Interpretation. The community orientated values were to be fed into the model and through to the tourist via the interpretative pathway component or through the promotional and marketing component. The outcomes of the tourists' ecotourism experience were then assessed via the methodology as applied in the model allowing evaluation with respect to the community. The framework components had been incorporated with respect to the findings of the literature review and the postulations of the researcher with respect to their role in facilitating tourist recognition and appreciation of social and environmental values. At that time the model was yet to be constructed, and when it was initially constructed in Study 1 the value component was not incorporated. The construction of the new Value Model of Interpretation -1 incorporates the core values which provide the linkages to the expression of community orientated values and potential intentional behaviour based upon their cognitive placement of personal significance to the tourists. To achieve this it was considered that the value "Self appreciation" in relation to "Personal insight" needed to be recognised and facilitated as an interpretive aim through the application of a "Mindfulness" approach. This does not infer that other social or environmental orientated values or messages should not be fed into the interpretive process, quite the opposite. Once the desired values are identified they are incorporated into the interpretive themes with the aim that these messages will be recognised and identified in the "Cultural/environmental awareness" outcomes. This is the benefit which provided the most linkages to the value based responses and the content of which influences the cognitive placement of the messages in relation to the participants' personal significance. The other features of the model provide indicators of the most effective interpretive pathways to achieve these levels of responses. The reciprocal relationship between the community and the tourist facilitated in this Framework means that the value based outcomes of the tourists' experience can then be compared with those desired to be recognised. Intentional behaviours could also be evaluated through comparison if the participants are asked directly to identify these.

This process differs in relation to thematic focus from that suggested by Ham and Krumpal (1996), as discussed in the literature review. In their case they developed thematic interpretation based upon the salient beliefs of the recipients who were demonstrating problematic behaviour, rather than designing messages based on factual information concerning the desired behaviour. This entails a detailed understanding of the participants' beliefs with respect to specific behaviours prior to designing and conducting the interpretive approach. Although it may be possible to

construct a general “belief” profile of the ecotourists specific to each ecotourism operation, Ham and Krumpel’s (1996) approach may not be feasible in multidimensional interpretive operations where there are potentially many participant beliefs and behaviours involved. The findings of this thesis appear to indicate that themes based on the beliefs or behaviours desired can be effective in influencing intentional behaviour if delivered in an interpretive program that facilitates the connection to personal significance, which is achieved through a “mindfulness” interpretive approach. This allows the model and the framework a much more generic application.

Additionally, through the “mindfulness” approach there is the recognition that interpretation in this framework is likely to be a progressive process. A progressive interpretive process of learning what the communities’ and the participants’ beliefs, values and aims are and which interpretive programs are most effective in facilitating connections between these, whilst allowing for their evolution. It is the researcher’s experience as previously mentioned, that some or many of the small communities when first introduced to, or experienced visitation from Expedition cruising operations had little appreciation of their potential role in the interpretive experience. It is therefore the guides’ and the expedition operations’ responsibility to increase their own awareness of the community’s values and aims with respect to the experience and incorporate these into their interpretive program with the aim of enhancing the experience for both guests and hosts, as per the goals of ecotourism, and in the process more than likely enhance the experience for the guides themselves. If as inferred by Beck and Cable (1998), Ham and Weiler (2002b), Harrison (1994), Moscardo (1999a) and this research, the guides operate from a place of “mindfulness” themselves as an integral part of their work, then the role of the reciprocity concept of interpretation in sustainable tourism may become more effective.

It is the means-end analysis technique that provides the evaluative methodology of the model for its operational status in the framework, but it is the ladder of abstraction approach that allowed the collection of personally significant information from the participants that facilitated the evaluation. It is this data collection approach that could be associated with creating a place of “mindfulness” for the participants in this research, since the questions created a cognitive progression to “Personal Insight” with linkages to intentional behaviour, and from increased awareness and possibly perceptions. It can also be used (and was used) as an interview technique with respect to the community representatives when trying to ascertain their values and aims with respect to the tourism experience. For example, during the Easter Island

interviews I was often told it was the “money” that was the main outcome of the cruise tourism for the community, particularly when the participants were not able to initially identify community “values” in response to the earlier questions. Unintentionally I applied the ladder of abstraction approach, and asked “why” was this important in order to further explore the implications of the “money” to the community. This resulted in the answers regarding the development of local schools and interpretive centres which lead to the desire to retain and teach the Rapanui language and traditional agricultural practices. It is suggested that this approach could also be utilised in a reciprocal nature by the guides to further enhance the evolution of the interpretive experience and subsequently the sustainable tourism process with respect to the model and framework. That is, rather than appreciating only what is considered to be significant to the management agencies, operators and community for incorporation into their interpretation, if the guides put themselves through the same process in order to place these things or values into their own place of personal significance then they achieve their own “Personal Insight”. As such, they become “insightful” guides having identified their own values with respect to a place or people. They also have personal experience of the process themselves which may be used to facilitate the process for their participants. Through this approach everyone becomes consumers of the interpretation, and perhaps facilitates more of the balance in representation sought in the principles of sustainability with respect to stakeholders in the sustainable tourism process.

This philosophy relates to the few remaining Interpretive Principles highlighted in Table 5.16 and titled in red as “Sustainable Tourism Interpretive Principles” and the “Inherent Interpretive Principle”. The first related to finding a balance between the interests and needs of the visitors, local community and management agencies. The latter referred to interpretation being regarded as a substitute experience, though in particular reference to cultural heritage interpretation and thus possibly not so relevant to environmental interpretation. It is proposed however, that interpretation should be considered perhaps not as a “substitute” experience, but certainly as another or “additional” experience, overlaying the place or people being encountered rather than merely enhancing the experience. This is achieved by the facilitation of the individual’s personal experience through the ladder of abstraction process to a level of personal insight.

This approach may address some of the issues of cross cultural interpretation that appeared in the literature review with regard to balancing the interests and needs of

those involved. Moscardo (2003) raised concern about ways in which community orientated themes are interpreted, suggesting that the topics chosen for interpretive presentation may reflect the more influential groups or members within the society. While Staiff, et al. (2002) also noted problems with the content of interpretation with respect to the increasing cultural diversity in visitation patterns to protected areas and the epistemological underpinnings of the heritage conservation message, particularly with regard to local indigenous knowledge systems. Carr (2004) suggested a greater incorporation of heritage and environmental themes in the interpretation of protected areas in order facilitate intrinsic links between people and the environment and thus enhancing cross-cultural understanding. These papers supported the suggestion in the review that a greater understanding of the personal significance of the interpretive experience to the visitors was required in order to overcome these issues. It is now suggested that the "Personal Insight" approach conducted as part of multidimensional and multicentric ecotourism operations may overcome these issues by encouraging a more balanced interpretive experience.

Thus, the implications of the research findings have been addressed with respect to the new model's position in the existing framework, as well as the application and conduct of the interpretive process itself. The Research Framework could be considered an Applied Framework as it not only suggested the areas of research but also how the Value Model of Interpretation -1 can be incorporated into the sustainable tourism process. The model in the framework provides progressive indicators of effective interpretation with respect to its role in sustainable tourism, as well as indicators for achieving the goals of sustainability with respect to incorporating community orientated values or goals into the process. These interpretive indicators provide generically measurable and comparable components of effective interpretation, which was suggested to be required in the findings of the literature review. The community value indicators would obviously vary depending on the community or environmental management agency, but the framework provides a generic tool for application and evaluation. Moisey and McCool (2001) noted the dissent between those advocating the adoption of a standardised set of indicators versus the use of site-specific indicators. This has been overcome to some degree by providing a measurable value based outcome of the interpretive process ("Self appreciation"), which could be considered to be a standardised indicator with a generic application. The further expressions of this value could be considered the site-specific indicators.

Thus, the model can be generically applied to multidimensional ecotourism situations with the different interpretive programs providing the specificity of interpretive activities.

The model provides the measurable indicators for the interpretive pathways so that either the overall program or specific interpretive activities can be assessed for their facilitation of the features and elements in the model. This provides the opportunity to select combinations of activities which most facilitate the interpretive aims, or to focus more upon specific features or elements of certain activities. The model could therefore be considered a tool for both facilitating and identifying the most effective interpretive pathways and activities for different ecotourism situations and outcomes. Expedition cruising as an example of a multidimensional and multicentric ecotourism situation, was considered to be an appropriate platform for the model and the operational status of the framework with respect to incorporating community orientated values into the sustainable tourism process via interpretation.

The promotional and marketing components of the framework are yet to be investigated, but it is considered that the same evaluative pathway could be effective in comparing the messages and values being promoted with the tourists' responses. In this respect the framework demonstrates the ultimate aim of the research, to facilitate a link between the community and the tourist via a path to sustainability. This is achieved by facilitating the connection of the host community's values with those of the tourist. The model itself achieves the further aim to develop a tool which can facilitate the incorporation of community orientated values into the interpretive process despite any constructive or destructive messages from stakeholders already existent, or despite no messages being existent at all. This is achieved through the "Personal Insight Interpretive Approach".

CHAPTER 6: FINAL CONCLUSIONS, FUTURE RESEARCH AND CONTRIBUTIONS

6.1 Final Conclusions

The Research Aims were stated at the beginning of this thesis and with justification of using an inductive process these were investigated through qualitative research. The Eight characteristics of Qualitative Research Design according to Maykut and Morehouse (1994, cited in Hobson, 2003, p. 77) were followed with respect to producing an explorative and descriptive thesis, intended to contribute to the phenomenon of sustainability and reach a deeper understanding of the role of interpretation with respect to achieving the principles of such. Although a research design was constructed initially it did evolve as the research progressed and limitations of the research methodology were identified and addressed by carefully selecting sample populations and collecting the data in the natural setting. There was emphasis on the “human-as-instrument” in even more senses than Maykut and Morehouse (1994, cited in Hobson, 2003) suggested as the researcher was not only the collector of the data using qualitative methods such as participant observation and in-depth interviews, and the culler of meaning but also one that actively worked in the field with a background of research and experience. The analysis was initiated early and the inductive process ongoing, following up on emerging themes in the data with each new case study.

The result was an interpretive exploration like no other the researcher had experienced, increasing her own personal understanding of the role of interpretation to a depth not described in any text or teaching to her knowledge. It forged more than a passing relationship to the principles of sustainability, demonstrating real and potential contributions of ecotourism operations to the sustainable tourism process via interpretation. Significantly, the findings correlated with, and expanded upon the theoretical and applied findings of other commentators and researchers of effective interpretation. It also represents a major research contribution to our knowledge of Expedition Cruising operations. In order to summarise these findings, each of the original Research Aims are addressed below before a section recommending future research directions as a consequence of this program. Finally, this chapter is concluded with considerations of the contribution of this research in theory and application to the fields of study of interpretation, ecotourism, expedition cruising, environmental management, sustainable tourism and community.

6.1.1 Research Aims

1. Determine the role of interpretation in ecotourism with respect to achieving environmental and community goals.

This aim was addressed initially in the literature review with the proposal that interpretation in ecotourism *may* be able to facilitate the recognition and comparison of significant value based outcomes of the participants with values the host community desire to be recognised and potentially acted upon, whether ecologically or socially orientated. The research demonstrated this to be the case linking “Personal insight” to the placement of community and environmental values in reference to personal significance providing subsequent linkages to potential “Intentional behaviours”.

2. Develop a research and operational framework with respect to incorporating environmental and community values into the sustainability process via tourism.

The Research Framework was also considered to be an Applied Framework with respect to its evaluative operational status using a multidimensional type of ecotourism, referred to as Expedition cruising, as its platform for incorporating environmental and community values into the sustainability process. It was suggested that this framework and the inherent model could be applied to various ecotourism operations and may also be used with respect to evaluating the value based outcomes of promotional and marketing media.

3. Develop a method of evaluating the effectiveness of the interpretation.

A methodology was developed based on the means-end analysis technique (Klenosky, et al., 1998) and ladder of abstraction approach for data collection. The methods were initially adopted and adapted because of their capability to link value based responses to specific interpretive attributes and perceived benefits. The data collection technique evolved with the progression of the research program and potential relationships with visitor perceptions were suggested as well as certain limitations of the methodology identified (addressed in the following Future Research section). The methodology was based on the qualitative analysis of open ended questions and did not use a software package for the coding of these responses. SPSS statistical package was used with respect to descriptive statistics and cross-tabulations to establish linkages between

data categories. Specific data categories were identified as evaluative indicators of value based effective interpretation.

4. *Develop a model of effective interpretation that can be applied to multi-interpretive situations such as ecotourism operations.*

The Value Model of Interpretation -1 can be applied to multidimensional ecotourism operations that include both experiential and non-experiential interpretive activities. The model provides attribute, benefit and value based progressive indicators of interpretive effectiveness. These allow the identification and evaluation of interpretive programs or activities with respect to achieving the “Personal Insight” level of value based outcomes which link to potential “Intentional Behaviours”.

6.2 Future Research

6.2.1 *The Research and Applied Framework*

The reciprocity of the Framework’s intended application is yet to be tested with respect to first identifying and feeding the community and environmental values into the framework via purposeful interpretive programs based on these values and incorporated into ecotourism operations. This would establish a set of community based comparative indicators which may also include other beneficial and desired behavioural outcomes. These are then compared with the participant outcomes of the ecotourism experience to evaluate the success of the ecotourism operation in facilitating the desired outcomes. The framework also requires application to ecotourism operations other than Expedition Cruising in order to assess its proposed generic application.

Certain components of the Framework are also yet to be fully investigated, particularly with regard to its application regarding the Promotion and Marketing component and associated evaluative pathway. It is proposed that future research could aim to identify and content analyse the promotional and marketing media for a destination or the associated ecotourism operations with this destination, in order to ascertain the messages and values incorporated. These can then be compared to the value based outcomes of the ecotourism experience upon the participants, as well as the host

community's indicators to evaluate both the tourism experience and marketing strategies. This leads to incorporating the reciprocal application of the Framework by incorporating the community values into the marketing strategy and then evaluating its effectiveness.

6.2.2 *Data Collection and Analysis Methodology*

The data collection method requires further research and testing to establish a consumer and researcher friendly questionnaire that adequately incorporates the ladder of abstraction approach with additional questions that best facilitate the participants' cognitive process, the subsequent means-end analysis and evaluation with respect to community and environmental indicators. The additional questions may further explore and identify media influences upon participants' perceptions and the connections of these to values and intentional behaviours.

The definitions and possible sub-classification or re-classification of the features "Facilitation" and "Staff dedication" require further research with more data collection and analysis in order to refine the coding process and establish clear definitions for these indicators. Consideration should be given to developing a questionnaire and methodology that can be implemented by ecotourism operators themselves for self-evaluation as part of sustainable tourism practices, or allow the guides to self evaluate their effectiveness. For these purposes the indicators are the most important components rather than the linkages between them. The data collection and analysis process for this purpose would be less complex and could possibly be incorporated into or with a software analysis package.

6.2.3 *The Value Model of Interpretation -1*

The model's internal linkages and those postulated in the thesis to other concepts in the interpretive literature require further research and theoretical testing, particularly with respect to the linkages between:

- "Personal Insight" and "Intentional Behaviours";
- "Self appreciation" and its proposed value based extensions in the "Personal Insight" group;
- "Environmental immersion" and the conceptual "Sense of place";

- the staff attributes of “Passion” and “Insight” to the “Sense of place” and “Mindfulness” interpretive approaches; and
- perceptions and values.

This would require application and testing with other forms of ecotourism operations and situations, as well as other Expedition Cruising operations.

The most significant future research however, could possibly involve the “Personal Insight” interpretive approach and its reciprocal application to visitor, host and guide. To establish the actual conduct of interpretation as an experience in itself, one that overlays the experiential aspect of ecotourism and not just enhances it, so that Tilden’s (1977, p. 3) recognition of the greater role of interpretation is applied to its fullest potential, that is to reveal *“the inspiration and spiritual meaning that lie behind what the visitor can with his senses perceive”*.

6.2.4 Expedition Cruising

It would also be worthy applied research to explore the potential of Expedition Cruising operations in particular, to facilitate community and environmental aims with respect to tourism, environmental management and community development. These operations hold a unique position in the world with respect to their access to remote and isolated places and people. A fact particularly recognised by the environmental management agencies in Alaska when this research was being conducted. They were then considering if and how they may collaborate with, or at least enlist the Expedition companies support and expertise in achieving some of their environmental management and protection aims and policies in their remotest regions. The researcher’s personal experience suggested that small community development and even their sustainability may also rely upon Expedition Cruise operations reaching their remote communities. It would be warranted to establish such research, for example based in a South Pacific region or remote Alaskan region where a number of remote communities face gradual decline, and where Expedition cruise tourism currently offers their only hope of sustainability.

6.2.5 Post-experience Behaviour

Research into ecotourism participants' post-experience behaviour with respect to environmental and community responsible behaviour is still an outstanding aspect of this field of study. Expedition Cruising operations offer a potential platform for the conduct of this research due to its clientele profile and dynamics. The clientele appeared to have the inclination to be involved in post-tour questionnaires when asked during the conduct of this research which tends to reflect their psychological orientation of being interested in research and contributing to such. They generally have the time to be involved as they are often retired or semi-retired, and there is a percentage who become repeat expedition cruise clientele which offers a cumulative experiential sample population.

6.3 Contributions: Theory and Applied – Interpretation, Ecotourism, Expedition Cruising, Environmental Management, Sustainable Tourism, Community and Sustainability

6.3.1 Theory

Qualitative methodology is not new, nor the means-end analysis technique. What is new is the adaptation and application of this technique to areas of research that are still in their conceptual development phase. This thesis does not present the uncritical application of a theoretical construct from one discipline to another, but instead demonstrates the ability and necessity to seriously assess the theoretical basis or foundation of the methodology and utilise it appropriately. This exploration has purposeful implications, to be at the cutting edge of tourism research with new techniques and theory evolution in a grounded theoretical approach. As such, this research program not only presents a research framework to guide methodological rigour, but also provides new maps for other researchers seeking new directions, challenges and applications in ecotourism and interpretation, and their role in sustainable tourism towards achieving the principles of sustainability. Thus, this thesis demonstrates the critical and constructive application of these methods in order to add not only to these bodies of knowledge, but also to the creation of tourism's own theoretical constructs. In doing so it contributes to linking research and practice in sustainable tourism, particularly with respect to the incorporation of local community values into the sustainability process (Walker, 2006a). It has made a significant

contribution to the body of knowledge about a particular type of ecotourism, Expedition Cruising, for which the popularity and growth is increasing markedly within the traditional Cruise industry, but about which there is little known due to the difficulties of conducting such research.

Summary of Theoretical Contributions:

- 1/** development of a Research and Applied Framework;
- 2/** development of a new model of effective interpretation
→ The Value Model of Interpretation -1;
- 3/** development of new methodological approaches in interpretive research
→ data collection of value based information, and
evaluation of interpretive effectiveness;
- 4/** development of Effective Interpretation Indicators;
- 5/** development of theoretical linkages between interpretation and sustainability;
- 6/** postulation of a new theory in interpretive research
→ The Personal Insight Approach; and
- 7/** increased the body of knowledge regarding Expedition Cruising.

6.3.2 Application

The framework and model could be applied to any ecotourism operation that offers interpretive activities, and thus could be considered to be tools allowing the identification, recommendation and facilitation of the most effective combinations of activities and operations. The model presents interpretive pathways to facilitate value recognition with respect to the personal significance of the participant and potential subsequent intentional behaviour. It identifies the tourist response to the interpretation being delivered during the ecotourism experience. Most importantly, it allows comparison with the environmental and cultural values that community members, environmental management agencies, ecotourism managers, guides and other stakeholders desire to be recognised, appreciated and acted upon by the tourist. It allows the evaluation of the effectiveness of the ecotourism experience overall with respect to the principles of sustainability, as well as the evaluation of component interpretive activities. This has implications and application for environmental management agencies, ecotourism operators, especially Expedition Cruise companies, community development planners, and particularly remote or isolated communities experiencing ecotourism visitation. Through this application, stakeholders are provided the opportunity to have more purposeful and constructive input to the interpretation being delivered. They have more direction with respect to planning themes and including or encouraging the type of interpretive approaches for a particular experience that facilitates best their goals and values, including the values of the tourists and hosts. It may alert these stakeholders to the appropriateness of the tourist type currently partaking in the ecotourism experience, and thus provide the opportunity to either seek alternative tourist types through more effective marketing and promotion themes, or alter their interpretive approach accordingly. It may alert the guides to the values of their participants and thus provide the opportunity to fine tune their interpretation and approaches to connect better with these tourist types (Walker, 2006b). Additionally, the "Personal Insight" Interpretive Approach facilitates this process on site and progressively through the interpretive experience. This approach and model have significant implications for environmental management agencies of protected areas that typically focus upon unicentric interpretive aims and messages, rather than adopting a multicentric approach. Consequently the significance of the self appreciation or personal insight value with respect to visitors and intentional behaviours does not appear to have been recognised or generally facilitated. Thus finally, the interpretive approach developed in this thesis has teaching and interpretive programming applications.

Summary of Contributions to Application:

- 1/** tools for identifying, recommending and facilitating the most effective combinations of interpretive activities and ecotourism operations;
- 2/** development of Sustainability Indicators for ecotourism operations;
- 3/** development of applied linkages between interpretation and sustainability;
- 4/** identifying tourist responses to ecotourism experiences;
- 5/** identifying most effective interpretive pathways, approaches, activities and programs;
- 6/** identifying appropriate tourist types;
- 7/** incorporation into environmental management and community development plans and policies;
- 8/** teaching of effective interpretive programming to guides and relevant organisations.

6.4 Theoretical Context and Operational Agenda

The previous sections of this chapter have identified and discussed the potential future research and applications of the outcomes of this thesis, but it would be of added benefit to place these in a current theoretical context and operational agenda. The following section attempts to do this by comparing the Value Model of Interpretation -1 and the Personal Insight approach to current interpretive approaches, and suggesting where the new model and operational framework may enhance current strategies in sustainable tourism.

6.4.1 Comparing theoretical approaches in current application

To compare the new model and approach with all of the theoretical approaches discussed in the literature review would not be the most constructive exercise at this stage in the thesis. Particularly since the discussions in Chapter 5 have already addressed comparisons with Moscardo's Mindfulness approach (1999a) and suggestions have been made regarding areas of required further research such as the connection between the "personal insight" approach and "intentional behaviours". But because of the relevance of this thesis to the real life phenomena of ecotourism, it is considered to be more appropriate to compare the new model and approach with that being currently researched and conducted in practice.

This refers to what could be described as the "increased knowledge" or "environmental message" approach, which was discussed in Section 1.6.1 Evaluation of Interpretation's Role in Ecotourism and Sustainable Tourism. This section discussed the attempts to establish base line indicators or measurable components for evaluating the effectiveness of interpretation. Madin and Fenton (2004) conducted pre- and post-participant surveys of ecotourism operations, assessing increased knowledge about the reef environment and conservation issues. While Armstrong and Weiler (2002), rather than supposedly measuring tourists' learning as a result of the interpretation, identified the actual messages being delivered by the guides, compared these to the park management goals and asked the participant tourists to identify two key messages they received from the ecotour. Fundamentally, both approaches are measuring the participants' increased knowledge of the environmental situation they have been experiencing, with Armstrong and Weiler (2002) adding an intermediary level of assessment. Other studies suggested too much focus upon environmental messages alone, or at least those interpreted from a white settlement perspective (Staiff, Bushell and Kennedy, 2002; Carr, 2004) and recommended the need for more varied sources of potential connection with the participants. It was obvious there was no standardisation in the assessment criteria or indicators being used in these studies. Each operation required the independent measurement of specific information or messages. It was also concluded that learning alone was unlikely to lead to the alteration or consideration of individual's behaviours (Orams, 1996) with numerous commentators in the review highlighting the potential importance of facilitating the participants' own identification of the personal significance of an experience (Ballantyne and Uzzell, 1999; Beck and Cable, 1998; Ham and Krumpal, 1996; Ham and Weiler, 2002a; Knapp and Benton 2004; Moscardo, 1999a).

The overall summation in the review was that managing ecotourism required a multi-dimensional approach, and that the effective imparting and receiving of information alone would not make interpretation effective as a management tool. It seemed that to be most effective a combination of different interpretive techniques facilitating a range of messages (the multicentric approach) would be most successful, particularly with reference to its application in sustainable tourism. But how do you assess the effectiveness of a multicentric approach? Wouldn't this require a different survey for each ecotourism operation, specific to the environmental management agencies' and communities' goals, and the interpretive information and messages being incorporated? The answer is "yes" if adhering to the current theoretical "increased knowledge" or "environmental message" approach. Each ecotourism operator or assessment agency would not only have to identify the messages to be incorporated into the interpretive programs, but then also design a specific survey to assess whether the guides were imparting these specific messages and to what degree the participants were receiving them. Additionally, the current approach would still not give any indication of the impact upon the participants' subsequent or intentional environmental and cultural behaviours, or if the interpretation facilitated any sort of personally significant response.

However, if the -1 (VMI-1, Figure 5.6) became an accepted interpretive strategy, and the Personal Insight approach was utilised, then a generic assessment or survey form could be constructed and used for all ecotourism operations. The model provides progressive indicators for assessment of an operation's success without being specific to a suite of environmental messages or facts. Instead of measuring an increased learning it indicates if an operation was effective in facilitating participants' personal insights and therefore the greatest potential to impact upon their subsequent or intentional behaviours. It still includes the useful and beneficial indicator of "environmental or cultural awareness", but also includes others such as "experiential enhancement" and the staff attributes. These would provide the operator and environmental management agency with a much more comprehensive understanding of where and how the operation was succeeding or not succeeding in being effective.

The application of this theoretical approach provides a set of generic indicators of effective interpretation in ecotourism which still includes "environmental/cultural awareness", but eliminates the need to assess the participants' recognition of a list of specific facts or the assessment of the number of times a guide spouts a certain message. Via the utilisation of the Personal Insight approach the guide will be

stimulating the participants' consideration of the messages in a much more interactive manner, which has been advocated to be far more likely to stimulate the cognitive processing required to achieve personal insight and behavioural alterations.

Thus, this interpretive strategy in application does not eradicate the need to identify specific environmental or cultural interpretive messages and design how the information is to be incorporated into the interpretive program. But instead of having the program focused only upon the inclusion and recognition of this specific information and messages, which may not be comparable to other ecotourism operations, this strategy provides a suite of specific and generic goals or effectiveness indicators for the operator to design their program around which can be measured and compared to all other ecotourism operations, locally, regionally, nationally or internationally.

The implications of this application for empirical research in the role of interpretation in ecotourism and sustainable tourism are:

- consistency in measurement and assessment; thus
- the capability for comparison between studies; thus
- validation (or not) of the role of interpretation in achieving sustainability concepts.

Its application in practice and acceptance in academia as a sound theoretical premise could progress this area of research from the discursive phase which it is currently in, and which is detrimental to the role of interpretation being considered seriously in the sustainable tourism process.

6.4.2 Operational Agenda

This interpretive strategy also has operational implications from both the perspective of the sustainable tourism process as well as implementing environmental accreditation programs. If the Research Framework (Figure 5.7) is considered as an operational framework and its application coordinated with the use of the model as an assessment tool as well as being an interpretive tool, then it is possible to compare the personal values and environmental awareness identified by the tourists with those identified by the community as being significant. This takes the current environmental accreditation programs currently in place to an extended level of application and usefulness. For example, The International Ecotourism Standard which has been developed by

Ecotourism Australia in conjunction with the Cooperative Research Centre for Sustainable Tourism of Australia. The Standard is based on the Australian Nature and Ecotourism Accreditation Program (NEAP), Agenda 21 and the guiding principles for sound ecotourism certification based on the Mohonk Agreement (Mohonk Mountain, New York State, USA in November 2001). Green Globe 21 has the exclusive licence for the distribution and management of the International Ecotourism Standard. Green Globe 21 is the global Affiliation, Benchmarking and Certification program for sustainable travel and tourism. According to the Tourism Australia website, its brand signifies better environmental performance, improved community interactions, savings through using fewer resources and greater yields from increased consumer demand (Tourism Australia, 2007).

Green Globe 21 has four separate standards regulating compliance in their accreditation scheme: a Company Standard; a Community/Destination Standard; the International Ecotourism Standard; and a Precinct Planning and Design Standard. The International Ecotourism Standard defines Ecotourism Tours as those that involve being taken on an excursion with a guide (or guides) for the purpose of viewing and interacting with the natural environment, and typically combine activities such as driving, walking or riding with viewing and interacting with the environment (Green Globe Standards, 2007). Although the definition does not include any reference to interacting with the local community, the principle objectives of this standard are:

- to assist operators of ecotourism products to protect and conserve natural and cultural heritage;
- to respect social and community values, contribute to an improved environment and improved ecotourism experiences; and
- to achieve better business through meeting responsible ecotourism performance standards.

Thus, there is a clear objective to respect social and community values which would suggest that the operator needs to have either ascertained or been made aware of these values. Under the Interpretation and Education section of this standard the Ecotourism product is required to provide interpretation and/or education opportunities for visitors to learn more about the natural and cultural heritage of an area via an Interpretation Plan which includes (amongst other requirements):

- a. goals and objectives in terms of educational and/or conservation outcomes;

- d. details of interpretive content including the conservation significance of the area, appropriate minimal impact methods and appropriate behaviour in culturally sensitive regions/sites;

and for an Advanced Ecotourism product includes

- g. monitoring and evaluation techniques including performance benchmarks.

The Ecotourism product must also demonstrate that Ecotour Guides have awareness of (amongst other requirements):

- a. Interpretation and communication; and
- b. Environmental and conservation management issues of the product area.

Despite a required respect for local social and community values, which would indicate an awareness of such, there is no mention of their interpretation in this section, or specifically being part of the guides' awareness requirements. The focus is mainly upon environmental conservation issues. These issues could be considered in most situations to be inextricably entwined with the local community values. Of course, these community orientated interpretive goals could be included into the Interpretation Plan's objectives, but it is only the Advanced Ecotourism product which requires monitoring and evaluation techniques and performance benchmarks. However, these techniques and benchmarks are not described.

So how are the Community's values regarding their region and their cultural presence being facilitated if this is the over-riding, current, global Sustainable Tourism Benchmarking Accreditation process? According to this Standard, the operator is aware of these values and is respecting them. This does not infer a communication of these values to the tourist to increase their awareness, nor does it appear to comply with this thesis' conceptual working definition of sustainable tourism development goals to ensure the cultural integrity and social cohesion of communities. It would appear that under the Green Globe 21 Accreditation process this is the responsibility of the community. The Green Globe Community/Destination Standard's principal objective is to facilitate responsible and sustainable environmental and social outcomes for Communities, providing them with a framework to benchmark, certify and continuously improve their environmental and social performance (Green Globe Standards, 2007). The first requirement of this standard is that the community provide an authority who is properly constituted and has a mandate to provide leadership for the management of

Green Globe sustainable environmental and social outcomes for a Community, and shall prepare an Environmental and Social Sustainability policy with incorporates considerations listed, such as taking account of relevant international and national agreements and policies relating to sustainability. On this basis, many of the communities I have been involved with in the South Pacific, including Easter Island will be waiting a long time for their accreditation, as this level of policy creation is currently beyond their capabilities for various reasons including adequate representation and economic opportunity. When I asked the self-appointed local Council of Rapa Nui (Easter Island) if they had a Tourism Development Plan, they answered “yes”. When asked if I could see it, they answered “no”, pointing to their heads. That is, it existed in their heads, not on paper. They did not have the administrative capacity to formally organise such, and even if they did they would still have to go through what could be a very long process of securing the mandate for such from the Chilean Government. In the mean time Green Globe may be accrediting the tour operators visiting their community who may have to be aware and respect their values but not be required to incorporate them into their interpretive programs or measure their facilitation, along with the environmental considerations.

This seems like an enormous prospect to contribute to achieving community orientated sustainable tourism concepts going unaddressed, when in fact a potentially incorporative accreditation process is already established. If the ecotourism operator has an awareness of the community’s values, then these could be incorporated into the interpretive plan’s objectives along with the environmental values. The outcomes of the interpretive plan can follow the standardised Value Model of Interpretation -1 evaluation process as described in the previous section, and utilise the operational framework to allow comparison with the community’s values. In this way the Community is incorporated into the Sustainable Tourism/Green Globe accreditation process. The Community is also provided with a functioning framework that is being implemented by the Ecotourism operator, requiring little or no more requirement than the operator currently complies with under the Green Globe Standard.

The standardisation of this process for interpretation in all ecotourism operations and incorporation into global Sustainable Tourism Accreditation processes describes the operational agenda for the VMI-1 and the Framework. A standard assessment form, standard sustainable tourism indicators or “benchmarks”, standardisation of community and environmental value incorporation into ecotourism operations and a standard guide for interpretive planning will make it a far less complex and more productive process for

all companies wishing to gain accreditation, or to operate under sustainable development motivations.

This includes the large conglomerate tourism companies such as First Choice, ever expanding into more regions of land and sea, and managing many different types of tourism including ecotourism. As of 2007, this company has expanded their operations to take onboard three Expedition Cruise companies who rely upon teams of guides and their interpretive component. First Choice made a commitment to sustainable development in 2002 and in 2005 produced their first Environmental and People Report (First Choice, 2007). With such a vast array of interpretive components involved in their many operations, such a standard approach could minimise the complexity and provide an operational framework to guide their internal and external accreditation processes. It would also allow for internal comparison of their sustainability achievements between operations and overall. This also aids the new or small ecotourism operators who desire to implement sustainable tourism goals and gain accreditation. Running a business, particularly one potentially reliant upon multiple environmental management compliance regulations and necessary permits, is demanding enough. To be able to standardise their interpretive planning with the sustainable tourism accreditation process will serve to minimise unnecessary duplication of effort. It will also contribute to improving their performance, which ultimately contributes to sustaining our global cultural and ecological environment.

6.5 Concluding Comments

The questions that stimulated this thesis were:

what is the relationship between interpretation, ecotourism, sustainable tourism, communities and the concept of sustainability; and
in what context could interpretation contribute to achieving the principles of sustainable tourism?

These have been addressed from a theoretical, empirical and applied approach.

With regard to the fundamental research aims:

1. The role of interpretation in ecotourism with respect to achieving environmental and community goals has been determined.

2. A research and operational framework with respect to incorporating environmental and community values into the sustainability process via tourism has been designed.
3. A generic method of evaluating the effectiveness of the interpretation has been demonstrated.
4. A model of effective interpretation that can be applied to multi-interpretive situations such as ecotourism operations has been developed.

In doing so, the research has provided tools for the operators, communities, individual interpreters, interpretive trainers, and management and accreditation agencies to use in an attempt to enhance the achievement of interpretive and sustainable tourism goals. In the end, it is the sum of the individual efforts from all of us, tourist, local, guide or operator, to immerse ourselves as completely as possible in our experiences that will determine the achievement of sustainability.

***The job of interpretation is to open the minds of people so they can receive...
the interesting signals that the world is constantly sending.***
(Edwards, 1979 cited in Moscardo, 1999)

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APPENDICES

Appendix A

A.1 *Passenger Questionnaire* **- *Alaska Study***

QUESTIONNAIRE

(PhD Research – Kaye Walker, 2003)

1. Thinking about your decision to take an expedition cruise, why did you chose this particular one?

2. How important in this choice was the inclusion of expedition staff who provide interpretation of the natural and cultural environment of the region?

Very Important / Important / Somewhat Important / Not Important

3. Have you participated in an expedition cruise or a travel activity, prior to this one, which also provided expedition staff or eco-guides? YES / NO

4. Have you visited this region before this trip, and if so, when and how did you travel?

5. What information, if any, did you seek about this region before you came on this trip?

6. What image or perception of this region did you have prior to coming on this trip?

How were these formed (ie from promotion material, books, documentaries, friends, etc)?

7. In what ways, if any, has this trip changed your image or perception of this region?

What could you attribute this to (eg interpretative activities, local interaction, scenery)?

8. What do you consider to be the best interpretative activity or activities on this expedition cruise (eg lectures, or a particular lecture or demonstration, recaps, zodiac tours, zodiac trips or walks or snorkels with expedition staff, locally guided tours)?

Why was this activity, or these activities, the best or better than other activities and what specific features of the activity contributed to it achieving this?

What was the most important or significant ‘thing’ you learnt or achieved from this activity?

9. What was the most important or significant ‘thing’ you learnt, or take away with you from this trip overall regarding the environment, natural or cultural?

10. What was the most important or significant ‘thing’ you learnt, or take away with you from this trip overall, regarding anything important to you (ie this may include what you learnt about this type of cruising or yourself, the region, its people etc)?

11. Has this trip inspired you to act in any way different, or more so, with respect to your environment, natural or cultural (eg join or donate to a conservation or community group, alter you food choices, ask questions about the sources of the food you eat, alter your garbage or water usage practices, consider your holiday choices more carefully...)?

Thank you for your participation, you have contributed to the greater understanding of how we may achieve the concept of sustainable tourism. Please come and receive your gift. K.
If you are willing to further assist by answering another questionnaire in 6 months time please provide your contact details on a separate piece of paper and deposit in the box.

A.2 Passenger Questionnaire
- Stanley Island Study

Stanley Island Expedition

Flinders Island Group

Guides: Traditional Owners and

QUESTIONNAIRE

(PhD Research, James Cook University – Kaye Walker, 2004)

12. What information, if any, did you seek about Aboriginal culture, the Traditional Owners/people and/or Flinders Island Group before you came on this trip?

.....
.....

13. What images or perception of this culture, these people and/or these islands did you have prior to coming on this trip?

.....
.....

14. How were these formed (ie from promotion material, books, documentaries, friends, etc)?

.....
.....

4. In what ways, if any, has this trip changed or created your image or perception of this culture, these people and/or their environment?

.....
.....

5. What activities could you attribute this to mostly (eg which interpretative activities such as guided walks, having dinner or talking with or on board, local interaction, scenery, etc)?

.....
.....
.....

6. What specific features of these activities contributed to achieving this?

.....
.....
.....
.....

7. What was the most important or significant ‘thing’ or ‘message’ you learnt or achieved from these activities (this may involve the environment, cave paintings, culture and/or peoples etc)?

8. What was the most important or significant ‘thing’ or ‘message’ you learnt, or take away with you from this part of the expedition regarding anything important to you (ie this may include what you learnt about this type of cruising or yourself, the region, its people etc)?

9. Have you any suggestions as to how this part of the expedition may be improved, for example with regard to interactions with the Traditional Owner guides, walks, talks, presentations, timing etc.

10. Please feel welcome to add any comments or thoughts not already mentioned.

*Thank you for your participation, you have contributed to the greater understanding of how we may achieve the concept of sustainable tourism by assisting both cultures in working together more effectively with regard to their cultures and environment.
Please come and receive your gift. K.*

A.3 Passenger Questionnaire
- Easter Island Study



EASTER ISLAND QUESTIONNAIRE

(PhD Research, Kaye Walker, James Cook University, Oct. 2004)

1. How important was the idea of ‘interacting with the local people and understanding their way of life’ when you were making your decision to go on this trip?

PLEASE CIRCLE ONE BELOW:

Very Important / Important / Somewhat Important / Not Important

2. What images of Easter Island, the people, their culture and/or way of life did you have prior to coming on this trip?

.....
.....
.....

3. How were these formed, ie from promotion material, books, documentaries, friends, films, etc. Examples?

If “promotion material” was included in this answer, please tick or describe:

Clipper Travel Brochures
 Easter Is Travel Brochures

Easter Is TV Travel commercials
 Other, such as _____

4. In what ways, if any, has the Easter Island experience changed or created your image or understanding of:

the local people -

_____;

their culture/ way of life/values -

_____;

their interaction/relationship with their environment -

_____;

other - _____.

5. What do you perceive to be the positive and negative impacts of our visit, or this sort of tourism, upon this community’s values and/or way of life?

.....
.....
.....

6. Which activity, or activities during this visit could you attribute this change or creation of image or understanding to mostly, ie which interpretative activities had the greatest impact upon you?

PLEASE TICK:

- Commentary: on the bus tour/s of the island; and/or at its tourist sites (please circle)
- A specific talk given by a local representative/guide, such as: _____

- Local interaction and/or conversations with locals (please circle)...in the (please circle): town /hotel /bus /tourist sites/other? _____
- Personal observations from the bus and/or while walking at tourist sites (please circle)
- Personal observations while visiting in town
- A specific conversation or discussion with...please circle: a local /guide/other? _____
- Post-tour reflection and/or discussion (please circle)... with (please circle): a passenger/ local guide/other? _____
- A specific talk, lecture or brief given by a Clipper expedition team member, such as: _____

- Other activity not listed or additional information, such as: _____

7. Why was this activity, or these activities, better than others and what specific features of the activity contributed to it achieving this?

8. What was the most important or significant 'thing', 'value' or 'message' you learnt or take away with you from this or these activities (this may involve the people, their culture, interaction with their environment, way of life and/or their likely future, etc)?

9. What was the most important or significant 'thing', 'value' or 'message' you learnt, or take away with you from this part of the expedition regarding anything important to you (this may include yourself, the region, world community, type of travel, etc)?

10. Have you any suggestions as to how this part of the expedition may be improved, for example, with regard to interactions with the local people, walks, talks, presentations, timing etc. Or any other comments?

Thank you for your participation, you have contributed to the greater understanding of how this community may achieve sustainable tourism and nourish their way of life. Kaye Walker.

Appendix B

**Easter Island
Community Representative
Questionnaire**

Easter Island Community Representative Questionnaire

A/ This questionnaire is designed to gain information from the community via the representative about the community's goals and expectations with regard to tourism; the values which the community consider important to sustain; the values or messages they want visitors to recognise; and the potential for, or experienced impacts of this type of tourism upon these values and their way of life.

Examples of these questions appear below.

1/ What are the values the community feels are important with regard to their community identity, that is, what are the values which identify this community, its way of life, its beliefs etc?

2/ What values and goals are currently important for the community to maintain / sustain?

3/ What are the community's goals and expectations with regard to tourism?

4/ What are the major positives and negatives the community perceives regarding this sort of tourism (cruise tourism), that is, what are its impacts on the community's values, goals and way of life?

5/ What values or messages does the community wish the tourists to recognise, appreciate, understand, act upon and/or take away with them? (For example, with regard to this community, its values and goals, its environment, Easter Island society generally or anything else important to the community, which may include such things as tourist behaviour or conduct whilst they are visiting?)

Appendix C

***Matrix –
Cumulative Interpretive Activities
for Study 1 (Alaska)***

Matrix - Cumulative Interpretive Activities for Study 1 (Alaska) –

Frequencies of all attributes, benefits and values, and the linkages between each of these components, for all interpretive activities combined.

	A1	A2	A3	A4	B1	B2	B3	B4	B10	V1	V2	V3	V5	V6	V8
A1	77	57	39	10	49	12	28	41	31	5	1	2	0	0	2
A2	57	103	50	18	60	17	33	48	44	4	1	5	0	0	3
A3	39	50	144	48	82	34	59	53	94	6	2	5	1	0	0
A4	10	18	48	48	22	11	15	24	48	1	0	1	1	0	0
B1					142	33	40	77	71	32	14	6	16	4	4
B2					33	47	12	32	21	9	4	5	3	3	2
B3					10	12	76	26	41	17	10	5	6	1	0
B4					77	32	26	108	64	30	16	12	10	3	4
B10					71	21	41	64	112	30	13	9	10	4	5
V1										55	5	6	7	1	1
V2										5	24	2	3	3	0
V3										6	2	21	2	1	4
V5										7	3	2	22	3	1
V6										1	3	1	3	6	0
V8										1	0	4	1	0	8

Appendix D

Examples of Passenger Responses with respect to the Impact upon their Perceptions or Image of Alaska

Examples of Impact upon Passenger Perception or Image

Category No.	Category Description	Passenger response examples
1	No change or confirmation or reinforcement	<p>It has confirmed my perceptions about the people... (R5)</p> <p>The tour with ... and ... was very informative and reinforced the images of superstition... (R7)</p> <p>It has strengthened my belief that 'advantaged' peoples have ruined a lifestyle that we may need some day. (R15)</p> <p>Just confirmed what I had learned...(R23)</p>
2	Enhancement	<p>Clearer about hardships and elements of nature the people had to endure. (R3)</p> <p>Being able to meet and get to know the people made it much more real. (R4)</p> <p>Much more respect for them. (R6)</p> <p>Much greater appreciation for the history, life and culture of the Aborigine. (R10)</p> <p>My information has been enhanced, especially listening to ... (R20)</p> <p>Deepened my understanding of their culture and their attachment to their lands. (R26)</p>
3	Change or creation	<p>I had pictured the people only in drier areas, hadn't considered the rainforest and sea environment. (R8)</p> <p>I had thought they were all located on Tasmania. (R10)</p> <p>Have gained an appreciation for the understanding the Aborigines had in relation to their environment and their skill in using this knowledge. (R11)</p> <p>It has pointed out how easily we can destroy a culture and lose in the process so much valuable information – very disheartening. (R16)</p> <p>The Australian government seems to be giving back a bit of what they took unlike the efforts of by the US government. (R29)</p>
4	Inspiring	<p>To hear ... speak of all the plants and their uses. They are great pharmacists. (R9)</p> <p>...would like to see Aborigines empowered to lead rest of us and impart their knowledge. (R23)</p>
6	Failed to address	<p>Trip didn't change my perception because it was not presented. (R12)</p> <p>This trip did not add (unfortunately) to my understanding of this culture...I only got a visual understanding of the land they inhabited. (R13)</p>

Appendix E

Examples of Value based Passenger Responses in Study 2, Stanley Island

Examples of Value-based Passenger Responses in Study 2 (Stanley Island).

<u>VALUES</u>	<u>DEFINITIONS and EXAMPLES</u>
Appreciation	The development beyond mere enjoyment or understanding of a place to include the discussion of the significance of a place or culture in a personal context.
Examples	<p>A greater appreciation for the country and the people that populate it. (R10)</p> <p>I am very impressed by the commitment of the many Australians who see the importance of preserving their unique environment and culture. (R22)</p> <p>Australia has done a much better job protecting its treasures than us. (R23)</p> <p>...a greater appreciation of the Top End environment, both land and sea (the reef). (R24)</p> <p>...made me appreciate these people even more. (R29)</p>
Global perspective	A more abstract placement of the experience or place into a global perspective of personal significance.
Examples	<p>...and we learn from each other's cultures. (R2)</p> <p>We bleed the same blood and breathe the same air – spirituality and humanity. (R3)</p> <p>Spirituality – how universal it is among all people. (R4)</p> <p>People may be separated by time or geography, but they have many similarities in the ways they creatively adapt to their environment and make use of the resources available. (R11)</p>
Cultural/ Environmental concern	The actual expression of concern or care for the current status or future implications of a place or culture.
Examples	<p>That hopefully the traditional owners will be taking responsibility for caring for these lands to 'share' (my word, not theirs) with others. (R9)</p> <p>Impressed with limits of numbers of people allowed in various places to keep impact on environment low. (R9)</p> <p>It is one thing to read about the treatment of Aborigines and now hopefully seeing them among the whites in town – I hope they are now treated as equals. (R15)</p> <p>...what else have we lost that we are striving to refind? (R16)</p> <p>How much we have lost as a culture because the traditional owners no longer have all their 'culture'? (R16)</p> <p>Conservation of coral and national vegetation should be paramount. (R17)</p> <p>I am very impressed by the commitment of the many Australians who see the importance of preserving their unique environment and culture. I am pleased to see the evidence of their success. (R22)</p> <p>...continued...</p>

Cultural/ Environmental responsibility	The literal expression of actions or feelings of responsibility for the culture, people or environment.
	Our environment is fragile, man has selfishly exploited and we must try to preserve and restore it for future generations. (R5) We should all attempt to learn more about other civilisations and learn how to put their degree of sophistication and cultural achievement into historical context. (R14) Recycle, reduce, reuse. Everyone. (R29)
Self appreciation	Recognition of a personal insight or ability.
Examples	The parting 'speech' ... made where he said, "We all breathe the same air and that if everyone could learn about different cultures, and support each other the world would be a better place," – he is right! (R7) If I want to really learn more about the people and their customs, spirituality, dream world etc, I would have to stay and live with them for a long period of time. (R13) There is a tremendous of learning to be gotten, if you only seek it. (R19)
Appreciation of cruise	Appreciation regarding the expedition cruise itself or expedition cruising in general.
Examples	Expedition cruising gives glimpses of other environments and cultures not easily attained on other ways. (R6) I would compare this cruise to my experience in Africa which I describe as a very religious experience. (R14)

Appendix F

Examples of Value based Passenger Responses in Study 3, Easter Island

Examples of Value-based Passenger Responses in Study 3, Easter Island.

<u>VALUES</u>	<u>DEFINITIONS and EXAMPLES</u>
Appreciation	The development beyond mere enjoyment or understanding of a place to include the discussion of the significance of a place or culture in a personal context.
Examples	How clever and ingenious society can be centuries ago as well as today. (R2) How fortunate we are to see this special place. (R16) An appreciation of history, etc (R30) The culture – especially in ages past is fascinating. (R57)
Global perspective	A more abstract placement of the experience or place into a global perspective of personal significance.
Examples	A society can overuse their resources and in effect destroy their society. This happened on EI and can happen to other societies or the world at large if we don't manage our resources and environment carefully. (R1) Even remote places are undergoing such tourist saturation – do not delay visiting any. (R19) It has made me connect things in the “world” more. (R23) Travel to other cultures presents an opportunity to grow and have appreciation of how we are One World. (R29)
Cultural/ Environmental concern	The actual expression of concern or care for the current status or future implications of a place or culture.
Examples	EI not really ready for mass influx of more tourists, fragile artefacts at risk from insensitive tourists, infrastructure (toilets for instance), roads etc could be overwhelmed. (R14) I hope young people can <u>realize</u> the importance of their own culture/preservation/know it's a worthy thing. (R23) The EI people and their environment is posed for a major change. How will they manage this change? Also, what really is the role of Chile and xxx a help or hindrance. (R38)
Cultural/Environmental responsibility	The literal expression of actions or feelings of responsibility for the culture, people or environment.
Examples	That we must guard against culture clashes that lead to the extinction of the sources of cultural meaning. (R13) Culture is very precious and we all should do everything in our ability to not only preserve our own culture, but others we encounter as well. (R26) Think globally – Act locally. (R39)
	...continued...

Self appreciation	Recognition of a personal insight or ability.
Examples	<p>Travel can be beneficial for both the traveller and the locals. (R6)</p> <p>Personal knowledge always changes the way you think. (R8)</p> <p>Never to stop exploring. (R11)</p> <p>Reinforced my interest in formerly lost cities and sites and my interest in volcanology. (R15)</p> <p>That I want to relate the things I've learned to the island of Hawaii especially the early Polynesian history and the current situation. (R18)</p> <p>How to be happy with less. (R31)</p>
Appreciation of cruise	Appreciation regarding the expedition cruise itself or expedition cruising in general.
Examples	That expedition cruising is a wonderful means of travelling and education. (R13)

Appendix G

Examples of Benefit Responses in Study 3, Easter Island

Examples of Benefit Responses in Study 3, Easter Island.

<u>Code</u>	<u>Description</u>	<u>Definition and Examples</u>
B1	Cultural/Environmental Awareness	The recognition or understanding of environmental or cultural issues, concerns, balances, connections or concepts.
B1.1	Environmental Awareness	
B1.2	Cultural Awareness	<p>The tremendous society that was built up in 5 centuries and decayed within a short period. (R2Q8)</p> <p>Made me aware that EI although a small dot on a map – really exists and the people are keen to impart their knowledge to you. (R5Q9)</p> <p>The ability of the community to adapt cultures and religions normally hostile to the indigenous religion and culture. (R15Q8)</p> <p>They cherish their past. (R15Q8)</p> <p>The sincere wish to be treated as real people – not objects of curiosity. (R21Q8)</p> <p>Try to think of local people as contemporise rather than objects to photograph. (R21Q9)</p> <p>People of all colours and religions have the same basic wants. (R25Q9)</p> <p>In spite of some differences in way of life, they seem not too different from us. (R35Q8)</p>
B1.3	Connection of People and Environment	<p>A society can overuse their resources and in effect destroy their society. (R1Q8)</p> <p>With proper use of resources once what was thought dead and irretrievable can flourish if the lessons from the past are learned. (R11Q8)</p> <p>Do not waste or ruin your natural resources and put your won civilization in peril. (R25Q8)</p>
B2	Learning	The recognition of the personal importance of having learnt and/or increased knowledge.
		<p>Most important thing is the information learned from Christian (guide). R4Q8)</p> <p>Had not previous knowledge other than the monoliths on the island. (R8Q7)</p>
B3	Enjoyment	The recognition of gaining enjoyment and/or interest from the experience, in ways that are personally important or rewarding. Phrases include words such as enjoy, fun, interesting, exciting, focus, liked and loved, and may describe the enjoyable components of the activity such as exercise, exploration, photography and interacting with others.
		<p>Lunch at Morai site was lovely. (R23Q7)</p> <p>Actually, this was wonderful but didn't top Pitcairn Is. (R23Q7)</p>
		...continued...

B4	Experiential Enhancement	<p>The recognition of the enhancement of an experience in making it more rewarding with regard to learning, understanding or enjoying, through the cumulative effect of the staff or related attributes such as expertise and dedication, and/or the interpretative activity or activities.</p>
		<p>Extended time with the people, allowing ideas and thoughts to become apparent. (R7Q7) Because it was almost one on one or with a small group. (R13Q7)</p>
B5	Cultural Tourism Awareness	<p>The identification of an understanding or awareness of the role cultural tourism is or may play in maintaining or developing a people's culture, their interactions with their land and others, or their socio-economic base.</p>
		<p>The culture of EI is still alive and thriving and tourism is significantly helping fund the refurbishment of the culture. (R5Q8) EI not really ready for mass influx of more tourists, fragile artefacts at risk from insensitive tourists, infrastructure (toilets for instance), roads etc could be overwhelmed. (R14Q9) They need to balance preservation of environment and culture for the benefit of tourists <u>and</u> locals with the desire of the locals to live a higher standard of living. (R31Q8) Tromping through fields and looking at big stones can be meaningless if its not tied into the present. Do these people have any connection to these except to make money off tourists? We know nothing of their lives today. How do they value the Moai? (R33Q9)</p>
B10	Environmental Immersion	<p>Refers to the opportunity and/or importance of being able to immerse oneself in the "real" or "natural" environment, facilitating environmental and cultural interaction, and the use of all our senses making possible an experience unlike another.</p>
		<p>I need more time to think about this – I felt a huge connection with Inca civilization, Machu Pichu, at site of Birdman → wanted time with big Moais without thousands of people to feel connected. (R23Q8)</p>