

**UNDERSTANDING THE ROLE OF EMOTION IN ETHICAL
CONSUMPTION; A TOURISM CONTEXT**

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"The best and most beautiful things in the world cannot be seen or even touched. They must be felt within the heart"

Helen Keller (1880-1968)

Abstract

This thesis investigates the role of emotion in an ethical consumption context. It responds to a call by many researchers for greater knowledge of ethical issues in the field of marketing and consumer behaviour. This interest has emerged from a growth in ethical consumption practices despite hard economic times. The limitations of the renowned intention-behaviour gap highlight that such practices cannot be wholly explained by rational processes alone. However, little attention has been afforded to the impact of non-rational factors such as emotion. By examining the concept of emotion, this study addresses previously ignored consumption phenomena identified in the experiential perspective of consumer behaviour. More specifically, this thesis concentrates on tourism as an experiential consumption encounter and as a prototypical moral platform on which ethical practices has resulted in a plethora of alternative tourism offerings. This study employs semi-structured interviews with self-defined ethical tourists using an Interpretative Phenomenological Analysis (IPA) approach. This approach helped uncover participants' subjective experiences, their meaning and how they make sense of these encounters. The findings of this thesis demonstrate the difficulties experienced by the participants in communicating emotional experiences. As a result, they tended to use the senses to describe these encounters, thereby reflecting deeply engaging and emotional consumption experiences. The pivotal role emotion plays in the participants' ethical decision making is evident as it helps reaffirm an ethical sense of self, thereby influencing future ethical behaviours. Within the consumption experience, emotion appeared as a source of hedonic value often expressed through escape experiences and its concomitant feelings of freedom, through a sense of mutual benefit and in the challenge and achievement bestowed in the experience itself. Furthermore, the relationship between positive and negative emotions is evident highlighting the transformational effect of positive emotions and the influential impact of negative emotions on ethical consumption choices. The main contributions of this study are threefold. First, it contributes to the ethical literature by demonstrating ethical consumption to be a hedonic experience. It highlights emotion's key function in motivating, influencing, evaluating and engaging the participants with their consumption experiences. In particular, it contributes to the literature on ethical tourism as it highlights that the participants' desire to engage in ethical tourism is not only motivated by self-reflection based on their ethical beliefs and values, but also because of how these experiences make them feel. These feelings stem from an intrinsic

enjoyment bestowed in choosing an ethical alternative and in the experience itself. Consequently, ethical tourism is regarded as a superior quality experience and a more meaningful consumption encounter. Second, this thesis contributes to the experiential perspective of consumer behaviour, by providing a greater understanding of the concept of emotion in an ethical consumption context. It identifies the central role of emotion prior to, during, and after decision-making in an ethical context. In addition, it demonstrates the motivational and influential role positive emotion has in promoting ethical behaviour, and the reinforcing role negative emotion has in discouraging unethical behaviour. Third, the thesis highlights the significance of pride as a consumption emotion, due to its impact on both a personal and an emotional level, and its ability to influence the individual's ethical decision-making processes. Finally, as a research context, the practical implications of this thesis are evident in their ability to influence marketing strategies employed in the tourism industry and their role in inform policy-makers is illustrated. Implications for future research are also considered.

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"Education is not the filling of a pail, but the lighting of a fire" - William Butler Yeats

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Chapter 1

1.1 Introduction

This study concentrates on the role of emotion in ethical tourism consumption. In particular, it focuses on the critical issue of ethical consumption with the aim of understanding the meaning associated with the participants' experience of emotion, its role in the decision-making process and its effect in the consumption experience. This chapter provides an introduction to the thesis by offering a background to the research, together with a rationale for studying ethical consumption in a tourism context. The aim of this thesis is identified and the research questions are stated. The methodological approach applied in this study is briefly outlined and finally, the structure of the thesis is described and a summary of the contents of each chapter is detailed.

1.2 Background to the Research

Why ethical consumption?

Over the years, many academics have investigated ethical issues in consumption practices with the hope of shedding some light on this phenomenon. Despite the fact that the Co-operative Ethical Consumerism Report (2011) identifies that ethical consumption practices have increased 9 per cent between 2009 and 2010 in the UK in a time of economic hardship, there remains much confusion about what ethical consumption is. Many academics have equated ethical consumption with consumer resistance to the marketplace or non-consumption (Gabriel and Lang, 2006, Cherrier, 2009), while others claim that it is a mindful act carried out by ethically concerned consumers (Szmigin and Carrigan, 2006, Shaw and Riach, 2011, Sheth et al., 2011). Nonetheless, these studies have failed to overcome the renowned intention-behaviour gap evident in the literature on ethical decision making (Carrigan and Attalla, 2001). It is for this reason that academics and practitioners have identified the need for continued investigation into this field. In particular, on celebrating its 40th anniversary, the *Journal of the Academy of Marketing Science* (2012) stressed the importance of the concept of sustainability in relation to future marketing research. Regarded as a

"superphenomenon" of emerging marketing theory (Achrol and Kotler, 2012, p.45), sustainability and ethical issues is an important area in terms of "advancing the frontiers of the marketing paradigm in the third millennium" (Hult and Ferrell, 2012, p.4). This call was based on an earlier special edition of the *Journal of the Academy of Marketing Science* (2011, vol.39, issue 1), which aimed to provide insights into consumption and sustainability from a practical point of view. On-going debates concerning ethical issues and their implications for consumer behaviour and marketing are highlighted in a recent edition of the *Journal of Marketing* (2012, vol.76, issue 1) and the *Journal of Marketing Management* (2012, vol. 28, issue 3-4) by authors such as White et al. (2012) and Kronrod et al. (2012). Indeed, Lewis et al. (2011) offer a wide range of critical tools to help understand ethical consumption practices in their publication "*Ethical Consumption: A Critical Introduction*"; however, they acknowledge that despite the advancement in recent years, the concept of ethical consumption is yet to be clearly defined. More specifically, on-going inquiries in the field of tourism are evident by many researchers (c.f. Malloy and Fennell, 1998a, 1998b, Weeden, 2002, Miller and Hudson, 2004, Miller and Twinning-Ward, 2005, Fennell, 2006, Mowforth and Munt, 2009, Pattullo et al., 2009), as well as numerous context specific publications such as the *Journal of Sustainable Tourism* and the *Journal of Ecotourism*. From a practical point of view, ethical consumption is promoted by Greenbox.ie and responsibletravel.com, both of which offer 'guilt-free' holidays with strong ethical underpinnings and a community focus. The World Travel & Tourism Council (WTTC) acknowledges best practice internationally with its Tourism for Tomorrow Awards, and continued research is carried out by the International Centre for Responsible Tourism (ICRT). Despite the concerted efforts by academics and tourism providers, though, studies have failed to fill the gap with regard to the discrepancy between consumers' expressed ethical concerns and their actual behaviour. It is from this viewpoint that the current study departs.

A growing interest in consumer behaviour and ethical imperatives has resulted in two broad theories. On the one hand, consumer ethics concentrates on fraudulent behaviour or unethical acts. On the other, ethical consumption focuses on individuals' positive ethical behaviours. These studies span a range of contexts, from small-scale consumable products such as food and drink to large industries such as automobiles, banking and holidays. This wave of concern has been attributed to a growing consumer awareness of the potential negative impacts associated with consumption practices. This has led to many

debates and conundrums over whether to consume or not to consume due to the associated health and safety risks, labour conditions, human rights abuses and issues regarding the sourcing of products. Moreover, these issues have led to the question of responsibility, with many authors holding governments or the suppliers of products and services liable. Others believe that individuals play an important role in contributing to the ethical agenda (Shaw and Clarke 1999, Miller, 2001a, Shaw and Newholm, 2002, Shaw et al., 2006, Crouch et al., 2005, Miller et al., 2010, Shaw and Riach, 2011). For some, consumers' ethical consumption practices are motivated by a sense of personal responsibility, stemming from moral obligations and a desire to establish or maintain an ethical sense of self (Shaw et al., 2000, Shaw and Shiu, 2002). The self-concept is often expressed through identity projects (Cherrier, 2006, 2007, Newholm and Shaw, 2007), consumer sovereignty (Crane and Matten, 2004, 2007) or through consumption as a voting mechanism (Shaw et al., 2006). For others, ethical consumption is shrouded with political connotations demonstrated through consumer boycotts (Holt, 1997, Carrigan and Szmigin, 2004, Kozinets and Handelman, 2004), or via a form of 'lifestyle politics' (Butcher, 2008). Nonetheless, Newholm (1999) claims that consumers' interactions with marketplace activities reflect the increasing role ethical considerations play in shaping consumer behaviour. However, little attention has been afforded to the role or the responsibility of consumers in relation to ethical consumption practices.

The definition of an ethical consumer, that is, someone who partakes in ethical practices, is tenuous, often receiving much criticism or branded a myth (Yeoman, 2008, Devinney, et al., 2010). Despite such ambiguity, investigations into this area of research are on-going (Hult, 2011). The shortfall in knowledge appears to be the result of a dominant attitude approach in ethical studies. This has led to a discrepancy between individuals' expressed ethical intentions and their actual behaviour. Therefore, attitude or intention to act appears to be insufficient predictors of ethical behaviour (ibid). Furthermore, issues such as price, a lack of information, and time constraints are thought to limit consumers' ethical behaviour (Yeoman, 2008). It is from this perspective that the current research responds to Yaday's (2010) call for renewed knowledge development regarding ethical issues in the field of marketing and consumer behaviour, by investigating the role of emotion in ethical consumption to help understand the phenomenon.

Why emotion?

Mowen (1988) claims that consumers often make decisions in order to create feelings, experiences and emotions. From this perspective, decision making is not always necessarily a rational process aimed at problem solving but often an emotional one focused on pleasure seeking. Indeed, emotion has been considered an undifferentiated aspect of attitude formation (Mann and Abraham, 2006) regularly depicted as an evaluative construct (outcome orientated), expressed through feelings of satisfaction (Baumeister et al., 2007). This perspective overlooks the role of emotion in motivating or influencing an individual's choice, or its presence in the consumption experience. The experiential perspective of consumer behaviour focuses on the hedonic and emotive aspects of consumption experiences and product usage (Hirschman and Holbrook, 1982a, Holbrook and Hirschman, 1982). Such consumption phenomena have been largely ignored, despite the fact that "consumption experience is replete with emotion" (Elliott, 1998, p.96). It is plausible that the failings of the models to date in predicting consumers' ethical behaviour may be attributed to the fact that they overlook non-rational factors such as emotion (Moons and de Pelsmacker, 2012).

Given the experiential nature of consumption, traditional theories of emotion and its typologies are regarded as inadequate. This is due to the fact that such theories stem from the psychology discipline, which has an underlying tradition of a behaviourist and cognitive focus, therefore employing quantitative, scientific methods of inquiry. Such methods do not address the question of meaning or take into account the actual experience of emotion (See Goldie, 2002 and the phenomenological perspective of emotion) in context (Barrett et al., 2007). Consequently, Richins (1997) offered the Consumption Emotion Set (CES) to address the subjective nature of the emotions we experience. Theorists such as Goldie (2009, 2002), Barrett et al. (2007) and Solomon (1997, 2007) have renewed the interest in exploring emotion from the first person perspective, in the context in which it occurs as they stress the fact that emotions are personal experiences that require in-context examination in order to gain greater understanding and meaning. Therefore, the current study investigates the concept of emotion from a phenomenological perspective, by exploring and interpreting its role and effects in an ethical tourism context from the first person perspective.

Why tourism?

Tourism provides an ideal moral platform for studying ethical consumption practices, for two reasons. First, tourism is often associated with unethical activities, such as carbon emissions related to aviation, water and waste pollution, overcrowding, environmental damage and host-visitor conflicts, to name but a few. The tourism industry has experienced immense growth in alternative offerings. Such experiences span across a range of tourism offerings such as ecotourism, responsible tourism, or sustainable tourism with ethical-efforts ranging from eco-accommodation, less-intrusive sports, and transport as part of the holiday experience. Many authors argue that the foundation of these offerings is based on the concept of sustainable development (Weeden, 2002, Butcher, 2003: see Appendix II for definition overview). Fennell (2006) argues for a more holistic approach claiming that such practices are not only a process, but are an ethic that takes into account all relevant stakeholders. According to Lisle (2008), alternative forms of tourism are not a solution to the unethical practices associated with mainstream tourism, but they enable an interrogation of consumer behaviour and perceived ethical activities. This is noteworthy given that 72 per cent of respondents in a European study claimed that choosing a holiday destination that preserves the culture and heritage of a host destination was very important (Mintel, 2011a). This demonstrates the existence of a more informed, aware consumer, yet our understanding of what motivates or influences these individuals to express their ethical beliefs and values through consumption practices is largely unknown.

Second, tourism is an experiential consumption context with hedonistic motivations. Yet, ethical tourism has not traditionally been associated with hedonic value. Goodwin and Francis (2003, p.272) claim that a shift in consumption practices in tourism has led consumers to no longer desire the basic sun, sand and sea package, but they want experiences, engagement, self-actualisation, fulfilment and rejuvenation. They claim that ethical or responsible tourism offers "emotional recreation" or a platform for liberation and emancipation, originating in a consumer's desire to "feel good" (Goodwin and Francis, 2003, p.273). Thus, it can be argued that ethical alternatives are not an altruistic choice per se, but are joyous experiences with hedonic associations; however, few studies have explored or linked the concept of hedonism with ethical tourism practices.

The following section outlines the purpose of this study, together with the research questions and provides an overview of the thesis structure.

1.3 Research Aims and Contributions

The overall aim of this research is to explore the subjective experiences and perceptions of consumers' ethical practices in a tourism context. The aim is to provide insights into the role and effect of emotion, as identified by the participants in this study. It takes into account the intention-behaviour gap, evident in the ethical literature, which highlights the shortcomings of extant ethical frameworks and models in predicting actual behaviour as they tend to rely on attitude constructs. In other words, it aims to understand the role of emotion as a driver of choice that cannot be wholly explained by rational, logical, cognitive processes. Moreover, the study aims to explore the relationship between ethical consumption and hedonic factors. Therefore, the following research questions are developed:

1. What is the *role* of emotion in consumer's ethical consumption practices in a tourism context?
2. How do consumers *understand* and *make sense* of the emotions felt during ethical tourism experiences?
3. What is the relationship between ethical considerations and hedonic factors in this context?

This study offers insights, from a theoretical perspective, to the ethics, emotion and tourism literatures. This is important, as the definition and precise nature of ethical tourism is vague and often synonymously linked with nature-based or responsible tourism practices. From a practical perspective, ethical tourism "is ideally positioned to encourage changes in wider consumption and production patterns because of its wide multi-industry interaction" (Intel, 2011b). That is, a greater understanding of ethical practices in a tourism context has the potential to bring about changes in other industries and consumer consumption practices. Despite the fact that ethical alternatives offer more sustainable tourism practices, they still carry many of the same characteristics as other tourism encounters. For example, they are on-going and experiential in nature.

However, a greater exploration of such practices is needed, to provide both academia and practice with an understanding of what motivates and influences such consumption experiences.

This research is a multidisciplinary study that requires a methodology that is interpretative in its approach to data collection and analysis. An Interpretative Phenomenological Analysis (IPA) approach provides such an analytical framework (see Chapter 5) that can be used to address the research questions and deal with the particular phenomenological nature of the project. The following section gives a broad overview of the rationale for employing an IPA approach in this study.

1.4 Methodology

In order to address the gaps identified in the literature, a sensitive approach to data collection and analysis is required. It is from this perspective that an IPA approach is employed. The approach taken here focuses on tourists' descriptions of their ethical tourism consumption experiences, from the first person perspective. This is particularly relevant as it affirms that no one can directly observe an individual's lifeworld. It can only be captured through the experiences and perceptions embedded in their accounts or narratives. This study aims to help uncover participants' subjective experiences, their meaning, and how they make sense of them. Consequently, it aspires to help overcome the frustrations outlined in the dominant scientific methodology employed in extant emotion research, and the gap between an individual's expressed ethical intentions and their actual behaviour, by uncovering an in-depth understanding of the phenomenon.

1.5 Thesis Structure

Chapter 2 provides an overview of the literature on ethical consumption and decision making, emotion and tourism. The theories and frameworks highlight the complexity involved in understanding the phenomenon of emotion within ethical consumption in a tourism context. The chapter provides a detailed rationale for using tourism as the research context and highlights the many difficulties previous studies have experienced.

Chapter 3 offers a detailed description of IPA and provides a rationale for applying to this study by showing how it addresses the research questions. IPA emphasises the need to focus on the 'particular', that is, by concentrating on a 'particular' phenomenon in a 'particular' context described by a 'particular' participant, it offers "a deeper, more personal, individualised analysis" (Brocki and Wearden, 2006, p.99). IPA focuses on an idiographic study aimed at hearing the voice of the participant from the first person perspective. As a result, a fairly homogeneous participant group is required. An explanation of the participant recruitment is offered in this chapter as well as a comprehensive overview of the steps involved in the data collection and analysis.

Chapter 4 is an introductory chapter to the analysis, setting the scene for the following two chapters. The IPA approach uncovers how the participants communicate their emotion experiences. This chapter reveals the importance of emotions in making individuals engage with their ethical tourism experience, thereby linking emotions with ethical consumption practices.

Chapter 5 builds on the knowledge identified in Chapter 4 by addressing the emergent theme of hedonism in ethical tourism consumption. It identifies the sources and role of hedonic factors, expressed through emotions stemming from feelings of freedom, mutual benefits and challenge and achievement.

Chapter 6 highlights the relationship between positive and negative emotions. It demonstrates the positive impact of negative emotions on ethical choice. It identifies the transformational role positive emotion play in ethical tourism consumption and highlights pride as a source of hedonic value in ethical tourism experiences. It recognises the presence of mixed emotions in ethical tourism encounters which often helping reinforce the choice of ethical alternatives. Furthermore, this chapter demonstrate that pride can be experienced as a dual valence emotion.

Chapter 7 discuss the main findings from the data analysis (Chapters 4, 5 and 6) in relation to previous studies identified in the literature review (Chapter 2). This chapter provides a synthesis by discussing how the study has successfully fulfilled the research objectives and questions outlined earlier.

Chapter 8 concludes the thesis by addressing the original contributions of the thesis from theoretical, practical and methodological perspectives. Finally, areas for future research are proposed and the limitations of the study are considered.

Chapter 2 Literature Review

2.1 Introduction

This chapter sets out to provide a critical discussion of the relevant literature by identifying the key concepts: ethical consumption, emotion and tourism. The chapter addresses the issues evident in the literature such as the dominant intention-behaviour gap in ethical choice and the prevailing scientific approach to emotion research. It provides a rationale for tourism as a prototypical ethical consumption research context, and identifies gaps in the literature on ethical tourism. Thus, this chapter comprises of three main parts. These are as follows:

Part one reviews the literature in consumer behaviour from an ethical perspective with particular focus on the phenomenon of ethical consumption (Section 2.2). This phenomenon is understood as those individuals who actively participate in positive ethical behaviours. Despite an economic downturn, a growth in a range of ethical consumption practices is highlighted by the Co-operative Ethical Consumption report (2011) thereby demonstrating the need to understand what motivates such behaviours in order to encourage behavioural change and continued ethical action. Many studies have concentrated on attitude based models to further our understanding of ethical consumption. Such studies regard ethical behaviour as antecedent of attitude and intention. However, this approach is limited due to the renowned intention-behaviour gap (Carrigan and Attalla, 2001). That is, an individual's expressed ethical intention does not always translate into actual ethical behaviour. Consequently, attitude alone is considered to be an insufficient predictor of ethical behaviour; yet few academics have explored beyond the attitude dominant theories (Section 2.3). The role of non-rational factors such as emotion in ethical practices has been overlooked. Mann and Abraham (2006) claim that, to date, emotion has been considered an undifferentiated aspect of attitude formation. Consequently, as an independent factor, the influence of emotion in ethical decision-making or its role in ethical consumption practices has not been fully investigated (Section 2.3.2). The following section of the literature focuses on the concept of emotion as a potential driver of choice that cannot be wholly explained by rational, logical cognitive processes.

Part two explores the concept of emotion (Section 2.4, 2.5, 2.6) and in particular, its role in the decision-making process (Section 2.7). This highlights the potential role emotion plays as a direct impetus for behaviour (Shaw et al. 2007). This is an emerging area of research, yet few empirical studies have addressed the effect of emotion on behaviour and intention. A critical discussion of the limitations of the traditional theories and classifications of emotion are discussed, with particular reference to those experienced in consumption contexts (Section 2.7, 2.8). It is suggested that traditional theories of emotion based on scientific methodologies are inadequate for consumption studies because of their subjective, intense and context specific nature (Richins, 1997, Barrett et al., 2007). Richins (1997) argues that a wider range of emotions are felt prior to, and during the consumption process. Furthermore, emotions "can take different forms because of the different contexts in which such experiences occur" (Eatough and Smith, 2006a, p.484). As a result, Goldie's (2002 and 2009) "phenomenological perspective" of emotion is introduced as a platform for this study as it takes into account that emotions are a part of the way we take in the world, and the way we consume everyday experiences.

Part three of this chapter introduces tourism as an experiential consumption context that offers an ideal platform for ethical research. This section identifies the ethical implications of the tourism industry stemming from its unethical associations related to issues such as carbon emissions, host-guest conflict and use of natural resources (Section 2.9). Despite the fact that tourism is a leisure activity, an ethical tourism alternative is not traditionally associated with hedonic value. However, in mainstream tourism, hedonism is the main driver of demand. The concept of hedonism is regarded as a personal value, which is thought to be less ethical or less sustainable in terms of consumption behaviour (Vermeir and Verbeke, 2006). From this perspective, hedonism is not associated with virtuous acts (Lisle, 2009). It is suggested that "ethical consumers do not deny their consumption but rather choose goods that reflect their moral, ethical and social concerns" (Szmigin et al., 2007, p.399). In this case, pleasure is often sourced in a consumer's ethical decision-making process and choice made when it reflects their ethical beliefs and values (Section 2.9.2). This section develops the notion of ethical tourism as hedonic activity and highlights the current limitations in extant studies. Discussion of these areas is relevant to the present study since it is concerned with understanding ethical consumption practices by exploring the role of emotion in ethical choice, and the part they play in ethical tourism consumption experiences.

Part I Ethics

2.2 Consumer Ethics and Ethical Consumption

Two key areas of research have emerged in ethical consumer behaviour: consumer ethics and ethical consumption. Whilst consumer ethics is primarily concerned with fraudulent consumers (Wilkes, 1978, Davis, 1979, Gardner, et al., 1999), early investigators theorised consumer ethics based on 'wrong' or unethical behaviour such as shoplifting, fraud, and illegal downloads (for overview refer to Al-Khabit et al., 1997). Ethical consumption, on the other hand, focuses on positive ethical behaviour and is defined as "the moral principles and standards, which guide individual or group behaviour as they obtain, use, and dispose of goods and services" (Muncy and Vitell, 1992, p.298). Thus ethical consumption takes into account the extent to which consumers take responsibility for their negative actions (Wilkes, 1978, Davis, 1979). A lack of consumer research with regard to expressed ethical attitudes was first identified by Muncy and Vitell (1992) which led to an array of new studies in an attempt to uncover individuals' actual ethical beliefs and judgments. Muncy and Vitell (1992) offered the 'Consumer Ethic Scale' (CES) broadly based on the works of Wilkes (1978) and Davis (1979), employing 'final consumers' in an attempt to address this gap. This scale separates consumer behaviour into active or passive depending on the level of an individual's involvement. It gives rise to a measure of ethical behaviour ranging from high to low, that is, consumers who passively benefit from wrong behaviour are considered more ethical than those who benefit from active illegal activities. Although this scale advanced the understanding of consumer ethical in relation to the involvement and unethical behaviour, it does not offer any insight into ethical consumption or positive ethical behaviour.

The emergence of Forsyth's 'Ethical Positioning Questionnaire' (EPQ: Forsyth, 1980), a classification model, helped categorise consumers based on an individual's moral philosophy. These philosophies included deontological ethics (right or wrong), and teleological ethics (consequences for others). Forsyth (1980) argued that individuals vary in their approach when making moral judgments. An individual's behaviour can be conceptualized in terms of two basic dimensions (high vs. low): relativism (rejecting universal principles) and idealism (lives in ideals). A four-fold classification is based on these dimensions

resulting in "situationalists, subjectivists, absolutists, or exceptionists" as ethical positions (Forsyth, 1980, p.176). Similarly, Fullerton et al. (1996) provided the 'Consumer Ethics Index' (CEI) based on the earlier work of Wilkes (1978). This index ranged from highly unethical to highly ethical consumers, depending on an individual's perceptions and attitudes of unethical behaviour. Since its inception, many writers have adopted Forsyth taxonomy referring positively to its aptness (Forsyth et al., 1984, Vitell et al., 1991, Muncy and Vitell, 1992, Bateman et al., 1994, Fullerton et al., 1996, McDonald and Pak, 1996, Al-Khatib et al., 1997, Tan, 2002, Vitell and Paolillo, 2004, Steenhaut and Van Kenhove, 2006, Yaman and Gurel, 2006). A limitation of these models, however, is their reliance on expressed beliefs, perceptions, and attitudes. They do not provide actual behavioural outcomes or reflect the motives for unethical action or ethically questionable behaviour. As a result, these models have received much criticism. Furthermore, the models tend to overlook positive ethical behaviour despite the fact that they measure highly ethical versus unethical consumers based on the principles of right versus wrong (deontological ethics) and the consequences of those action (good versus bad teleological ethics). A shift in focus gave rise to the emergence of new research which concentrates on positive ethical behaviours with the aim of understanding those who actively take part in ethical consumption practices.

The concept of ethical consumption relates to consumers who promote and actively take part in positive behaviours. This notion has given rise to a plethora of studies concerned with individuals who incorporate moral choices in their purchase behaviour. Defined by Cooper-Martin and Holbrook (1993, p. 113), ethical consumer behaviour relates to the "decision-making, purchases and other consumption experiences that are affected by the consumer's ethical concerns". Given the abundant interpretations, various terms (see Table 1 for overview) have been associated with ethical practices such as 'socially conscious' (Anderson and Cunningham, 1972, Webster, 1975, Brooker, 1976), 'environmentally concerned' (Tucker, 1980, Minton and Rose, 1997, Wagner, 1997, Kalafatis et al., 1999, Straughan and Roberts, 1999) 'socially responsible' (Roberts 1995), 'Fairtrade' (Strong, 1997) and 'ethical consumers' (Shaw and Clarke, 1999, Carrigan and Attalla, 2001, Tallontire et al., 2001, Uusitalo and Oksanen, 2004). Some authors define ethical consumerism on a broader level linked to social, environmental and labour conditions across a range of developed and emerging economies (Auger et al., 2003) or as a consequences of global trade (Uusitalo and Oksanen, 2004). Other authors define ethical

consumerism on a personal level related to feelings of social obligation (Carrigan et al., 2004) and identity (Shaw and Clarke, 1999). Jobber (2009) classified ethical consumers into two categories: ethical hard-core 'dark-green' consumers who adopt ethical consumption as a way of life and the 'light-green' consumers who engage in ethical consumption, provided it does not intrude in their busy lives excessively or cost too much. Despite the efforts to define ethical consumers in terms of consumption practices, the definition of ethical consumption has caused much confusion as terms such as 'sustainable consumption' and 'green consumerism' are regularly referred to interchangeably (Brown, 1992, Hult, 2011, Shaw and Riach, 2011). Although these concepts have emerging from a shared concern for the environment and fair trade issues in developing countries, ethical consumption has materialised through notions such as moral self-realisation (Kozinets and Handelman, 2004), moral philosophy and consumption (e.g. Barnett, et al., 2005), identity-creation (e.g. Cherrier, 2005) or expressed through an individual's decision-making process (Marks and Mayo, 1991, Gaudine and Thorne, 2001, Steenhaut and Van Kenhove, 2006). This mixture of terms and ideas related to ethical consumption practices has led to much confusion and, to date, consumer research in this area has produced largely inconclusive findings (Cotte and Trudel, 2009).

Table 1 Ethical Consumer Classifications

Typology	Author(s)	Date of study
Socially conscious consumer	Anderson, W.T.Jr, and Cunningham, W.	1972
Responsible consumer	Fisk, G.	1973
Ecologically concerned consumer	Kinnear, T.C., Taylor, J.R. and Ahmed, S.A.	1974
Socially conscious consumer	Webster, F.E.Jr.	1975
Socially conscious consumer	Brooker, G.	1976
Environmentally responsible consumer	Tucker, L.R.Jr.	1980
Socially responsible consumer	Antil, J.H.	1984
Socially responsible consumer	Roberts, J.A.	1995
Green consumer	Schlegelmilch, B.B., Bohlen, G.M. and Diamantopoulos, A.	1996
Ethical consumer	Strong, C.	1996
Ecologically concerned consumer	Roberts, J.A. and Bacon, D.R.	1997
Fair Trade consumer	Strong, C.	1997
Green consumer	Wagner, S.A.	1997
Environmental consumer	Kalafatis, S.P., Pollard, M., East, R. and Tsogas, M.H.	1999
Ethical consumer	Shaw, D. and Clarke, I.	1999
Green consumer	Straughan, R.D. and Roberts, R.A.	1999
Environmentally responsible consumer	Follows, S.B. and Jobber, D.	2000
Ethical consumer	Carrigan, M. and Attalla, A.	2001
Ethical consumer	Tallontire, A., Rentsendorj, E. and Blowfield, M.	2001
Ecological/ environmentally /socially conscious consumer	Laroche, M., Bergeron, J. and Barbaro-Forleo, G.	2001
Ethical simplifier	Shaw, D. and Newholm, T.	2002
Organic consumer	Vindigni, G., Janssen, M.A. and Jager, W.	2002
Ethical consumer	Auger, P., Burke, P., Devinney, T.M. and Louviere, J.L.	2003
Ethical consumption	Carrigan, M., Szmigin, I. and Wright, J.	2004
Ethical consumer	Usutalo, O. and Oksanen, R.	2004

Source: Weeden, 2008.

The precise definition of an ethical consumer has varied with authors such as de Pelsmacker et al. (2005), Crane and Matten (2004) and Mitchell and Chan (2002) characterising these individuals as conscious and deliberate decision-makers who, when acquiring products and services are concerned with ethical issues and behave in an ethical manner. The focus on positive ethical behaviour led Vitell and Muncy (2005) to modify the original Consumer Ethics Scale (CES) to take into account positive behaviours such as recycling, environmental awareness and doing-the-right-thing. A rise in consumer interest is accredited to a heightened ethical awareness due to increased media coverage of fair trade and ethical products (Roberts, 1996, Strong, 1997), increased levels of information and greater availability of ethical alternative products (Newholm and Shaw, 2007). However, the concept of ethical consumerism is broader than

'green' issues alone; it focuses on a wide range of ethical concerns such as food choices, clothing, energy sources, homes, cars, finances, transport modes and travel choices (Malloy, 2009) with related issues concerning the environment, social and economic sustainability (Fennell, 2006, Shaw and Riach, 2011). A further area of study views ethical consumption from the perspective of consumers who seek to resist marketplace activities e.g. Voluntary Simplifiers and Down Sizers (Etzioni, 1998, Shaw and Newholm, 2002). On the contrary, Shaw and Riach (2011) argue that consumer engagement in the market place offers a means of demonstrating ethical beliefs and values. This resonates with Szmigin et al. (2007) who claim that "ethical consumers do not deny their consumption but rather choose goods that reflect their moral, ethical, and social concerns" (p.399) and Sheth et al.'s (2011) notion of 'mindful consumption' as representing those who think about the ethical implications of their consumption practices. Such 'mindful' behaviour is exercised through marketplace engagement as a means of expressing their ethical beliefs and values and is demonstrated via their ethical choices.

According to Shaw and Clarke (2000) and Shaw and Shiu (2002), ethical obligation and self-identity are good predictors of ethical consumption behaviour. They claim that ethical obligation is antecedent to attitude and intention towards ethical consumption practices. In this case, a sense of obligation stems from a shared feeling of responsibility towards others in terms of consumption choice or purchase behaviour (Shaw and Clarke, 1999, Shaw et al., 2000). It proposes that feeling of duty originates from an individual's internalised ethical rules, beliefs, and values about what is right and wrong, and in this respect, is similar to the theory of deontological ethics. In an attempt to understand ethical intentions as a predictor of future behaviours, many researchers have utilised Ajzens' (1991) attitude model: the Theory of Planned Behaviour (TPB). This theory highlights that an individual's beliefs are controlled and are antecedent of attitude; thus, attitude acts as a predictor of behavioural intention (Shaw et al., 2000, Loken, 2006). The TPB has received many disapproving critiques because of its reliance on attitude as the main determinant of behaviour or behavioural intention. The principal criticism being that attitude or intention to behave is insufficient predictors of behaviour - or indeed in helping consumers to overcome ethical consumption difficulties. It is argued that attitude does not always lead to actual behaviour (Shaw and Shiu, 2002, de Pelsmacker et al., 2005, Vermeir and Verbeke, 2006, Auger and Devinney, 2007, Moons and de Pelsmacker, 2012) as consumers often act in

contradiction to their expressed ethical concerns and beliefs (Carrigan and Attalla, 2001). Few studies have explored beyond the attitude-dominant theories employed in ethical consumption research, and thus far the role of non-rational factors in ethical consumption practices such as emotion have been largely neglected.

Second, Shaw and et al. (2000) stress the importance of self-identity in influencing an individual's ethical consumption choices. The self-identity concept in ethical consumption is challenging for two reasons. In the first instance, expressed ethical beliefs do not always lead to actual ethical behaviour (Carrigan and Attalla, 2001). Thus, an expressed ethical identity does not guarantee that an individual will make an ethical choice, or that actual ethical behaviour will ensue. For instance, according to studies by tourism scholars, tourists may have a modest understanding of the social and environmental impacts of tourism with little insight into how their behaviours could change things for the better (Miller et al., 2010). Second, individuals often lack a high level of self-awareness; consequently, self-proclamations may be inaccurate. Higgins and Pittman (2008) support this claim as they state that consumers tend to blame others or the situation they are in and not themselves for their actions. From this perspective, individuals are inclined to believe that their actions are objective and neutral. This questions the accuracy of an individual's self-proclaimed ethical identity and the degree to which they actually take responsibility for their actions. Furthermore, it is plausible that 'moral protagonism' or 'ethical ideology' may create an image based on fantasy. Such fantasies are often the foundation of an individual's ethical-identity (Kozinets and Handelman, 2004). These identities can be a mythical or be based on ideological meaning as "used by consumers to undertake moralistic identity work through consumption practices" (Luedicke et al., 2010, p.1018). According to Schaefer and Crane (2005), consumers may be holding an ethical self-identity created by marketing activities. This is supported by Caruana and Crane (2008) who claim that ethical or responsible consumers are non-existent due to the fact that ethical consumption is the outcome of organisational communications and marketing strategies, which consumers latch on to in order to create meaning and establish ethical identities. Therefore, the role of self-identity in influencing ethical consumption practices begs the question 'are consumers simply portraying identities based on ethical ideologies or acting as moral protagonists' who are in fact unaware of the impact of their consumption practices? Are consumers demonstrating such identities as part of a mass mediated marketplace ideology

interpreting media for identity and lifestyle purposes (Arnould and Thompson, 2005, Luedicke et al., 2010)?.

Given the issues outlined with self-identity and ethical obligation as determinants of ethical consumption, it is also unclear if an individual's sense of ethical obligation motivates ethical consumption practices alone, or if ethical obligation needs to be experienced in addition to a perceived ethical self-identity. Theorists suggest that a link between attitude and behaviour is deficient due to their reliance on a rational construct (Marks and Mayo, 1991). They claim that ethical research has overlooked the role of affect and emotion in ethical decision making. This is a significant oversight as Frijda (2008, p.69) maintains that emotions have the ability to resolve "what they [people] do and what they say, between what they do and what seems most appropriate [...] between what they do and what they profess to know they should do" thereby addressing the intention-behaviour gap. This highlights the importance of emotion in potentially motivating ethical behaviour, defining an ethical sense of self and in influencing consumption choices (Marks and Mayo, 1991, Gaudine and Thorne, 2001). However, Higgins and Pittman (2008) claim that the majority of individuals are unaware of the power of their inner states (such as feelings, attitudes, reference values, and competencies) when taking action. Despite a growing interest in ethical consumption theory, a further limitation is evident due to the fact that consumer research has focused on past behaviour and consumption practices and not on current thoughts or desires. This focus does little in the way of advancing ethical consumption theory as it is necessary to take into account an individual's actual behaviour and its relationship with future behaviour to fully understand this phenomenon (Shaw and Riach, 2011). The following section will address the role of emotion in helping address the intention-behaviour gap and will provide a clear understanding of the role of emotion in consumers' ethical consumption practices.

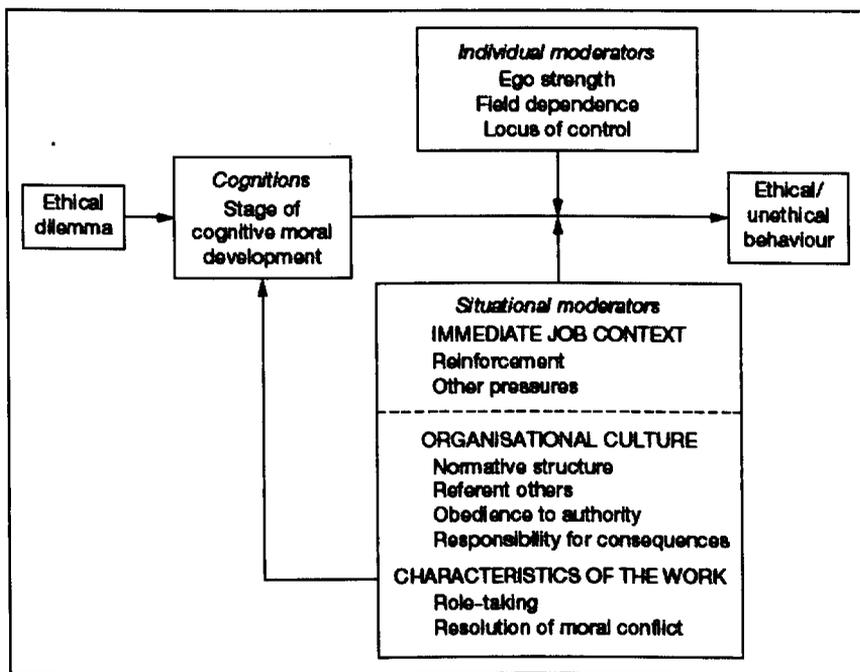
2.3 Ethical Decision-Making Models: An Overview

The majority of ethical decision-making models highlight a distinction between the two basic ethical philosophies: normative and descriptive ethics. These philosophical positions are the foundations of many ethical decision-making models as they identify the principles and guidelines for ethical action. These take into account ethical perspectives such as right from wrong as well as prescriptive behaviour; what an individual ought to do thus giving rise to the

consumer code of ethics (Stampfl, 1979). A normative ethics approach is a moral system of discipline to help understand consumer ethics and ethically questionable behaviour for the marketplace and marketing (Reidenbach and Robin, 1988). Descriptive ethics on the other hand, concentrates on the knowledge derived from psychology, sociology and anthropology to help explain decision-making processes and what individuals actually do in ethical situations (Fukukawa, 2003). An individual's ethical decision making involves the "process of identifying a problem, generating alternatives, and choosing among them so that the alternative selected maximises the most important ethical values while also achieving the intended goal" (Guy, 1990, cited in Fennell, 2006, p.257). This process resonates with the broader consumer behaviour perspective as it displays many similarities with the three integrated theories of consumer decision making by Nicosia (1966), Engel et al. (1968, 1993), and Howard and Sheth (1969). These models emerged from a behavioural, cognitive perspective assuming that consumers are essentially complex, rational decision-makers (Nicosia, 1966, Howard and Sheth, 1969, Olshavsky and Granbois, 1979). These models have not changed radically since their origin, but have been adapted and enhanced. According to Malhorta and Miller (1998), such models are not appropriate for ethical contexts as they do not account for the complexities of ethical issues despite the fact that "decision-making models have philosophical theories as their roots" (p.266).

A central ethical decision-making framework resides with Rest (1979, 1980). Rests' framework includes four stages of ethical decision making: interpreting the situation, deciding what is morally right, choosing between moral values and other values, and implementing a plan of action. This framework has been criticised for not taking into account external factors such as situational influences (Trevino, 1986, Jones, 1991). As a result, many theorists have adapted Rest's framework (e.g. Trevino, 1986, Jones, 1991) to incorporate external influences such as 'moral intensity' a measure of the ethical issue at hand, which includes individual and situational variables. Trevino's (1986) adaptation resulted in the 'Interactionists-Model' of ethical decision making (see Figure 1). This model incorporates Kohlberg's 'Cognitive Moral Development' (CMD) to help establish the moral maturity of individuals. Thus, this model takes into account an individual's ability to process ethical information. Behavioural studies have confirmed that, over time, individuals develop a moral system; however there is no guarantee that an individual of any age will progress from the initial stage of moral development. In fact, individuals may

not be able to process ethical information because of a lack of skills or knowledge (Laczniak and Murphy, 1991, Muncy and Vitell, 1992, Fullerton et al., 1996, Foxall et al., 1998, cited in Fukukawa, 2002). Likewise, Kohlberg’s model does not guarantee that an individual will progress beyond the pre-conventional stage of moral development or, indeed, that one will progress beyond evaluating alternative action. As a result, the motivation to behave in an ethical manner may be due to an obedience orientation or a fear of punishment and not on ethical beliefs and values. The shortcomings of these models are that they provided little in the way of clarification in relation to an individual’s ethical decision-making process.

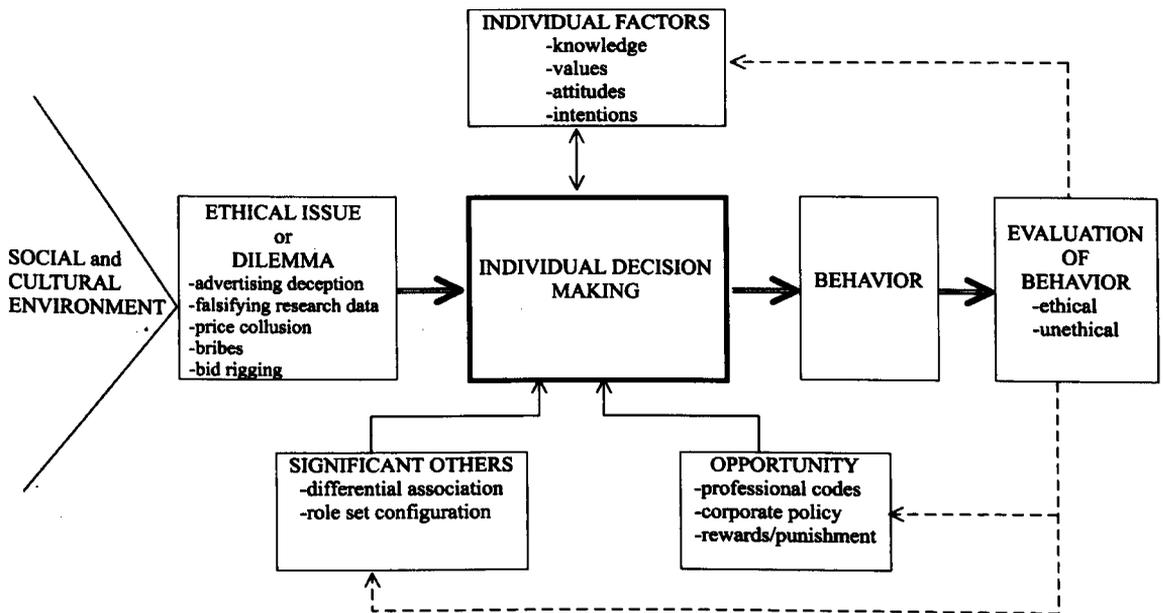


Source: Trevino, 1990.

Figure 1 The 'Interactionists-Model' of Ethical Decision Making

Ferrell and Gresham (1985: see Figure 2) presented the 'Multidimensional Contingency Framework' of ethical decision making which takes into account an individual’s personal attributes e.g. background, knowledge, and values, as well as organisational contingencies such as significant others, role set constructs and opportunities such as self-esteem, status, reward to help understand ethical decision making. A feedback loop based on the evaluation of alternative action provides information for individuals when making decision in the future. Although Ferrell and Gresham’s model has received much attention in the

literature on ethical choice, many have criticised its lack of sophistication and its dominant organisational perspective. It is suggest that this model is deficient in terms of understanding the complexities of a consumer’s ethical decision making and in dealing with issue of an ethical nature (Reidenbach and Robin, 1989, Marks and Mayo, 1991).

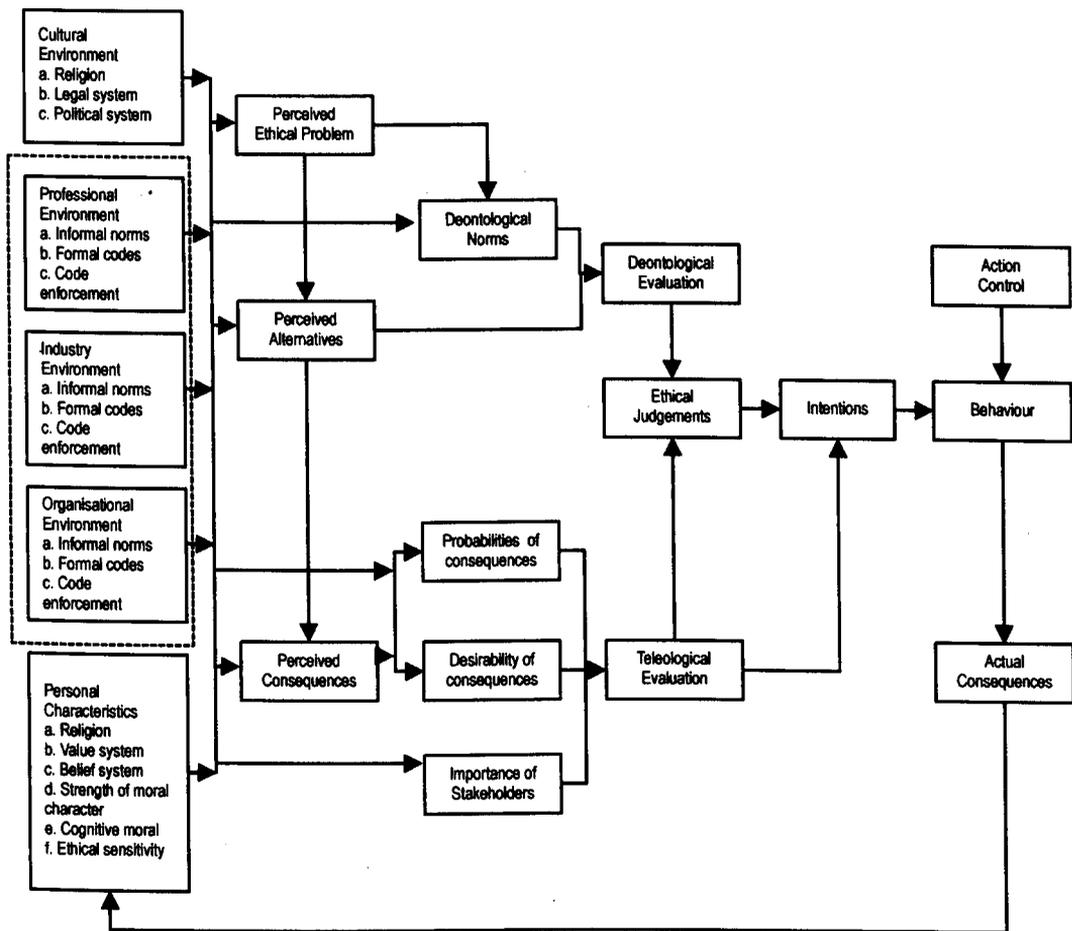


Source: Ferrell and Gresham (1985, p.89)

Figure 2 A Contingency Framework for Ethical Decision Making

From a marketing specific perspective, Hunt and Vitell (HV) offered 'The General Theory of Marketing Ethics' (1986: Figure 3). This theory focuses on an individual’s decision-making process for issues of an ethical nature. In establishing alternatives, the ethical evaluations of deontology and teleology are employed (Immanuel Kant's Theory of Ethics, 1790). A deontological view focuses on right or wrong action based on an individual’s beliefs, values and internalised rules. A teleological evaluation concentrates on the consequences to other stemming from a particular course of action as good or bad. These two moral philosophies assist with the evaluation of alternatives. Indeed, deontological and teleological evaluations are often considered simultaneously (Reidenbach and Robin, 1990) resulting in a complex decision-making process. However, a limitation of the HV model is its assumption that teleological evaluations have the ability to influence an individual’s behavioural intention.

Like Ajzens' (1991) Theory of Planned Behaviour, it implies that teleological evaluation is a rational process, which motivates choice, thus, compelling individuals towards ethical alternatives. The consequences of one's actions or intentions to act may be influenced by non-rational factors such as emotion. The HV model does not consider the role of emotion as part of an individual's ethical evaluation process despite the fact that individuals will more often than not experience feelings of guilt when an ethical alternative is unavailable or when ethical beliefs and action are conflicting (Marks and Mayo, 1991).



Source: Hunt and Vitell (1986)

Figure 3 Marketing Ethics Model

A further limitation of the Hunt and Vitell's (1986) model is its assumed level of moral maturity and ethical prowess. The HV model assumes that an individual has the ability to process ethical information and the skills to evaluate a choice

of ethical alternatives. Many researchers (c.f. Laczniak et al., 1991, Muncy and Vitell, 1992, Fullerton et al., 1996, Foxall et al., 1998, cited in Fukukawa, 2002) highlight consumers' lack of skills or ability to process ethical information. Consequently, Trevino's (1986) Interactionists-Model measures the level of ethical maturity taking into account Kohlberg's 'Cognitive Moral Development' (CMD), as moral reasoning is believed to be the basis of ethical behaviour. The motivation to behave ethically may be attributed to cognitive and rational reasoning; however, according to Gaudine and Thorne (2001), ethical decision making is a complex process, often charged with emotion. They argue that to feel ethically obliged to behave in a particular manner or to consider the consequences of a particular course of action, imply a degree of emotional involvement stemming from a shared sense of concern. Trevino and the HV model do not measure the ability of an individual to recognise an ethical dilemma in the first instance or the role of emotion in ethical decision making.

Reidenbach and Robin (1988, 1990) claim that ethical decision making is a highly complex process often involving many ethical philosophies and not just deontology and teleology. The 'Multidimensional Ethical Scale' (MES: Reidenbach and Robin, 1988, 1990) advances previous models, as it measures a range of ethical philosophies as part of an individual's formation of an ethical judgement such as Utilitarianism, Relativism, Egoism and Justice. In addition, they acknowledge that the role of ethics in ethical judgement can change from one situation to the next thereby highlighting a weakness and inadequacy of previous ethical decision-making models. Consequently, the MES is a multiple ethical philosophy paradigm applicable to a range of scenarios. This scale has received much criticism of the reliability and validity of the measures used in the original scale (Hansen 1992, Cohen et al., 1993, Jones and Ponemon, 1993, Skipper and Hyman, 1993). Despite this methodological flaw, the knowledge offered by Reidenbach and Robin (1988, 1990) in terms of the complexity of ethical judgement formation is valuable and insightful (Street, et al., 2001).

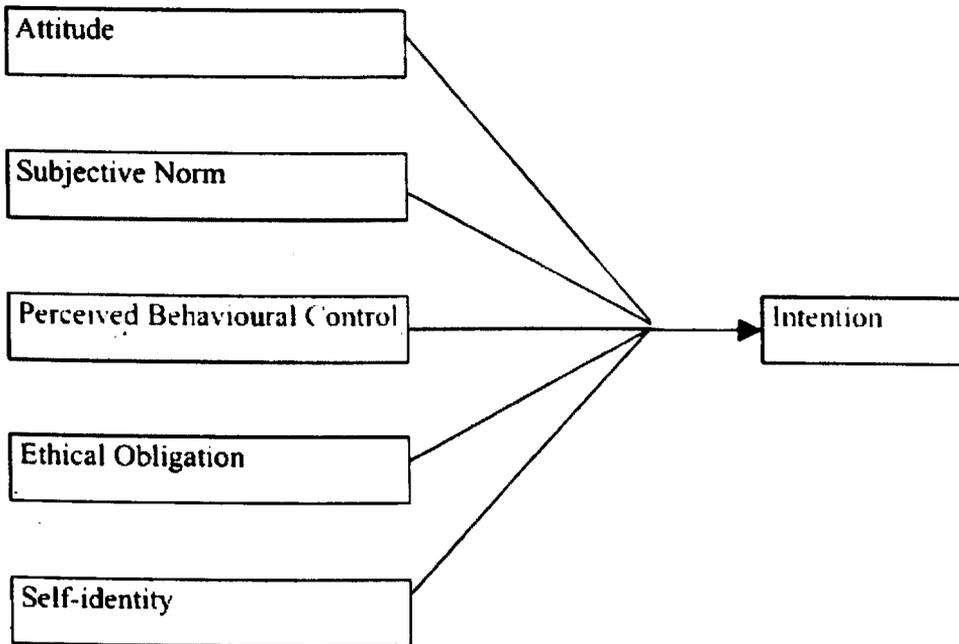
The ethical decision-making models described thus far have concentrated on an organisational perspective. To date, few consumer decision-making models have emerged. To address this gap Marks and Mayo (1991) adapted Hunt-Vitell's 'General Theory of Marketing Ethics' for application to a consumer context. This model emphasises the role of teleological evaluations in identifying ethical dilemmas as independent factors in the decision-making process with the ability to change behaviour (Shaw and Shiu, 2002). The model highlights the

importance of consumer's feelings in the process of evaluating alternatives and influencing an individual's ethical decision-making process. They argued that conflicting situations often lead to feelings of guilt, which, in turn, can "influence the consumer's future behaviour" (Marks and Mayo, 1991, p.721). An individual can experience feelings of guilt "when behaviour and intentions are inconsistent with ethical judgments" (Ferrell et al., 1989, p.60). These findings highlight the importance of emotion as part of an individual's ethical decision-making process and its potential to influence ethical consumption practices. As the models outlined have predominantly focused on an organisational setting, the following section will review the ethical decision-making models from a consumer perspective and in particular, the role of emotion as part of this process.

2.3.1 Ethical Decision Making: A Consumers Perspective

Shaw and Clarke (1999) Shaw et al. (2000) Shaw and Newholm (2002) Shaw et al (2006) and Moons and de Pelsmacker (2012) employ Ajzen's Theory of Planned Behaviour (TPB: 1980, 1991) to explore the concept of ethical consumption from a consumer perspective. The TPB is an attitude-based model whereby beliefs, social norms, and perceived behavioural controls are antecedents of behavioural intention. Shaw et al. (2000) and Loken (2006) modified the original TPB to include ethical obligation and self-identity. An individual's sense of ethical obligation is a product of attitude and behavioural intention (see Fig. 4) as "knowledge of an individual's attitude will be a good predictor of their behaviour" (Shaw and Clarke, 1999, p.110). Moons and de Pelsmacker (2012) adapted the TPB to take in to account the presence of emotion and its impact on behavioural intention in an ethical consumption context. However, these studies are limited in terms of predicting behaviour as attitude, expressed ethical beliefs or intentions do not always lead to actual ethical behaviour (Carrigan and Attalla, 2001). The limitation of Shaw and Newholm's (2002) and Shaw et al.'s (2006) research is due to an over-reliance on attitude theory. This implies that emotion is an undifferentiated aspect of attitude formation, despite the fact that an individual's sense of ethical obligation suggests an emotional undertone. To feel obliged to behave in a particular way implies a heightened degree of sensitivity to the task at hand, as well as a high level of personal involvement in the decision-making process. According to Hansen (2005), such situations lead to stronger affective responses. It is therefore plausible that Shaw and Clarke's (1999) notion of

ethical obligation may be motivated by the emotive aspects of consumption and are not on attitude alone. Moons and de Pelsmacker's (2012) study highlighted the positive influence of emotion on ethical behaviour intention, however, they identified the fact that intention alone is not enough to promote actual behaviour.



Source: Shaw and Shiu (2002)

Figure 4 Modified Theory of Planned Behaviour

According to the traditional theory of decision making, once a problem is recognised, an individual will search for information to produce a set of alternatives. The evaluation of alternatives in ethical decision making is crucial as it is the point at which an individual makes his/her choice (Hunt and Vitell, 1986, Rest, 1986, Ferrell et al., 1989, Jones, 1991, Street et al., 2001). However, the evaluation of alternatives is regarded by many theorists as an essentially rational process; consumers are portrayed as rational problem-solvers who maximise utility based on functional needs. It overlooks consumption phenomena such as fun, feelings and fantasies as part of the consumption choice, consumers as pleasure-seekers. The role of emotion in motivating ethical choice, or assisting in ethical judgement formation by solving discrepancies in terms of what to do and what not to do, is marginal. This fails to take into account the experience of emotion in the process of choosing

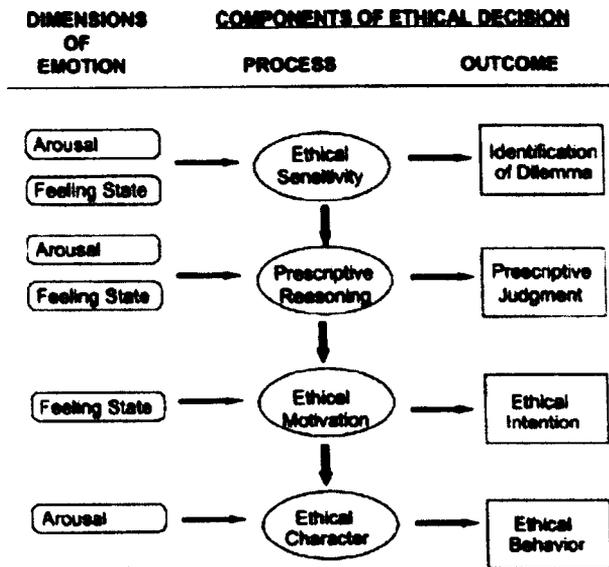
between alternatives, or the subjective and experiential nature of consumption practices (Holbrook and Hirschman, 1982). The 'experiential perspective' of consumer behaviour relates to the acquisition and consumption of goods/services for hedonic, symbolic, or esthetical reasons. In an ethical context, the consumption of goods and services is often thought to be a compromising act, whereby pleasure is sacrificed for the greater good of being ethical (Szmigin and Carrigan, 2006, Soper, 2008). Therefore, the association between ethical consumption and hedonic enjoyment or the role of emotion as a factor in consumption is largely ignored.

According to Gaudine and Thorne (2001, p.175) "while the influence of emotion on individuals' ethical decisions has been identified by numerous researchers, little is known about how emotions influence an individual's ethical decision process." This has been attributed to the fact that "emotion is often considered a non-essential aspect to the ethical decision process that is best ignored, if not controlled, as it interferes with a logical, rational ethical decision process" (ibid, p.175). The experiential perspective of consumer behaviour acknowledges that the emotive aspects of consumption choice alter the hierarchy of effect. In fact, Mowen's (1988) and Zajonc (1980) prioritise affect over cognition. Given the lack of agreement on the role emotion plays in ethical decision making, it is important to explore the literature on the role of emotion in ethical choice.

2.3.2 Ethical Decision Making: the Role of Emotion

Many theorists such as Fraj and Martinex (2007), Steenhaut and Van Kenhoven (2006), Gaudine and Thorne (2001), Marks and Mayo (1991) and Ferrell et al. (1989), acknowledge the presence of emotion in the ethical decision-making process. Although they do not specify the role of emotion, the majority of studies tend to allude to emotions prior to consumption or as an outcome of the decision-making process. It is suggested that negative emotions are experienced when an individual is faced with difficulties, such as a lack of ethical alternatives available, a lack of information, a price issue, or by feeling confusion when faced with ethical terminology (de Pelsmacker et al., 2005). This leads to feelings of guilt when an ethical alternative is not available or "when behaviour and intentions are inconsistent with [their] ethical judgments" (Ferrell et al., 1989, p.60), and incongruence between self and behaviour.

Gaudine and Thorne (2001) take into account emotional valence and arousal as part of ethical decision-making based on the premise that "ethical decisions often are emotionally charged; however, this does not necessarily suggest that the ethical decision process is not rational" (p.175). They offer the 'Cognitive-Affective Model' (CAM: Figure 5) based on Rest's (1979, 1994) ethical decision-making framework, which integrates two dimensions of emotion: emotional arousal and feeling state. They claim that high arousal and positive feeling states generate greater vigilance in situations where ethical dilemmas and reasoning are present. This in turn results in an extensive information search. Gaudine and Thorne (2001) posit that a low arousal and positive feeling state situation is less likely to recognise the occurrence of an ethical dilemma. Negative feelings are too complex, as some negative feelings will signal the existence of an ethical dilemma (sadness) while others may not (depression). According to Baumeister et al. (2001, p.333), negative emotions have the potential to motivate a more careful and thorough information process, leading to a more cautious consumption choice. It is argued that ethical motivation is stronger in positive emotion situations as positive emotions tend to increase the probability of selecting an ethical choice consistent with a consumer's prescriptive judgments (Gaudine and Thorne, 2001). This corroborates Fredrickson's (1998) Broaden and Build theory which states that positive emotions tend to expand individuals' attention and focus thus increasing the likelihood that individuals will recognise an ethical dilemma in the first instance. Despite the insights offered by Gaudine and Thorne's (2001) study, they claim that "little is known about how emotions influence individuals' ethical decision making" (p.175).



Source: Gaudine and Thorne (2001)

Figure 5 Cognitive-Affective Model

Although Gaudine and Thorne’s (2001) model (CAM) recognises the role of emotion in consumers’ ethical choice, it fails to take into account the complexity of an individual’s decision-making process (Reidenbach et al., 1990) for two reasons: in the first instance, the valence approach to emotion is bipolar, therefore arousal and feeling state as measures of emotion are too limiting for consumption contexts. Second, the valence approach does not take into account the differences between behaviours driven by emotions of similar valence and arousal level. Furthermore, the valence approach does not facilitate the experience of mixed emotions (see Section 2.4), which could be rife in situations of uncertainty or in the process of identify the correct course of action. Thus, the role of positive and negative emotional dimensions in ethical dilemma identification remains unclear. Consumers may act in contradiction to their expressed ethical concerns as personal gain may be had from choosing an unethical option (Marks and Mayo, 1991), thereby lead to feelings of guilt and potentially influencing future ethical behaviour.

Several scholars support the notion that positive valence emotions such as gratitude and pride influence an individual's adherence to moral standards and prosocial behaviour (McCullough, et al., 2001, Tangney et al., 2007, Tracy and Robins, 2007, Hart and Matsuba, 2007). However, Gaudine and Thorne (2001) argue that positive emotions that occur during the decision-making process are often poor evaluators of ethical dilemmas, as individuals tend to want to

maintain a positive mood thus avoiding the elicitation of any negative emotions related to the ethical dilemma at hand. This corroborates Isen and Patrick's (1983) mood maintenance theory, which proposes that negative emotion states such as sadness or guilt motivate mood repair, thereby ensuring a positive emotional outcome. Connelly et al.'s (2004) study highlights the relationship between basic emotions and managerial ethical choices. They claim that positive and negative emotions can have an effect on an ethical choice. In particular, negative emotions may have a positive effect on ethical choice. However, to date, the role of positive and negative emotions in consumers' ethical decision making has remained ambiguous.

The "value-for fit" hypothesis (Higgins, 2000, 2003) maintains that an individual's choice of consumption is important in terms of a fit between the manner in which the decision is made and the orientation of the decision-maker. In this case, the 'fit' refers to a person's orientation in relation to an activity and can act as a motivator in pursuing certain activities that 'fit'. For example, individuals can pursue the same goal e.g. a holiday, with different orientations e.g. mainstream tourism versus ethical motivations, and through different means e.g. flying or opting for the train. However, separate to an individual's desired goal there is an additional value from fit benefit. When a goal represents, or is fitting in terms of an individual's orientation, this increases the value of what they are doing (Higgins, 2003). Thus, a self-proclaimed ethical consumer whose goal is to consume in an ethical manner may experience positive emotions related to the task (Cohen et al., 2008). These emotions express a sense of congruence of the self, their ethics and behaviour. The notion that ethical decision making is an emotional process is in its infancy. Although the concept of emotion is gaining recognition in ethical contexts, the consumer decision-making models do not reflect this. This may be due to a lack of a comprehensive understanding of the emotive aspects in ethical consumption; "the importance placed upon the individual consumer to the future of ethical consumerism stresses the need to gain a developed understanding of consumer decision making in this area" (Shaw et al., 1999, p.109). In addressing the gap between an individual's attitudes and their behaviour, the following section investigates the concept of emotion, and its role in the decision-making process.

Part II Emotion

2.4 Emotion: An Overview

The experiential perspective of consumer behaviour highlights the importance of acknowledging the subjective nature of consumption and the heterogeneity of consumers' experiences. It reflects a shift from the view of consumers as problem solvers to consumers as pleasure seekers. Hirschman and Holbrook (1982) and Holbrook and Hirschman (1982) refer to hedonic consumption as being concerned with the emotive aspects of consumption experiences or product usage. This takes into account previously ignored consumption phenomena such as sensory pleasures, daydreams, aesthetic enjoyment, and emotional responses (e.g. Sheth 1969, Olshavsky and Granbois 1979). The hedonic and experiential aspects of consumption became largely associated with the 3F's: fun, feeling and fantasies. More recently, these aspects have been extended to the 4E's: experience, entertainment, exhibitionism and evangelizing (Holbrook, 2000). Despite the advancement in the experiential perspective of consumer behaviour, little is known about the construction of emotion, or its role in consumption experiences. In the first instance, this section concentrates on the nature and role of emotion to help provide a clear understand of the definition and meaning of emotion with particular reference to the 'phenomenological perspective of emotion' (Goldie, 2002, 2009). Second, the classification of emotion is examined, and finally, the role of emotion in consumption experiences and consumer decision-making process is explored.

2.5 The Nature and Role of Emotion

The lack of a universal definition of emotion has led to uncertainty in terms of its precise role and determining its nature (Richins, 1997, Bagozzi et al., 1999, Cabanac, 2002). The difficulty in capturing the construct of emotion is due to the dominant scientific methodology applied in traditional research, and to the range of emotional experiences offered in the literature. These experiences include: affect, emotion, mood, and feeling. Used interchangeably, the application of these affective states lacks consistency throughout the literature, thus causing confusion (Richins, 1997). It is therefore necessary to define these terms in order to highlight the differences between these states. Regarded as an internal feeling state, affect is an umbrella term, which is a broad and

inclusive label for both mood and emotion. Desmet (2008) and Gohm and Clore (2000) claim that mood is a low intensity relatively enduring affective state with little or no cognitive content. Emotion, in contrast, is an intense affective state, which has intentionality, focused on a specific object with a clear cause and a cognitive element (Forgas, 1992, Gohm and Clore, 2000, Cohen et al., 2008). According to Cabanac (2002, p.69), "emotion is any mental experience with high intensity and high hedonic content (pleasure/displeasure)". The debate over the level of cognition in emotional states is extensive, and is epitomised by the discussions between Lazarus' (1991, p.819) 'cognitive appraisal theory' and Zajonc's (1980, p.151) 'feeling before thinking' concept (see Section 2.7.1.1). Izard (2009, p.3) later referred to the emotion-cognition interactions as "emotion schema" that generate feeling-thought experiences and behavioural tendencies to act. Finally, feelings are the subjective representations of emotion (Barrett et al., 2007). According to Bradley and Lang (2000), feelings convey the emotional language that describes the point at which a person becomes aware of the emotion and are therefore central in the communication of emotional experiences.

The concept of "emotion feelings" arose from a shift in the dominant scientific paradigm in emotion research (Izard, 2009 p.12) to a more qualitative, interpretative mode of study. This emerging wave of research gave rise to a new perspective of emotion and emotional experiences. It concentrates on an individual's 'emotion feelings', which are conscious motivational and informational states of thought and action experienced through felt cognitions (ibid). This focuses on an individual's experience of emotion as communicated through feelings, the meaning of these experiences and their interpretation. This view has given rise to the 'phenomenological perspective of emotion' (Goldie, 2002, 2009, Barrett et al., 2007, Solomon, 1993). The interpretation of emotion moves away from bodily responses as antecedent of emotion - based on James Lange Theory of emotion (James, 1884), to understanding the meaning of emotion experiences. This is because bodily states as expressions of emotion do not capture 'what is felt' or 'what it is like' from the first person perspective; that is, the actual emotion experience itself as described by the individual (Frijda, 2005, Barrett et al., 2007).

Emotion experiences are content-rich events that require a subjective ontological approach (Barrett et al., 2007). They are heterogeneous experiences, which are context specific therefore a wide range of emotions are

experienced as their intensity fluctuates from individual to individual as they are often experienced in a variety of ways. Thus, by considering the phenomenology of emotional experience - what it is like - strongly suggests that feelings are centrally important. Without feelings, whatever precisely these might be, "emotional experience would be, to say the least, utterly different" (Goldie, 2009, p.232). Thus, emotion feelings are expressions of, and shape, individuals' emotion experiences.

Frijda (2009a) points to the fact that not many researchers have addressed emotion experience in depth. This may be due to the fact that emotion experience can appear in significantly different forms (Lambie and Marcel, 2002). It is therefore necessary to break down the concept of emotion experience to gain a greater understanding in the first instance. Lambie and Marcel (2002) offer a two-staged model of emotion experience: first order phenomenology and second order awareness. These experiences are characterised by a reflective or non-reflective consciousness: first order phenomenology is a non-reflective consciousness whereas second order awareness is a reflective consciousness. A person can progress from first order phenomenology to the second order 'awareness' through reflection, focused attention and self-interpretation. As these experiences are intentional, an object of one's thoughts and perception (Reisenzein and Doring, 2009), a person can become aware of emotion feelings after an event has taken place e.g. experiencing guilt after choosing an unethical alternative. An individual's awareness of emotions felt is often realised in the process of an interview or a self-report. This is because emotion experiences are frequently rooted in individuals' narratives (Eatough and Smith, 2006a: see Section 3.3.4.1). They are experiences in their own right that are not always analysed through bodily awareness or bodily states (Frijda, 1999). These experiences are intrinsically felt and do not always lead to obvious expressions such as behaviour or automatic reactions.

According to Kovecses (2000), it is common for people to use figurative speech when conceptualising emotions, due to their subjective nature. Emotional language is not always overtly expressed; it is often inbuilt into our narratives (Kovecses, 2000, Goldie, 2009). Given the malleable nature of emotion experience (Lambie and Marcel, 2002), Izard (2009, p.5) claims that "adults have great difficulty in articulating a precise description of their emotion feelings". Furthermore, Barrett et al. (2007, p.387) highlight the fact that

people differ in emotional granularity, that is a variation in "the extent to which they characterise their experiences in discrete emotional or broad affective terms." Thus, a more interpretative approach to data collection is required to help understand the meaning of these experiences. Frijda (2009a) claims that emotional encounters are unique because of their wholeness, control precedence and valuation. The wholeness of emotion relates to the degree of engagement, that is, these experience connect with an individual as a whole. Because of the wholeness characteristic, these are intense encounters, which often take priority and attention (control precedence) as they have intrinsic value. Such value appears to be based on personal involvement with the encounter as "valuation also resides in engagement, that is, in spending time, effort and attention on some object, issue, or activity" (Higgins, 2006, cited in Frijda, 2009a, p.270). As these experiences are high-involvement, subjective, they can vary from individual to individual depending on the person and the context in which they are experienced. Consequently, capturing and interpreting such experiences is difficult as they cannot be reduced to bodily expressions or responses alone (Eatough and Smith, 2006a, 2006b).

Thus far, the nature of emotion and emotional experiences has been described taking into account the paradigmatic shift from traditional theories to the phenomenological perspective. However, these theories do not offer, in detail, the role emotion plays in consumer contexts. Lazarus's (1991: see Section 2.7.1.1) 'cognitive appraisal theory' identified emotion as an evaluative judgement similar to Reisenzein's (2006) model of "judgment-based emotions." An evaluation is based on the meaning associated with emotion experienced in relation to a particular situation, object or person. From this perspective, emotion is outcome-based as it tends to associated with a response related to the appraised object or event. Other theorists highlight the motivational role of emotion related to a particular course of action. Referred to as action-readiness, this theory posits that specific emotions urge a particular course of action. In this case, emotion is a "state(s) of readiness to execute a given kind of action, [which] is defined by its end result aimed at or achieved" (Frijda, 1987, p.70). This is supported by many theorists who suggest that specific emotions led to particular courses of action (Frijda, 1986, Lazarus, 1991, Roseman, et al., 1994, Bagozzi et al., 1999, Scherer, 1999, 2001). This is referred to as "action-tendency" whereby an emotional response is evoked by stimuli (Frijda, 1986 p.231).

The action tendency theory maintains that particular emotions motivate particular courses of action e.g. anger creates an urge to attack, fear creates the urge to escape and disgust creates the urge to expel/expectorate (Frijda, 1986, 1989). This theory stems from the behaviourist approach to emotion "characterising emotion as nothing but behaviour" (Barrett et al., 2007, p.375). These behaviours are motivated by stimuli to act in a specific way. That is, they are caused by the stimuli rather than an anticipated outcome of that action. By and large, action tendency is directed at negative emotions; the action for positive emotion is not so clearly defined (Fredrickson, 2001). Frijda (1986, p.71) postulates that joy, a positive emotion experience, in general, tends to focus an individual's mode of 'relational action readiness' for new interactions. However, the specific action tendencies for other positive emotions has remained somewhat vague and unspecific (Fredrickson and Levenson, 1998; see Figure 6)...

Emotion	Function	Action tendency	End state
Desire	Consume	Approach	Access
Joy	Readiness	Free activation	—
Anger	Control	Agonistic	Obstruction removed
Fear	Protection	Avoidance	Own inaccessibility
Interest	Orientation	Attending	Identification
Disgust	Protection	Rejecting	Object removed
Anxiety	Caution	Inhibition	Absence of response
Contentment	Recuperation	Inactivity	—

Source: Frijda (1987)

Figure 6 Relational Action Tendencies

In a similar vein to the action-tendency theory (Frijda, 1986), Han et al. (2007) provide the Appraisal Tendency Framework (ATF). The ATF is "a general theory of emotion-specific influences on consumer judgments and choices" (ibid, p.3). In the main, the authors purport that specific emotions give rise to particular appraisal tendencies. These are referred to as emotion-specific appraisal patterns and are supported by many theorists (Roseman, 1984, Weiner, 1986, Ortony, et al., 1988, Scherer, 1988). The aim of appraisal tendencies is to predict the influence of specific emotions on the consumer's decision-making process. The appraisal tendencies highlight the role of emotions in decision making as they carry over from past situations. These carried over emotions influence future judgments and choices. However, given the subjective nature

of emotional experience, individuals can experience different emotions evoked by the same stimuli. This is summarised by Barrett and Gross (2001, p.714) as "Just as there are differences in emotional differentiation within any one person across situations (Feldman et al., 1998), so too there are differences in emotional differentiation *between* individuals (Feldman, 1995, Feldman and Barrett, 1998)". In this case, generalising specific action tendencies or courses of action for specific emotions for all individuals is difficult. Consequently, the impact of emotions (positive or negative) cannot be easily predicted.

Due to the many theoretical classifications of emotion and the lack of a universal definition, the precise role of emotion in decision making has remained ambiguous. The following section identifies the categories of emotion in the literature and the role of emotion in the decision-making process and outlines the difference between emotion theories and consumption emotions sets.

2.6 Emotion Typologies

2.6.1 Basic and Discrete

The classification of emotion has received much attention in the literature and has produced various emotion categories. These categories appear under two main titles: basic and discrete. A basic emotion is defined as being universally recognised (Ekman, 1999) stemming from a biological basis, having specific physiological features and can be combined with other emotion to create more complex emotional state (Ekman, 1992). Plutchik (1980) and Ekman (1993) produced the most widely approved basic emotion set (see Table 2), agreeing upon a range of seven to ten emotions. Discrete emotions are also universally recognizable and stem from a biological basis (Plutchik, 1980, Izard, 1972). Defined as "innate patterned responses" to situational inputs, these emotions are hard-wired, discrete from one another and have a specific and distinctive set of bodily and facial expressions e.g. smiling when happy (Plutchik, 2003, p.98). The theoretical classification of emotions remains somewhat vague, with the exact number of basic emotions an open debate. Furthermore, Plutchik (2001) highlights that many people do not know the difference between different emotions; as a result, describing similar emotional experiences with distinction can be difficult.

Table 2 Basic Emotion Set

Theorist	Basic Emotions
Plutchik (1962)	Acceptance, anger, anticipation, disgust, joy, fear, sadness surprise
Arnold (1960)	Anger, aversion, courage, dejection, desire, despair, fear, hate, hope, love, sadness
Ekman, Friesen, and Ellsworth (1972)	Anger, disgust, fear, joy, sadness, surprise
Frijda (1986)	Desire, happiness, interest, surprise, wonder, sorrow
Gray (1985)	Rage and terror, anxiety, joy
Izard (1977)	Anger, contempt, disgust, distress, fear, guilt, interest, joy, shame, surprise
James (1884)	Fear, grief, love, rage
McDougall (1926)	Anger, disgust, elation, fear, subjection, tender-emotion, wonder
Mowrer (1960)	Pain, pleasure
Oatley & Johnson-Laird (1987)	Anger, disgust, anxiety, happiness, sadness
Panksepp (1982)	Expectancy, fear, rage, panic
Tomkins (1984)	Anger, interest, contempt, disgust, distress, fear, joy, shame, surprise
Watson (1930)	Fear, love, rage
Weiner & Graham (1984)	Happiness, sadness

Source Ortony and Turner (1990).

It is widely acknowledged that there are roughly one and a half times more negative emotion terms than positive (Baumeister et al., 2001). The role of positive emotion is a newly emerging area of research. According to Bagozzi (2006), positive emotions include pride, attachment, empathy, joy, interest, contentment, and love. These emotions are significant due to their potential long-term effect in terms of well-being, personal growth and improvement (Fredrickson, 2001). This is because positive emotions tend to broaden an individual's thought-action repertoire (ibid) as opposed to a pre-disposed action tendency. Originating from Frederickson's (2001) Broaden-and-Build Theory, he maintains that positive emotions can broaden an individual's momentary thought-action repertoire, thus building enduring personal resources. These include psychological, physical, intellectual, and social resources, which are durable and long-lasting, thereby enabling skills such as enhanced information

processing and developing improved coping mechanisms as well as acting as a function to approach or to continue a specific course of action (Fredrickson, 2001). This is important as little is known about the role of positive emotions, or, indeed, their impact in the decision-making process. Consequently, Fredrickson (1998) claims that future research needs to “illuminate the nature and value of positive emotions” (p.300). The following section explores two positive emotion feelings to uncover the point of differentiation between these states.

2.6.2 Pleasure and Enjoyment

Two overarching positive emotion states are evident in the literature: pleasure and enjoyment. The distinction between these two states is vague, as little research has addressed the concept of enjoyment, or indeed what constitutes an enjoyable experience from a phenomenological perspective. There is a broad agreement on the concept of pleasure as based on the valence approach to emotion. From this perspective, pleasure is regarded as a positive experience. It is an encounter which results from a pattern of sensations and it is argued that pleasurable experiences are short-lived. As a result, individuals are in a constant struggle to repeat such encounters (Compton, 2005). These are good feelings, which usually occur when a person fulfils homeostasis needs such as hunger, sex and bodily comfort, and can lead to feelings of satisfaction (Seligman and Csikszentmihalyi, 2000). However, when focused on exclusively, pleasurable experiences are believed to have no lasting changes to one’s personality, nor lead to personal growth (Compton, 2005).

According to Russell (2003), pleasure has been a largely ignored phenomenon in the psychology discipline, or is synonymously associated with satisfaction, happiness, hedonic tone, utility and positive emotion. To address this and in an attempt to achieve greater clarity of this concept, the “Cognition and Emotion” Journal devoted a special issue (2003, Issue 17, no. 2) to specifically address the study of pleasure. This produced a broadened range of terms synonymously linked with pleasure, such as liking, affect, valence, pleasantness, and approach. However, none of the articles offered a precise definition of pleasure (Russell, 2003). This may be due to the valence approach to emotion, which refers to pleasure as an affective state representing a positive outcome based on verbal rating scales, which can be a barrier in terms of defining pleasure as it fails to

capture what it actually 'feels like'. However, Seligman and Csikszentmihalyi (2000) maintain that enjoyment differs from pleasure as enjoyment is experienced when an individual breaks through the limits of homeostasis needs. It is a more intense emotional experience than pleasure. Enjoyable experiences exceed satisfaction alone as an individual fulfils their desires. Yet, the precise role and detail of an enjoyable experience is vague. Often pleasure and enjoyment are used interchangeably, or pleasure is regarded as a component of an enjoyable experience. The following table offers the many definitions of enjoyment in the literature to date.

Table 3 Definitions of Enjoyment

Definitions of Enjoyment
<p>Davis (1982, p.240): "an object of enjoyment causes the subject to experience pleasure by causing occurrent beliefs which satisfy desires concerning the experience itself. Pleasure is identified with occurrent happiness, which can be defined in terms of belief, desire, and thought."</p>
<p>Perry (1967) maintain that enjoyment is a: "non-evaluative, non-conative pro-attitude toward some actual object for what it is in itself, which object is a present doing, undergoing, or experiencing on the part of the subject or is something which is intimately connected with a present doing, undergoing, or experience on his part. To be enjoying a thing or to be deriving enjoyment from it is to have such a pro-attitude toward it. To enjoy or to derive enjoyment from a thing in a dispositional sense is to have a tendency to have to have this attitude toward it" (p. 214).</p>
<p>White (1964) believed that "to enjoy something ... is to be having one's desires satisfied" (p. 326).</p>
<p>Warner (1980) posits that enjoyment consists of a certain harmony between three elements: the activity or experience itself; the concepts which this activity or experience causes you to believe to apply to it; and a certain desire in which these same concepts figure. That is, enjoyment is related to 'an experience or activity,' that the person was doing something that engaged his/ her cognition and feeling.</p>
<p>Cobuild (2003) "Enjoyment is the feeling of pleasure and satisfaction that you have when you do or experience something that you like" (p. 470).</p>
<p>Seligman and Csikszentmihalyi's (2000) "Enjoyment refers to the good feelings people experience when they break through the limits of homeostasis" (p. 12).</p>
<p>Csikszentmihalyi (1990), states that "Enjoyable events occur when a person has not only met some prior expectation or satisfied a need or a desire but also gone beyond what he or she has been programmed to do and achieved something unexpected, perhaps something even unimagined before" (p. 46)</p>

In many cases, the definitions outlined above are similar to Seligman and Csikszentmihalyi's (2000) description of an enjoyable experience with three common elements evident: it is a positive emotions state, often synonymously linked with feelings of pleasure, happiness and satisfaction (Davis, 1982, Cobuild, 2003), it is experienced when one exceeds homeostasis and is based on the fulfilment of one's desires. These definitions offer little in the way of advancing our current understanding of an enjoyable experience, or in differentiating between a pleasurable and enjoyable experience.

Given the theoretical classification of emotion thus far, these categories (basic and discrete or positive and negative) do not account for the presence of mixed emotion experiences or affective state of ambivalence. Parrott (2001) refers to tree structure of emotions, which offers secondary and tertiary emotions. For instance, love is regarded as a primary emotion, which has a secondary emotional experience evident in feelings of affection, lust or longing and a tertiary experience such as adoration, affection or liking. However these experiences tend to be valence specific. Plutchik (2001) refers to mixed valence emotional experience whereby positive and negative emotions are felt simultaneously. This is evident in feelings such as awe as these experiences include both surprise and fear felt simultaneously. The following section explores, in detail, the concept of mixed emotion experiences.

2.6.3 Mixed Emotions

The conceptualisation of emotion as two discrete dimensions: positive and negative suggests that positive and negative emotions can be felt in succession or simultaneously (e.g. Diener and Emmons, 1984, Cacioppo and Bernston, 1994, Cacioppo, et al., 1997 and 1999, Larsen, et al., 2001). Many studies have identified the experience of mixed emotions (e.g. Diener and Iran-Nejad, 1986, Larsen and Fredrickson, 1999, Larsen, et al., 2001, Schimmack, 2001, Larsen, et al., 2004b, Schimmack, 2005, Carrera and Ocejja, 2007). However, the valence approach to emotion maintains that emotions are bi-polar and mutually exclusive, thus they are not experienced simultaneously (Green et al., 1993; Russell and Carroll, 1999, Russell and Barrett, 1999). According to Williams and Aaker (2002), few studies have considered the effect of emotional ambivalence and its impact on subsequent thoughts and behaviour. In its most basic form, ambivalence is evident when one's "cognitive response is in conflict with their

emotional response” (Piderit, 2000, p.787). This highlights an individual’s ability to experience positive and negative affect simultaneously. Often stimuli can evoke both emotional and cognitive response (emotion feelings) where thoughts and feelings are in conflict. However, this is mainly in situations where emotion is high, conflict is high and subjective ambivalence is high (Roster and Richins, 2009). When emotion is low, subjective ambivalence is unlikely even in the presence of conflict.

Originally, mixed emotions were thought to occur only in highly complex emotional situations such as a student’s graduation day or in close relationships e.g. husband and wife (Beach et al., 1996). More recently, the presence of mixed emotions (referred to as co-activation) in gaming situations such as gambling, extreme sports such as skydiving, or scuba diving is evident (Andrade and Cohen, 2007). Another stream of research identified mixed emotion experiences in achievement situations where the outcome is success/failure (Rafaeli et al., 2007, Xie et al., 2008), or while watching TV adverts (Edell and Burke, 1987, Burke and Edell, 1989) and horror movies (Larsen et al., 2004a). Cacioppo and Berntson’s (1994) Evaluative Space Model (ESM) investigates consumption experience and mixed emotions. The model provides that same stimuli can provoke both positive and negative reactions concurrently. These findings may provide valuable insights for the cognitive appraisal theory of emotion as it identifies that a similar appraisal can result in different responses. Cognitive appraisal models are ambiguous where mixed emotions are concerned. Consequently, Ruth et al. (2002) call for greater research to address the issue of mixed emotions and their impact for the cognitive appraisal theory of emotion. Indeed, the understanding of individuals’ mixed emotions and their impact remains a gap in current consumer research and marketing (Ruth et al., 2002).

A further stream of research categorises emotions based on moral beliefs and their role in social interactions. The following section will explore the concept of self-conscious and moral emotions.

2.6.4 Self-Conscious and Moral Emotions

An emerging category of emotion is that of self-conscious emotions. These emotions emerge through social interactions (real or imagined), as social relationship enable self-perception, a view of self-formed through the eyes of

others. That is, self-conscious emotions enable an individual to interpret the perception held by others about oneself, and require a high degree of self-awareness (Tangney, 1990, 1991, 1992, Leary, 2004, Smith et al., 2006a, Tangney et al., 2007). In comparison to basic or discrete, self-conscious emotions are weaker in terms of universality and differ significantly across cultures (Tracy and Robins, 2007). The positive self-conscious emotions include; attachment, empathy and pride, and negative emotions: embarrassment, envy, guilt, jealousy, shame, and social anxiety. Differences among some self-conscious emotions are subtle, often requiring independent definition. For example, a person may feel guilty when they believe they have done a bad thing, whereas, one will feel ashamed when they perceive themselves to be a bad person (Baumeister et al., 1994). The subtlety lies in the accountability of the action: self or other. These emotions are significant in terms of influencing behaviour, as an individual tends to avoid or reprove their actions-with the view to resolving future dilemmas or social reclusion (Tangney et al., 2007). This is corroborated by Bagozzi (2006) who purports that self-conscious emotions are often long lasting, require heightened information processing, and are cognitively complex, as memory can play a strong role. As a result, the impact of these emotions is significant in regulating one's behaviour (Leary, 2007).

The process of self-regulation, based on the direct social relatedness of interpersonal relationships, reciprocal evaluations, and judgments (Tangney and Fischer, 1995) is a unique characteristic of self-conscious emotions (Beer et al., 2004, Bagozzi, 2006, Leary, 2007). This process enables an individual to manage their interpersonal behaviour through appraising themselves from the perspective of others (Leary, 2007). Self-conscious emotions can mediate behaviour through self-regulation, which occurs not only in negative emotion experiences, but also in the situations relating to positive emotions such as empathy (Beer and Keltner, 2004, Tangney et al., 2007, Leary, 2007). The literature on self-conscious emotions is emerging, however, according to Tracy and Robins (2004, p.104), research is lacking due to 'methodological roadblocks' and the challenge of eliciting emotion in laboratory settings.

Tracy and Robins (2004) claim that self-conscious emotions have moral roots, as they tend to motivate individuals to behave in a moral and socially appropriate manner. The moral emotion category has received little attention in the literature, but is defined as "emotions that are linked to the interests or welfare

wither of society as a whole or at least of persons other than the judge or agent” (Haidt, 2003, p.276). This group of emotions includes shame, guilt, embarrassment, elevation, gratitude and pride (Tangney et al., 2007). Indeed, moral emotions have a strong influence on ethical choice and behaviour as actual behaviour is not required for moral emotion elicitation. That is, anticipated or hypothetical emotions (Bagozzi et al., 2003, Barrett et al., 2007) help determine choice by forecasting the perceived likelihood that a decision will be a pleasurable one (Mellor et al., 1999, Mellor and McGraw, 2001). A point of difference is offered by Loewenstein et al. (2001) who claim that ‘anticipatory emotions’ differ from anticipated emotions as they are actual experiences felt in the process of decision making. These emotions often serve as a motivator for actual behaviour. Anticipated emotions, on the other hand, are not emotional experiences per se; they are beliefs or thoughts related to the anticipated outcome. They are a valuation proxy of an emotional consequences stemming from a particular course of action. The experience of anticipatory emotions can inform anticipated beliefs, therefore having the potential to influence behaviour. The following section details the experience of pride as a moral, self-conscious emotion and its potential impact on an individual’s ethical behaviour.

2.6.4.1 Pride: A Self-Conscious Moral Emotion

Regarded a self-conscious and moral emotion, Mascolo and Fischer (1995) define pride as an emotion “generated by appraisals that one is responsible for a socially valued outcome or for being a socially valued person” (p.66). In general, pride is perceived to be a positive valence emotion (c.f. Weiner 1986, Richins, 1997, Rodriguez et al., 2000, Fredrickson, 2001, Parrott, 2001, Haidt, 2003, Connelly et al., 2004), which enhances self-worth and encourages future behaviour thereby conforming to common social standards. Tracy and Robins (2004, 2007) and Lewis (2000) offer authentic pride as a positive emotion, experienced when an individual’s actions are valued by others. Tangney et al. (2003) refer to two types of positive pride: alpha (pride of self) and beta (pride of one’s behaviour). Here, pride is regarded as a moral emotion because of its role in promoting self-respect, prosocial behaviour, and it encourages respect for and from others (Tangney, 1999, Kristjansson, 2002, Hart and Matsuba, 2007). However, little attention has been afforded to individuals’ proneness to pride in self or one’s behaviour (Tangney et al., 2007).

According to Tangney et al. (2007), pride is the “neglected sibling” of the self-conscious emotion family (p.360). It is regarded as a complex emotional experience as it can have a negative counterpart. This is referred to as ‘pridefulness’ (Hart and Matsuba, 2007, p.130) or hubris (Lewis, 2000) which is related to feelings of arrogance or superiority resulting in narcissistic characteristics. Although feelings of positive pride tend to promote pro-social behaviour, it is claimed that negative pride can impede moral behaviour as individuals tend to view themselves in a superior light and above reprove (Lewis, 2000). Often referred to as excessive pride, feelings of hubris are not affected by self-awareness of an individual’s shortcomings and failures (Hart and Matsuba, 2007). In fact, individuals experiencing negative pride tend to prioritise self-importance and are ego-centric rather than being socially aware. As negative pride is expressed through feelings of superiority, it may deviate from one’s moral etiquette and social standards as individuals experiencing hubris can “distort and invent situations to enhance the self, which can lead to interpersonal problems” (Tangney et al., 2007, p.360). Despite the fact that emotions such as pride often influence one’s moral behaviour and subsequent future behaviours, the role of emotion in consumers’ decision making is ambiguous. The following section will explore the role of emotion in decision making as well as highlighting the models and measures of emotion used in current research.

2.7 The Role of Emotion in Decision Making

Loewenstein (1996) claims that “with all its cleverness, however, decision theory is somewhat crippled emotionally, and thus detached from the emotional and visceral richness of life” (p.289). Many authors (c.f. Hirschman and Holbrook, 1982a, Mittal, 1994, Holbrook, 2000, Hansen, 2005, Baumeister et al., 2007) claim that emotion is a response to the decision-making process expressed through feelings of satisfaction. The majority of research undertaken in this area has concentrated on emotional responses to advertisements. As a research context, this allows the manipulation of emotion to be elicited in a controlled environment (Edell and Burke, 1987, Holbrook and Batra, 1987, Olney et al., 1991, Derbaix, 1995, Mattila, and Enz, 2002, Phillips and Baumgartner, 2002, Bigné and Andreau, 2004, Bigné et al., 2008, Mattila and Ro, 2008). In this case, emotion is regarded as a value construct, which helps determine an individual’s overall satisfaction/dissatisfaction (Westbrook and Oliver, 1991,

Mano and Oliver, 1993, Dube and Menon, 2000, Philips and Baumgartner, 2002, Zins, 2002, Wong, 2004, Bigné and Andreu, 2004, Sirakaya and Woodside, 2005, Bigné et al., 2008). However, the implication of emotion in the process of decision making is largely unknown.

The response perspective of emotion has led to two types of emotional reaction: automatic and conscious (Baumeister et al., 2006). Automatic emotional responses are rapid evaluative reactions to a stimuli or event. These reactions are useful for guiding behaviour. Similar to Damasio's (1994) 'somatic marker' hypothesis, emotion helps regulate an individual's decision-making process, thereby guided ones behaviour. Likewise, Forgas (1992) refers to 'affect priming'¹, an automatic emotion experience based on recall residues from memory, which allows an instinctive response from past experiences. Affect priming principally facilitates situations where extensive decision making is required. From this perspective, emotion acts as an information source to inform future choices. On the other hand, conscious emotions entail full experiences in which emotions arise slowly. These emotional responses facilitate a feedback loop (Fischer and De Vries, 2008), similar to Forgas (1992, p.227) whereby emotions offer an information role referred to 'affect as information'².

The role of emotion in informing an individual's decision-making process is plausible, particularly with reference to memory and recall as the majority of individuals are thought to be "cognitive misers" (Fiske and Taylor, 1984, p.12). That is, individuals are inherently lazy and aim to make the decision process as simple as possible. In this case, recalling emotions from memory would require less cognitive appraisal than analysing and evaluating the task at hand. However, the ability to recall emotions in response to situations is only possible when the individual has previously encountered similar tasks; this will not apply to new situations or experiences where there is no previous experience or memory to recall emotional responses from. To avoid cognitive overload or the inability to make a decision, individuals often use emotion as a trade-off or coping mechanism. According to Drolet and Luce (2004), Luce et al. (1997) and Luce (1998), emotions are used as coping measures, which enable individuals to overcome difficult or complex decisions. The role of emotion as a coping mechanism resonates with mood maintenance theory (Izard, 1993) whereby

¹ Emotion has two types of informational roles, affect priming and affect as information. Affect priming is based on memory principles recall residues from memory allowing an automatic response from ones past experiences.

² See note 1

potential negative outcomes are altered or manipulated to maintain a positive emotional outcome. However, if the decision-making process has strong personal relevance, it involves higher levels of engagement and greater information processing (Brewer, 1988, Fischer and De Vries, 2008). That is, when the personal involvement level of a product/service is high, the individuals will experience stronger affective responses such as emotions and feelings (Mittal, 1994³, Hansen, 2005). Therefore, emotion as a coping mechanism may not always hold true, as it may be dependent on the situation at hand.

Allen et al. (1992) claim that, in certain situations emotion acts as better predictor of behaviour than cognitive evaluations. They offer two specific situations: (a) when past behaviour is regarded as mandated and (b) when behaviour is habitual resulting from repeated past experiences. In the former, cognitive evaluation is weak and recollection of emotions from past experience may help determine behaviour. In the case of the latter, behaviour is largely free of cognitive appraisal and within specific domains may be guided by past emotional experiences. Both situations imply an automatic or conscious emotional response. This is noteworthy as Mano and Oliver (1993) maintain that emotional reactions in consumption experiences are fundamental to a consumer's level of satisfaction and post-consumption behaviour. Although Forgas (1992), Baumesiter et al. (2006) and Mano and Oliver (1993) refer to the evaluative role of emotion, this perspective does not reflect the function of emotion in the process of consumption or its role in the decision-making process. This is corroborated by Gountas and Gountas (2004) who propose that emotion is an integral part of prior purchase experience, during product evaluation, throughout the consumption practice as well as post-consumption assessment.

Despite the fact that Mann and Abraham (2006) maintain that emotion may have an independent effect on behaviour, thus altering the hierarchy of affect as emotion takes priority over cognition (Chitturi et al., 2007), little is known about the role it plays prior to, or during the decision-making process. The role of emotion prior to, as well as post consumption choice is demonstrated by Loewenstein et al. (2001) and Cohen et al. (2008). They maintain that the experience of actual emotions prior to consumption choice, '*anticipatory emotions*' differ from the expected emotional reaction which following choice, an anticipated outcome. The differentiation between anticipatory and anticipated

³ Refer to Mittal (1994) A Study of Affective Choice Mode for Consumer Decisions. See references.

emotion is significant as the experience of emotion is not actually required for anticipated emotional responses. It is a belief based on a forecast based on the consequences of a particular choice resulting in a specific emotional outcome (positive or negative). The influential role of anticipated emotions is referred to as 'Decision-Affect Theory' (Mellers and McGraw, 2001) or 'Emotion-Based Choice' (Mellor et al., 1999). These theories postulate that anticipated emotion is founded on the perceived likelihood that a decision will be a pleasurable one, which is, weighting up the sum of anticipated pleasure. The anticipated outcomes can result in actual emotions, that is, 'anticipatory emotions' which in turn, motivate actual behaviour. Similar to Tomkins' (1963) cited in Plutchik (2003) notion of 'affect as an amplifier', these theories highlight the influential role of emotion in the decision-making process.

The 'Outcome Effect' (Mellor and McGraw, 2001, p.212) or 'Affective Forecasting' theories focus on anticipated emotional states related to imagined experiences. In this case, anticipated emotional outcome is sufficient to motivate actual behaviour. This is because a consumer can alter his/her behaviour based a desired outcome (Baumeister et al., 2006, Higgins and Pitmann, 2008). It is therefore plausible that emotions tend to mediate one's behaviour (Bagozzi et al., 1999). As an individual strives for optimal experiences, future insight in terms of emotional reactions can act as a barrier for undesired outcomes. In doing so, this can prevent disappointment, suboptimal experiences, or negative emotion encounters (Tomkins, 1963, cited in Plutchik, 2003, Tangney et al., 2007). In this situation, emotion has as an informational value assisting the prediction or anticipation of future scenarios and subsequent emotional outcomes (Forgas, 1992) in the early stages of the decision-making process.

The distinction between these two 'emotion' states: anticipated and anticipatory is important, as it highlights the experience of emotion (actual) versus an expected emotional experience, a belief, as mediating choice. The expected emotional outcome is a result of affect regulation: an individual attempts to intensify, attenuate, or maintain a given affective state, based on the predictions of potential affective consequences (Cohen, 2008, Frijda, 2009). However, the anticipation of a desired outcome can be inconsistent as consumers often make mistakes when affective forecasting due to 'focalism' (Higgins and Pitmann, 2008, p.362). This occurs when consumers think about the current event and do not consider other things that can happen.

Consumers tend to focus their feelings on a single event in the current focus therefore failing to take into account the complexity of events that may occur. The interaction between cognition and emotion, referred to as 'emotion schema' (Izard, 2009), in which, engaged perception and cognition influence mind and behaviour in a similar way identified by the cognitive appraisal theory of emotion (discussed in Section 2.7.1.1). On a broader scale, the cognitive element of emotion schema can facilitate self-regulation, motivation and the functional role of feelings as part of their informational value. These schemas can help predict future scenarios or anticipate future critical situations and subsequent emotion experiences (Forgas, 1992). Therefore, decision making requires consumers to be realistic in their choices by considering many variables and view the decision-making process in its entirety. The emotions felt in the process of decision making are important, according to Chitturi et al. (2007, p.708), as "anticipatory emotions mediate choice"; they are not simply an outcome of the decision-making process, but are an integral part of the process. In this case, "emotion precedes choice rather than follow" (ibid, p.710), thereby altering the hierarchy of effect. As the definition or role of emotion in the decision-making process is ambiguous, the following section will explore the emotion decision-making models offered in the literature.

2.7.1 Models of Emotion Decision Making

Watson and Spence (2007) suggest three broad emotion research approaches, which are the basis of many emotion decision-making models. These are: categorical, dimensional and cognitive appraisal. The categorical approach classifies emotion based on similarities (e.g. basic vs. discrete or positive vs. negative). This approach does not, however, explain why emotions have different behavioural effects. The dimensional approach uses valence and levels of arousal to create feeling states to distinguish between emotions and their consumer behaviour effects, but lacks the ability to account for the differences between behaviours driven with similar valence and arousal levels or mixed emotions. Valence tends to be two-dimensional such as positive/negative and pleasant/unpleasant and high/low arousal (Russell, 1980, Barrett et al., 2007). Dimensional models such as Pleasure Dominance Arousal (PAD: Mehrabian and Russell, 1974, cited in Huang, 2001) and Russell (1980) or Positive and Negative Affect Schedule (PANAS; Watson and Tellegen, 1985, Watson, et al., 1988, Watson and Clark, 1992, Barrett and Russell, 2009) assume a bi-polar

relationship between the variables. That is, a positive or negative emotion is exclusively experienced; thus, when an individual is happy they are not sad (Andrade and Cohen, 2007). It implies a linear relationship, therefore overlooking the possibility of mixed emotions (Russell and Carroll, 1999, cited in Cohen et al., 2008). Furthermore, many emotion models such as Appraisal Tendency Framework (Tangney et al. 2007) abandon the valence approach as it lacks depth of knowledge due to its bi-polar and linear relationship. Due to the dominance of the cognitive appraisal model in the literature, the following section will provide a critical discussion of this theory.

2.7.1.1 Cognitive Appraisal Theory

The cognitive appraisal theory has received much attention and has tended to dominate research on emotion (see Scherer, 2001 for overview). From this perspective, an appraisal is carried out (Smith and Kirby, 2009a), the individual assigns evaluative meaning to the object, situation or person and this results in an emotional response (Bigné et al., 2008). This theory “defines emotion by its immediate causal relationship” (Barrett et al., 2007, p.375). The meaning ascribed stems from the individuals background (e.g. their social skills, values, intelligence, and coping styles) (Reisenzein, 2006, p. 920). According to Lazarus (1991), only products or services with high personal relevance are appraised. As the meaning of the situation changes, the emotion(s) will also change. In this case, the appraisal process serves as an antecedent of emotion (Lazarus, 1991, Moors, 2009 and Smith and Kirby, 2009a and 2009b); thereby reflecting the response-based view of emotion (Baumeister et al., 2006).

The cognitive appraisal approach focuses on the underlying motivational and evaluative roots of emotion to explain its influence on consumption behaviours. Lazarus (1968, 1980, 1995), Roseman (1979) and Scherer (1982) claim that cognitive appraisal acts as a coping mechanism in stressful situations. There are two types of appraisal: primary and secondary. Primary appraisal, or problem-focused coping, consists of assessing the relevance of the situation in terms of ego-involvement. Secondary appraisal, or emotion coping, consists of assessing the options and resources available to deal with the event, resulting in the belief that one can/cannot cope with the impact of that situation. However, the goal or desired outcome from an appraised situation can cause confusion. The value of the problem or emotion focused coping can vary greatly as one coping

mechanism may dominate another. The cognitive appraisal theory is not adequate to account for mixed emotion situations or states of ambivalence.

In contrast to the 'action tendency' theory, the predictability of emotional outcomes in cognitive appraisals is complex, as individuals will have different personal goals. As a result, the intensity and range of emotions felt in response to a stimulus will differ (Bagozzi et al., 1999). In addition, the number of appraisal dimensions in any situation, and their definition, is inconsistent. These dimensions include goal relevance, goal congruence, coping potential, outcome desirability, agency, control, certainty, fairness, and attention. However, according to Moors (2009, p.670), "appraisal theorists have tried to discover the commonalities among stimuli that elicit emotions (or the same ones) and the differences among stimuli that do and those that do not elicit emotions (or different ones). As a result, theorists have come up with a set of appraisal variables. It is assumed that each specific emotion is caused by a unique appraisal pattern." However, contemporary appraisal theorists Roseman and Smith (2001) highlight the fact that the same emotions are evoked by different stimuli. Therefore, the same stimulus can lead to different emotions. This is due to the difference between individuals and different appraisal occasions. Thus, the predictability of emotional outcomes in cognitive appraisals is difficult.

There are three types of appraisal model: structural, procedural and relational (Smith et al., 2006). Advocates of the structural model are widespread (Frijda, 1986, Smith et al., 1985, Ortony et al., 1988, Lazarus, 1991, Roseman 1991, Frijda, 1993, cited in Bagozzi et al., 1999). These are similar in their appraisal dimensions as they all contain elements of importance or relevance of the stimulus situation in relation to the person involved. The structural model measures the intensity of the resulting emotional reaction or 'affective consequence' (Gnoth et al., 2000) including a coping and responsibility element e.g. who is to blame, self-versus-others resulting in anger, guilt or shame. An overall outcome provides that appraisal models serve a causal role in the elicitation of emotion (Smith et al., 2006). Although multiple distinct appraisal patterns are believed to be associated with certain emotions, as individuals differ, the specific patterns of appraisal that elicit these emotions will also differ (Smith et al., 2009a, 2009b). Individuals' emotion experiences are subjective and in cognitive appraisal, personal relevance plays an important role in creating evaluative judgements, therefore a variety of emotional reactions can occur for

an individual, as well as between individuals (Addis and Holbrook, 2001, Smith et al., 2009b).

The procedural model describes the process and cognitive operations that result in the emotion-eliciting appraisal. This is the cognitive process that is essential to appraise the object, person or event. It is suggested that the majority of cognitive appraisal theorists concentrate "on the structure of appraisal rather than the processes involved. In other words, they emphasised the contents of any given appraisal but largely ignored the underlying mechanisms involved in producing appraisals" (Eysenck and Keane, 2005, p.3). Griner and Smith (2000) claim that structural appraisal models tend to neglect the pre-appraisal stage of decision making. This is where the role of dispositional, motivating factors such as affiliative motives, values, needs, and goals influence emotion leading to different individual outcomes for the same appraisal.

The relational models focus on the information drawn upon in making an appraisal in the first instance i.e. context, situation, or personal information (Smith et al., 2006, Smith and Kirby 2009a, 2009b). Influenced by individual differences and personal relevance, this leads to confusion as it does not explain why the same appraisals made by many individuals differ in terms of response e.g. happy/sad or why over time, one's appraisal of the same stimuli will change (Bagozzi et al., 1999). Relational models have received little empirical or theoretical attention; research carried out focuses on between-person inconsistencies in appraisal and emotion, but does not explain the within-person variation (Smith and Kirby, 2009a). Higgins and Pittman (2008) highlight the importance of within-person variations, as one's inner state can influence action and behaviour. To date, research on relational models has only scratched the surface of their potential in examining individual differences in appraisals through a dispositional approach and in elucidating the origins of individual differences with regard to emotion (Smith et al., 2009a).

Smith and Kirby (2009b) provide that cognitive appraisal theories fail to account for individual differences in response to the same stimuli and suggest this is a major flaw in an otherwise good model. Indeed, interpersonal relationships are not always necessary for emotion-eliciting conditions, inner states such as feelings and competencies and personal meaning can also elicit emotion (Higgins et al., 2008). This is evident in consumer consumption contexts, as consumers immerse themselves in the usage experience wherein active engagement itself

can elicit emotion. Over the years, the cognitive appraisal theory of emotion has been criticised due its strong cognition-leads-to-emotion approach. In contrast, Zajonc (1980, 1984) and Izard (1972 cited in Nyer, 1997) argue that cognitions may not be necessary for emotion elicitation as "emotion-leads-to-cognition" (cited in Bigné et al., 2008, p.304). Zajonc's (1980, 1984) Affective Choice Mode (ACM) highlights that affect and cognition are separate, partially independent systems. Empirical support for the affective-cognitive divide is offered by Breckler (1984), Breckler and Wiggins (1989), and Woodmansee and Cook (1967). Nonetheless, most social psychologists today regard affect as a single, integrative cognitive representational system (Erevelles, 1998, Forgas, 2006).

Table 4 Emotion Theories Overview

Theory	Overview	Limitations
Appraisal Theory	Stems from the functionalist approach to emotion whereby emotions are defined as solutions to problems and opportunities related to physical and social survival (Keltner and Gross, 1999, p.467). It concentrates on causal relationship and serve a causal role in the elicitation of emotion (Lazarus, 1991)	The same stimulus can lead to different emotions. This is due to the difference between individuals and diverse appraisal occasions (Moors, 2009). In addition, the same emotions can be evoked by different stimuli (Roseman and Smith, 2001). The cognitive appraisal process fails to account for the role of emotion prior to, or during, the appraisal process
Appraisal Tendency Framework (ATF)	A theory of emotion-specific influences on consumer judgments and choices; specific emotions give rise to particular appraisal tendencies, aims to predict the influence of specific emotions on consumer's decision-making process as well as the predictive role emotions as they carry over from past situations to influence future judgments and choices (Han, Lerner and Keltner, 2007)	The ATF relies on the predictive role of specific emotions which are carried over from past situations to influence future judgments and choices. It does not acknowledge the presence of emotion prior to, or during, the process of consumption in influencing current decision-making.
Categorical Approach	This approach categorises emotion based on similarities (Watson and Spencer, 2007)	This approach does not explain why the same emotion can have different behaviour effects. It does not take into account mixed emotions or ambivalent states.
Dimensional Approach	Uses valence and levels of arousal to create feeling states to distinguish between emotions and their consumer behaviour effects (Watson and Spencer, 2007)	Lacks the ability to account for the differences between behaviours driven with similar valence and arousal levels or mixed emotions. Valence can be positive/negative and pleasant/unpleasant and arousal may be high or low e.g. PAD: Mehrabian and Russell, 1974; Positive and Negative Affect Schedule (PANAS; Watson and Tellegen, 1985, Watson et al., 1988, Watson and Clark, 1992) assume a bi-polar relationship.
Action Tendency	Stems from the behaviourist approach characterising emotion as behaviour (Barrett et al., 2007). Cognition-leads-to-emotion approach.	Emotion as behaviour focus, it does not take into account the power of emotion in influencing behaviour, emotion is an outcome of cognition resulting in behaviour. Fails to take into account the <u>action tendency for positive emotions</u>
Affective Choice Mode	Emotion-leads-to-cognition (Zajonc, 1980, 1984)	Not enough empirical support
Phenomenological Perspective	Emotion is a subjective, content rich, context specific experience. Therefore, a wide range of emotions are experienced, their intensity fluctuates from individual to individual and they are experienced in a variety of ways. Thus, by considering the phenomenology of emotional experience— how it is experienced— strongly suggests that feelings are centrally important	Difficult to capture experiences and interpretation as they fluctuate from individual to individual, experienced in a variety of ways are not always expressed explicitly. Therefore, affective states are very important as a mean for communicating emotional experiences.

The next section will explore the idea of a context specific view of emotion by exploring the role of emotion in consumption contexts and the notion of emotion driven choice.

2.8 Emotion and Consumption

Richins (1997) highlighted the need for a context specific view of emotion in consumption situations. She argues that the traditional approaches and measures of emotion fail to account for the diverse nature of those experienced in consumption contexts. The limitations of extant models such as Plutchik's

Emotions Profile Index, Izard's Differential Emotions Scale (DES and DES II) and Mehrabian and Russell's (1974) Pleasure-Arousal-Dominance, which tend to dominate current studies, is identified by Frijda (2009), who claims that they provide little in the way of advancing the knowledge of emotions, particularly those experienced in consumption contexts. Richins (1997) argues that the drawback of these models is based on the fact that they are inadequate for consumption research because of their simplistic nature. This is a noteworthy point given that Elliott (1998) maintains that consumption contexts are replete with emotion. He claims that individuals experience emotions prior to, during and post-consumption encounters. Consequently, many theorists have called for a holistic view of consumption experiences (Zins, 2002, Tynan and McKechnie, 2009). Given the complex nature of consumption experiences, due to their experiential quality, it is argued that a wider range of emotions are experienced, often with varying intensities (Richins, 1997). As a result, studying and interpreting such experiences is challenging for researchers. Richins (1997 see Table 5) suggests that consumption emotions require a more flexible approach as they differ in character, intensity, and quality than traditional theories allow for. To address these limitations, Richins (1997) produced the Consumption Emotion Set (CES see Table 5).

Table 5 Consumption Emotion Set

Anger (frustrated, angry, irritated)	Envy (envious, jealous)
Fear (scared, afraid, panicky)	Discontent (unfulfilled, discontented)
Worry (nervous, worried, tense)	Sadness (depressed, sad, miserable)
Shame (embarrassed, ashamed, humiliated)	Contentment (contented, fulfilled)
Loneliness (lonely, homesick)	Romantic love (sexy, romantic, passionate)
Love (loving, sentimental, warm hearted)	Peacefulness (calm, peaceful)
Optimism (optimistic, encouraged, hopeful)	Joy (happy, pleased, joyful)
Excitement (excited, thrilled, enthusiastic)	Surprise (surprised, amazed, astonished)
Other items: guilty, proud, eager, relieved	

Source: Richins (1997)

Defining consumption as an individual's quest for pleasure, the hedonic consumption theory focuses on the fantasy, multisensory and emotive aspects of

product usage (Hirschman and Holbrook, 1982). These experiences are subjective, heterogeneous, and experiential in nature, generally with a high level of personal engagement. Addis and Holbrook (2001, p.51) maintain that consumption studies need to take into account 'subjectivities'. That is, they need to acknowledge the personal nature of consumption experiences as an emotionally charged process whereby emotions "can take different forms because of the different contexts in which such experiences occur" (Eatough et al., 2006a, p.484). As previously outlined, traditional models employ fewer emotions than those experienced in consumption contexts (Havlena et al., 1989, Edell and Burke, 1987, Cacioppo and Berntson, 1994). The 'phenomenological perspective of emotion' (Goldie, 2002, 2009, Solomon, 1993) identifies that individuals' emotional experiences are subjective, intense and context specific. The importance of understanding such encounters in consumption contexts is offered by Campbell (2003) who claims that the quality of these incidences is sourced "in emotions accompanying experiences" (Gabriel and Lang, 2006, p.100).

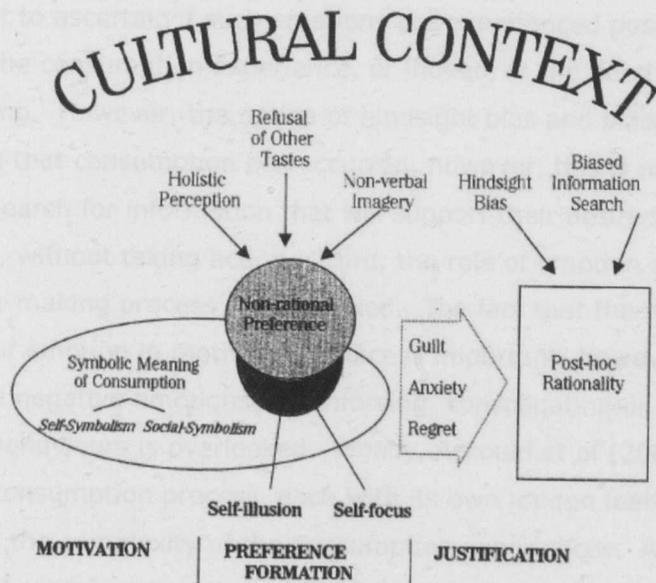
Hansen (2005) argues that, it is the level of consumer engagement in consumption practices that heightens the overall emotional experience. This reflects Brodie et al.'s (2011) notion of engaging encounters as defined by the cognitive, emotive, and/or behavioural dimensions of experiences (c.f. Patterson, et al., 2006, Mollen and Wilson 2010, Vivek, et al., 2010, Hollebeek, 2011). Often synonymously linked with the concepts of involvement, connection, attachment, participation and emotional involvement, a definition of consumer engagement must include a focus on the intensity of an individual's participation and emotional connection with the experience itself. Indeed, highly engaging experiences often result in stronger affective responses, emotions, and feelings due to their impact on a personal level (Brewer, 1988, Mittal, 1994, Hansen, 2005, Fischer et al., 2008). This idea is echoed by Higgins' (2006 cited in Frijda, 2009a) who claims that value resides in the level of engagement with the experience. This is significant for consumption experiences as "arousal intensity of emotion experiences increases an individual's immediate and long-term memory" (Cohen et al., 2008, p.13) therefore, potentially leading to more memorable encounters (Pine and Gilmore, 1999, Shaw and Clarke, 1999, Goldie, 2002, Newholm, 2005, Goldie, 2009).

Despite the emotion categories outlined, and the potential role of emotion in influencing or motivating behaviour, the role of emotion in decision making has

remained undefined. The following section will explore the current literature with regard to the role of emotion in consumption contexts by taking into account Elliott's (1998) emotion driven choice model as well as Arnould et al.'s (2002) stages of consumption experience.

2.8.1 Emotion Driven Choice

The theory of Emotion Driven Choice acknowledges the role of actual emotion in motivating an individual's consumption choice (Elliott, 1998). The motivation for these choices depends on an individual's interpretation of the symbolic meaning associated with the consumption practices. This meaning is generally twofold: (a) outward, in constructing the social world and (b) inwards, aimed at constructing a sense of self. Elliott (1998: see Figure 7) proposes that an individual's consumption choice is an emotionally charged process rather than, or only derived from a cognitive evaluation. It corroborates Zajonc's (1980) notion that emotion is a primary influence in the development of preferences, as well as justifying those preferences. Elliott claims that non-rational preference formation is motivated by self-illusion and self-focus. From this perspective, individuals create their own reality; these are often imagined realities expressed through fantasies and in this respect, emotional judgements are self-focused. This assertion echoes Hirschman and Holbrook (1982), who claim that the emotive aspects of consumption are often associated with an individual's imaginative construction of reality. That is, not what a consumer knows to be real but rather on what they desire to be real. Elliott maintains that preference formation is motivated by emotional, non-rational aspects of consumption such as refusing other tastes; employing a holistic perception and using the associated meaning of non-verbal imagery (1998).



Source: Elliott (1998)

Figure 7 Emotion Driven Choice

It is evident from Elliott's (1998) model that motivation and preference of consumption choices, mainly in the initial stages of decision making, tend to be an emotion-driven process. This corresponds with Cohen et al.'s (2008) 'task-related affect', which highlights the elicitation and experience of emotion in the process of making judgements and/or decisions. Elliott's (1998) model also alludes to the presence of emotion when an individual justifies the choice made often leading to retrospective bias or emotion as a coping mechanism. This, in turn, results in feelings of guilt, anxiety, or regret. It is not clear from Elliott's model if actual consumption is required for the justification process to occur. It is plausible that justification can occur once a decision is made even though consumption has yet to happen. Despite the insight offered by Elliott's model, there are two main limitations. In the first instance, the model fails to identify 'what is felt', that is, the subjective feelings or emotions experienced by the first person in the process of preference formation or as part of the justification of that choice. This is an important oversight given that consumption experiences are subjective encounters (Richins, 1997), which are replete with emotion (Elliott, 1998). Although feelings of guilt, anxiety and regret are implied post-decision making, this does not account for the presence or consequences of positive emotion felt e.g. positive feelings of pride or happiness in choosing an ethical alternative. Furthermore, it overlooks experience of mixed emotions and/or states of ambivalence. Second, the model is vague in terms of whether action/consumption leads to the justification stage of the emotion-drive choice

as it is difficult to ascertain if such emotions are experienced post-consumption or as part of the consumption experience, or indeed, in the purchase stage of decision-making. However, the notion of hindsight bias and biased information search implies that consumption has occurred, however, this is not conclusive as people often search for information that will support their desired outcome (Elliott, 1998), without taking action. Third, the role of emotion and its impact in the decision-making process is overlooked. The fact that the model identifies the presence of emotion in motivating choice is important; however, the impact of positive and negative emotions in reinforcing, consolidating or suppressing consumption behaviours is overlooked. Finally, Arnould et al (2002) offer four stages in the consumption process, each with its own unique features thus demonstrating the complexity of the consumption experiences. As a result, Elliott's' (1998) model appears to be simplistic in nature.

According to Arnould et al.'s (2002), there are four stages to the consumption process, which unfold over time. These are:

- (1) "pre-consumption experience, which involves the search, planning, day-dreaming about and foreseeing or imagining the experience;
- (2) purchasing experience, which involves choosing the item, payment and packaging, as well as the encounter with the service and the environment;
- (3) core consumption experience, which involves sensation, satiety, satisfaction/dissatisfaction, irritation/flow and transformation; and
- (4) Remembered consumption experience and the nostalgia experience, with photos being used to re-live past experiences through narratives or arguments with friends about the past, all of which tends to culminate in a classification of memories" (Arnould et al., 2002 cited in Caru and Cova, 2008, p.167).

In light of Elliott's (1998) Emotion Driven Choice theory, it is evident that that the first two consumption stages of Arnould et al.'s model are emotionally charged experiences. The pre-consumption stage is an emotional process as individuals often consume in anticipation of the pleasure an experience will bring e.g. skiing or reading a particular novel (Hirschman and Holbrook, 1982, O'Shaughnessy and O'Shaughnessy, 2002, Phillips and Baumgartner, 2002). Referred to as 'anticipatory emotions' (Loewenstein et al., 2001) or 'consumption visions', these experiences tend to occur pre-purchase or in the

acquisition phase "to help the consumer make better, more informed decisions" (Phillips, 1996, p.70). This is particularly evident in experiential consumption contexts such as tourism as consumers imagine, daydream, and fantasize about the forthcoming event weeks in advance of the actual event, representing an emotion rich experience (Pearce, 2009). In addition, the purchase phase is an emotional experience as individuals are faced with forming preferences, which in high involvement purchases leads to greater affective responses (Hansen, 2005).

The post consumption experience is emotional process as individuals justifying their consumption choice. It is probable that the core consumption experience is an emotional rich stage; however, Elliott does not refer to this. He provides little information in terms of the role of emotion in the consumption encounter. As a result, the emotion driven choice model tends to neglect the impact of the emotions in influencing the remembered consumption experience. This is important as memory retrieval and the remembered consumption stage can affect future decision making, behaviour and consumption choice. This is supported by the Affect as Information theory (Schwartz and Clore, 1988) and the Appraisal Tendency Framework (Hans et al., 2007), which posits that emotions linked with past experiences retrieved from memory are important guides in evaluating future choices. Furthermore, it is noteworthy that the implications of positive and negative emotions differ (Section 2.4.1). Although Elliott (1998) does not refer to emotional valence; the action tendency theory posits that negative emotions such as guilt or regret may lead to behaviours such as inhibition or avoidance. On the other hand, positive emotions such as joy may reinforce future behaviour. The influence or presence of positive emotions is not account for by Elliott (1998) and to date, interpretive studies aimed at exploring the role of emotion in consumption contexts are limited and form an under-researched area in consumer behaviour (Grant and O'Donohoe, 2007).

The research concentrates on Goldie (2002, 2009) and Solomon's (1993) phenomenological perspective of emotion. This perspective stresses the role of the emotion experience itself, from the first person perspective, which is context specific and often communicated through emotional feelings. According to this theory, emotion experiences can alter an individual's beliefs and attitudes, thus influencing the decision-making process and, ultimately, behaviour. To date, little research has addressed the power of emotion in an ethical context, or its

influence on change behaviour. It is therefore necessary to explore the role of emotion in an ethical context. Therefore, this thesis concentrates on tourism as a prototypical ethical consumption context. The following section investigates the literature on tourism and provides a rationale for its application as an ethical consumption research context. In doing so, it will take into account the role of emotion in ethical tourism consumption.

Part III Tourism: A Research Context

2.9 A Prototypical Ethical Consumption Context

Many authors have acknowledged the potential negative impacts of a growing tourism industry (e.g. Fennell and Malloy 1995, Malloy and Fennell 1998a, Malloy and Fennell, 1998b, Fennell and Malloy, 1999, Archer et al., 2005, Fennell, 2006, Figueroa and Waitt, 2011). These impacts are often associated with issues related to cultural conflicts experienced between the host and guest (Smith and Brent, 2001, Butcher, 2003), environmental impacts related to landscapes (Hudson, 2000), and more general concerns associated with overcrowding, water and air pollution, littering, congestion, aesthetic pollution, shortages of resources and waste overcapacity (European Commission, 2004 cited in Budeanu, 2007). These issues have attracted considerable attention with ethics in tourism a growing research area (Kalisch, 2002, Holden, 2003, Fennell, 2006, Caruana and Crane, 2011). However, the definition of ethical tourism is contested with many interpretations offered throughout the literature. An overview of these definitions is offered in Appendix II. It is evident that many of these interpretations are limited in one way or the other. Most are focused on the principles of sustainable development, often concentrating on one aspect of the consumption experience e.g. environment, therefore failing to offer a holistic view of ethical tourism experiences. Others are largely descriptive or vague. For instance, many academics consider ecotourism to be based on the foundations of sustainable development, (Hvenegaard, 1994, Lindberg and McKercher, 1997, Forestry Tasmania, 1994, Commonwealth of Australia - Department of Tourism, 1994, Wallace and Pierce, 1996, Blamey, 1997: see Appendix II for overview). Wight (1993) maintains that ecotourism emanates from ethical imperatives and Weeden (2002) claims that an ethical alternative is based on the principles of sustainable tourism. Due to much confusion, Stanford (2008) concludes that alternative tourism is a community of individuals who actively take part in positive ethical behaviours. This category includes ecotourist, green tourist, new moral tourist, ethical tourist and responsible tourists. However, despite the numerous definitions, and the many attempts at providing an overarching explanation, ethical tourism has remained an ambiguous concept.

From a supply perspective, a plethora of perceived niche or ethical tourism offerings are evident such as sustainable, responsible, volunteer community-based and ecotourism and are receiving an increased level of research interest (refer to Appendix II). The majority of the current studies have concentrated on the supply-side, with few investigations addressing the role of the consumer. Middleton and Hawkins (1998), Miller (2001a, 2003), and Crouch et al. (2005) highlight the role of consumers in helping develop and maintain a more ethical tourism industry. Miller (2003, p.17) states that "the power of the consumer can be a major force for progress towards greater sustainability by the tourism industry, acting as a rationale for change". This is supported by Dolnicar et al. (2008, p.199) as they maintain that the demand-side is a "valuable extension of sustainable tourism management toolbox." It is arguable whether the supply-side has influenced the demand for new, alternative tourism holidays, or if such choices are driven by a consumer agenda. It is necessary therefore to review the literature on tourism, to explore the alternative forms of ethical tourism practices identified in the literature to uncover their ethical underpinning and to understand what motives and shapes consumers' choice in terms of ethical tourism offerings.

2.9.1 Tourism: An Experiential Perspective

The most widely acknowledged definition of tourism originates from the UN World Tourism Organisation (UNWTO: www.world-tourism.org) as "travel to and stay in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited." An investigation of tourism definitions by McCabe (2009) highlighted two common elements: the act of travel and the motive, purpose or experiential quality of the trip. Morrison (2002) argues that the purpose of the trip influences a consumer involvement in the decision-making process. Factors such as the hedonic value related to the product/service, personal relevance, product knowledge, and the risk associated with choice determines an individual's level of involvement in the decision-making process (Bettman and Zins, 1977, Solomon, 1983, Kapferer and Laurent, 1985, Laurent and Kapferer, 1985, Park and McClung, 1986, Mowen, 1988, Gursoy and Gavcar, 2003, Solomon 2009). In a tourism context, the element of perceived risk is minimised through a person's prior knowledge of a chosen destination. However, the hedonic value of a particular choice is difficult

to regulate because of the experiential, on-going, and adaptive nature of tourism encounters.

The experiential perspective of consumer behaviour relates to previously ignored consumption phenomena such as the hedonic, emotive, and sensory elements of the encounter. Addis and Holbrook (2001, p.50) claim that as an area of study "the role of emotions in behaviour; the fact that consumers are feelers as well as thinkers and doers; the significance of symbolism in consumption; the consumer's need for fun and pleasure; the roles of consumers beyond the act of purchase, in product usage as well as brand choice" is under researched. Many studies have aimed to understand consumer experiences in tourism contexts (e.g. Quan and Wang, 2004, Oh et al., 2007, Andersson, 2007); however, the conceptualisation and measurement of these encounters remains scant (Gretzel, et al., 2006). The importance of understanding these phenomena from a practitioner point of view is highlighted by Gretzel et al. (2006, p.125) as "without a clear understanding of the crucial components of meaningful experiences and related expectations, DMO product development and marketing efforts continue to be based on gut feelings and trial and error approaches rather than strategic and persuasive experience engineering and methodical evaluation".

The lack of insight into consumers' consumption experiences may be due to the complex, dynamic and intangible nature of tourism encounters. In this case, the purpose of trip cannot be reduced to what Arnould et al. (2002) refer to as the 'core consumption' stage alone because "thinking, dreaming, talking about vacations, and gathering information is ongoing" (Decrop, 2010, p.109). Often individuals consume in anticipation of a forthcoming event through fantasies and dreams. Furthermore, individuals tend to continue to consume such experiences in the 'remembered consumption' stage (Arnould et al., 2002) after the event has taken place, through storytelling, recall and memories as they share their encounters with others. Thus, the critical point of evaluation in tourism experiences is difficult to identify or predict (Page, 2009). Pearce (2009) claims that tourism experiences are emotion rich, and because the current understanding of the role of emotion is limited (Hosany and Gilbert 2010), hedonic consumption is a natural lens through which to examine tourism encounters due to its experiential nature and focus on what which is pleasurable.

2.9.2 Hedonic Consumption and Ethical Tourism Practices

In a mainstream tourism context, hedonic value is an important driver of consumer demand (Mittal, 1994, Morrison, 2002, Budeanu, 2007, Yeoman et al., 2007). The motivation for holiday consumption is often attributed to reward maximisation or pleasure seeking, knowledge functions such as cultural and educational motives, utilitarian functions such as punishment minimization, 'the need to escape' or stimulus-avoidance and value-expressive functions regarding self-esteem and ego-enhancement (c.f. Mannell and Iso-Ahola, 1997, Goossen, 2000). Lee and Crompton (1992) define tourists' motivations as being based on the thrill (excitement, sensation), a change from routine, boredom alleviation, and feelings of surprise. Despite the fact that tourism is a leisure activity, ethical tourism practices are not associated with such hedonic motivations. Thus, the role of hedonic value in ethical tourism is largely unknown in what is otherwise defined as a virtuous, moral choice (Lisle, 2008).

According to Butcher (2003), the link between ethical tourism, fun and adventure may be overshadowed by a new ethical imperative. He advocates that "the association of tourism with innocence, fun and adventure, has been challenged by a mood of pessimism and a sense that moral regulation of pleasure-seeking is necessary in order to preserve environmental and cultural diversity" (p.7). Pleasure seeking is regulated in the face of social and environmental concerns because "hedonism, once a virtue of tourism, has now become a sin" (Fennell, 2006, p.10). The term hedonism is traditionally associated with a negative connotation linked with instant gratification and egoistic, individualistic materialism and excessive selfish behaviour (Gabriel and Lang, 1995, cited in Szmigin et al., 2007). However, Gabriel and Lang (1995) claim that, in a modern society, there is an emerging new meaning of hedonic experiences. This idea is supported by Soper (2007, 2008) and Soper et al. (2009) who argue that ethical consumption can, in itself, be a hedonistic pursuit. Such hedonism is based on an individual's motivation to strive for the 'good life'. The 'good life' refers to an individual's dissatisfaction with materialism and consumerism resulting in a tendency to opt for alternative forms of consumption practices. They argue that to consuming differently or alternatively in line with moral beliefs and values are, in itself, a hedonic experience: it is an "alternative hedonism" (Soper, 2008, p.572)

The concept of pleasure is unfolding in the literature on consumer ethics, with emerging terms such as Szmigin and Carrigan's (2006, p.610) "ethical hedonism". This concept relates to the purchase and consumption of ethical goods as a pleasurable act. In this way, emotions play a pivotal role in ethical tourism as "feelings of pleasure from the purchase and in terms of the good they may bring to others" (p.610). Based on the idea of Holbrook and Corfman (1985, cited in Szmigin and Carrigan, 2006), they claim that moral or virtuous consumption is defined as an intrinsic motivation wherein the appreciation of the experience is an end in itself. From this perspective, virtue is a reward. Because tourism is a leisure experience, the notion of an alternative or ethical hedonism is appropriate because of the cultural and environmental motives associated with ethical consumption practices (See Appendix II). Supported by Fennell (2006, p.71), he purports that "hedonism regards pleasure as the goal that renders participation in an activity worthwhile [...] allowing the individual to determine what is pleasurable". Although the concept of alternative hedonism is in its infancy, a growing field of research suggests that pleasure is often derived from an individual's deliberate 'pious and worthy' decisions (Crane and Matten, 2004, Schaefer and Crane, 2005). From this perspective, hedonism may be a vital part of ethical consumption experiences as 'doing the right thing' often results in positive emotions such as feelings of pleasure.

A growth in alternative tourism offerings is emerging with many definitions offered in the literature. These experiences are thought to be more deliberate choices, ranging from sustainable, ethical, and nature-based tourism to eco, alternative and Just tourism (see Appendix II for an overview). Despite the range of definitions offered in the literature, few refer directly to the role of ethics or pleasure in ethical tourism practices. This is in spite of the fact that many of the definitions have emerged from the suggestion of ethical obligation, whereby consumers feel compelled to maintain and help "meet the needs of the present generation without compromising the ability of future generations to meet their own needs" (Brundtland Report, 1987, cited in Cooper et al., 2008, p.216). Due to a lack of agreement among tourism stakeholders, the place of ethics in tourism is unclear (Fennell, 2006, Butcher, 2009). This incongruence has led to a lack of clarity in defining ethical or alternative tourism; consequently, many authors use these terms interchangeably or view different tourism offerings as a subset of another (Blamey, 1995, Orams, 1995, Preece et al., 1995, Blamey, 1997, 1997b, Fennell and Weaver, 1997, Lee, 1997, MacLellan, 1999, ACT, 2000, SCNBT, 2002). For instance, Brandon (1996, p1)

notes "there is no standard nomenclature and much of the literature fails to differentiate between nature-based mass tourism and nature-tourism, which is small and limited". As a result, confusion and opposing views are commonplace, particularly with respect to understanding alternative tourism consumption experiences (Blamey, 1997, Sirakaya et al., 1999, Herath, 2002).

A further area of confusion relates to understanding an individual's motivation for ethical tourism choices. It is generally accepted that such choices are sought after based on a personal desire for education and to offer communion (Goossen, 2000, Molloy, 2009). Malloy (2009) states that there are two common elements in ethical tourism practices: intentionality and common values. The concept of intention relates to something that is driven by morally worthy actions and goodwill. This resonates with Caruana and Crane's (2008) concept of a conscious consumer and Shaw and Shiu's (2002) notion of ethical obligation and self-identity as key elements in motivating ethical consumption practices. This view suggests that ethical intentions emanate from an individual's ethical beliefs. Weeden (2002, 2005, 2008) maintains that the value concept is the missing link in ethical tourism consumption as individuals create personal values, which act as a motivational force based on the fact that "behaviour is a manifestation of what we value" (Malloy, 2009, p.71). However, beliefs or values alone are not enough to influence one's behaviour (Carrigan and Attalla, 2001). Consequently, Weeden (2005) highlights the difficulty in defining the concept of ethical tourism and claims that the motivation for ethical choices stems from a desire for a cultural learning experience. Nonetheless, these studies tend to overlook the role of hedonism as a value sought in ethical tourism consumption despite the fact that all tourism practices are leisure activities.

Butcher (2003, p.8) claims that a focus on moral imperatives has led to a wave of "new moral tourists". The motivations and the most accepted drivers of ethical choice emanate from an interest in people and the environment. This includes a desire to engage with nature and to be immersed in a new culture. It emphasises the need to be sensitive to the surrounding environment and local cultures. Moral tourists "seek respite from people by immersing themselves in nature or communing with people whose existence is viewed as "at one with nature" (Butcher, 2003, p.19). The lack of agreement regarding the definition and motivation for ethical tourism choice has led to a fragmented view of the key drivers of demand. For the purpose of this thesis, the term 'ethical tourism'

is used as an umbrella concept that refers to responsible, sustainable, eco, and environmentally friendly/caring tourism whereby consumers are conscious, deliberate decision-makers (Crane and Matten, 2004). That is, these consumers “do not deny consumption but rather choose goods that reflect their moral, ethical, and social concerns” (Szmigin et al., 2006, p. 609). They are exercising the ethical beliefs and values through marketplace engagement (Shaw and Riach, 2011). Such actions represent an active choice of goods and services that have positive ethical associations (Malloy, 2009). It takes into account ethical consumers’ influence on the conduct of others through exerting their acceptance or non-acceptance of the unethical behaviour of others (Fennell, 2006, Yeoman et al., 2007, McCabe, 2009). Ethical tourism emphasises the nature and quality of the consumption experience by matching consumers’ interests and activities with their choice of trip. These choices reflect individuals’ ethical sensitivities expressed through proactive consumption choices (Crane and Matten, 2004, Szmigin and Carrigan, 2006, McCabe, 2009). Nevertheless, personal attitudes, values, beliefs, and behaviour can be in contradiction from time to time, as other pertinent factors such as price over-ride (Carrigan and Attalla, 2001). Szmigin and Carrigan (2006, p.612) argue that “understanding and exploring the dimensions of consumer pleasure are a necessary prerequisite to furthering the development of ethical consumption” due to a lack of insight into the role of hedonic motivations in driving consumer demand for ethical offerings and a shift in tourism products and services. The following section will explore the hedonic and emotive aspects of the consumption experience and the role of emotion in ethical tourism choice.

2.9.3 The Role of Emotion in Tourism Decision Making

Given the definitions outlined in Appendix II, it is evident that few theorists refer to the hedonic value or emotive aspects of alternative tourism experiences. This is a largely under researched area of study. Despite the fact that few studies have investigated the concept of emotion in tourism (Arnould and Price, 1993, Celsi and Olson, 1993, Floyd, 1997, Zins, 2002), many theorists support the notion that tourism is an emotionally charged consumption experience (c.f. Mittal, 1994, Seaton and Bennett, 1996, Morrison, 2002, Decrop and Snelders, 2004, Sánchez et al., 2006, Budeanu, 2007, Pearce, 2007, Yeoman et al., 2007). The literature acknowledges the presence of a strong cognitive approach employed in tourists’ decision-making models. The use of choice set models

tends to define tourism choice as a functional activity (Mayo and Jarvis, 1981, Mathieson and Wall, 1982, Woodside and Lysonski, 1989, Um and Crompton, 1990, Woodside and Dubelaar, 2002, Sirakaya and Woodside, 2005, Decrop, 2010). These models carry many similarities with the integrated theories of rational decision making. However, they do not represent the on-going, emotive and experiential nature of tourism encounters (Mittal, 1994, Morrison, 2002, Decrop and Snelders, 2004, Hansen, 2005, Budeanu, 2007, Pearce, 2007, Yeoman et al., 2007, Pearce et al., 2009, Decrop and Snelders, 2010).

The role of emotion in tourism is regarded as an evaluative construct associated with destination loyalty or emotional satisfaction (c.f. Mano and Oliver, 1993, Vittersø, et al., 2000, Zins, 2002, Bigné and Andreu., 2004, Wong, 2004, Sirakaya and Woodside, 2005, Bigné et al., 2008, del Bosque and San Martín, 2008, Brunner-Sperdin and Peters, 2009, Hosany and Gilbert, 2010), or as a response to complaint experiences (Schoefer and Ennew, 2005). Similarly, others refer to enjoyment in terms of the 'holiday happiness curve', which is an appraisal tool for service product choice in a tourism context (Gountas and Gountas, 2004, Bryant and Veroff, 2007, Nawijn, 2010). Studies by Bigné and Andreu (2004), Bigné et al. (2005) and del Bosque et al. (2008) regard emotion as a segmentation tool based on the pleasure and arousal associated with leisure and tourism services, or as a motivator for destination choice behaviour (Goossen, 2000, Hosany and Gilbert, 2010). While Pike and Ryan (2004, p.334) developed the concept of 'destination affective images' which refer to the feelings or emotional responses people hold about a particular destination. In the case of Pike and Ryan (2004), they demonstrate the motivational role of emotion as a pull factor for a particular tourism destination. Further studies tend to investigate the role of mood, as a less intense form of emotional experience, in tourism product evaluation (Sirakaya et al., 2004). However, little research has focused on the emotive aspects of the consumption experience in terms of their impact on a tourist's decision-making process, or its role in motivating particular tourism choices such as ethical, alternative or ecotourism. This is despite the fact that tourism is a leisure activity, in which, emotion often influences and motivates a tourist's behaviour (Gnoth et al., 2000, 2000a). Indeed Gibson (2010) claims that feelings of guilt are common emotional responses in tourists travel experiences, particularly so in pro-poor or ethical tourism encounters. According to Ferrell et al. (1989), consumers often experience feelings of guilt when ethical judgments and actions are inconsistent,

consequently, such experience can influence an individual's ethical choice (Marks and Mayo, 1991, Gaudine and Thorne, 2001).

From an ethical tourism point of view, Fennell (2006) believes that emotion has an important contribution to play in tourists' decision-making process as it can pave the way for cooperation. He maintains that "our emotions more than reason, guarantee our commitment, and act as a basis for the moral choices we make" (p.40). Tickell (1994) and Valentine (1993; see Appendix II) refer to feelings and hedonic enjoyment as part of alternative tourism encounters, however, they do not offer insight into the role emotions play or their importance in particular consumption choices. By implication, as Shaw and Clarke (1999) and Shaw and Shiu (2002) claim that ethical consumption is based on an individual's sense of obligation to behave in an ethical manner, this suggests an emotional connection between one's behaviour (intended or carried out) and the emotions felt in relation to that behaviour. It is plausible that the emotions are elicited because of a felt need to do the right thing (see Section 2.2). Indeed, Chang (2010) corroborates this claim as he asserts that moral emotions can be a persuasive tool and are significantly related to behaviour in a tourism setting. This is further supported by Mann and Abrahams (2006) claim that emotion can have an independent effect on behaviour and intention. In this case, emotion(s) can help reduce a tourist's unethical behaviour. Chang (2010) argues that the more powerful a visitor's moral emotions are (specifically guilt, shame and embarrassment), the more it affects their ethical intention. However, individual's level of ethical obligation, experience of moral emotions and sense of responsibility will differ from person to person, and in some cases, will be non-existent.

Hyde (2004) suggests a dual vacation decision-making process, which takes into account the cognitive and emotive aspects of a tourist's choice. The first stage of this model relates to active problem solving. This is a "deliberate, purposeful, and reasoned" (p.166) process as individuals highlight the need for a holiday. It reflects the integrated models of decision making. It demonstrates that the early stages of tourist's decision-making process are predominantly a cognitive activity. However, Gnoth et al. (2000a, p.23) claim that "the need to travel relates to an awareness of an affective state." In this instance, a felt need and the subsequent information search can be emotional stages. This may be due to an individual's excitement and joy related to the forthcoming event. Hyde's (2004) model does not acknowledge the experience of emotion until the latter

stages of the decision-making process defined as a "light-hearted, free-spirited, and hedonistic" (p.166) experience. In this case, emotions occur during the core consumption experience, while on vacation. Broadly, the dual decision-making process identifies tourists as a problem solver in the first instance, and as a pleasure-seeker in the process of consumption (Hyde, 2004). The limitations of this model are apparent in its failure to acknowledge the presence of emotion in the planning, anticipation, imagining, or daydream of the forthcoming experience. These stages, according to Pearce (2007), are emotion rich encounters. Thus, a holistic view is required to take into account the emotions felt prior to, during, and post decision making, as these are often emotion rich experiences (Malone, 2012).

Phillips (1996, p.70) argues that anticipation or 'consumption visions' "are self-constructed mental simulations of future consumption situations", which involves consumers thinking about the actual experience as well as the consequences of that practice. As tourism choices may result in negative emotions such as guilt shame or embarrassment (Chang, 2010), if an unethical alternative is chosen. Thus, the emotions experienced in consumption visions may influence change behaviour, preventing unethical behaviour, as they can be "particularly motivating" (Phillips, 1996, p.70). Caruana and Crane (2011) and King and Steward (1996) claim that choosing an alternative form of sustainable tourism can potentially alleviate feelings of guilt. Tourist's considers their alternative choices as being more respectful to the environment and satisfactory in terms of ethics, thereby maintaining a positive emotional experience. In this case, emotion has the ability to influence, or facilitate change behaviour, and in doing so, reinforcing positive ethical behaviour. It is plausible that emotions experienced in the pre-consumption stage can have a spill-over effect, thereby impacting an individual's 'purchase experience'. In this case, emotions can impact the type of holiday chosen, payment and packaging, as well as the encounter with the service and the environment. The role of positive emotions in reinforcing ethical behaviours is identified in Section 2.3.2. Despite the fact that tourism is an extended consumption experience, few studies have investigated beyond the effect of emotion in the post-consumption phase. Thus, little is known about the implications of emotion prior to the consumption experience.

Studies by Bigné and Andreu (2004) and Bigné et al. (2008) illustrate the role of emotion in tourism experiences as part of the post-consumption stage. This is

defined by feelings of pleasure and arousal, which determines a consumers overall satisfaction/dissatisfaction with the experience and are important drivers of subsequent behaviours. This reflects the response based perspective by reducing emotion to an evaluative construct in post-consumption or the 'remembered consumption experience' (Arnould et al., 2002). The use of pleasure and arousal states as a measurement of value represents the dimensional view of emotion (positive/negative) which assumes a bi-polar (positive or negative), linear relationship. It overlooks the possibility of mixed emotions (Arnould and Price, 1993, Andrade and Cohen, 2007), or feelings of ambivalence or account for differences between similar valance emotions, which affect particular behaviours (Tangney et al., 2007). As a result, Richins (1997), Huang (2001), and Erelles (1998) maintain that consumption research needs to take account of the context in which emotions are experienced. This is because consumption experiences involve a wide range of emotions beyond the traditional emotion sets. This is corroborated by Gnoth et al. (2000, p.157) as they state that basic emotions "hardly reflect the spectrum of experiences tourists feel before, during and after their voyages." This is due to the subjective and intense nature of consumption and the extended nature of tourism experiences. However, consensus regarding the role and effect of positive and negative emotions and ethical dilemma identification is deficient in the literature. Therefore, the following section will explore the concept of engagement in creating an emotional bond between the choice made and the actions taken resulting in an enjoyable and engaging experience on a personal and emotional level.

2.9.4 The Role of Engagement in Tourism Experiences

Tourism is a regarded as a high involvement consumption experience because of its ongoing, experiential nature. Consequently, such choices often require extensive purchasing activity due to its high costs both monetary and non-monetary (Gursoy and Gavcar, 2003, Blackwell et al., 2004, Sirakaya and Woodside, 2005). Extensive decision making is essential due to the intangible and inseparable nature of tourism consumption, thus accentuating tourism decision-making as high-risk (Wong and Yeh, 2009). As tourists have continued to take at least one holiday a year, despite the UK's economic downturn (Yougov survey 2011 cited in travelmole.com), they are often familiar with tourism destinations and expertise with tourism experiences thereby often reducing the

risk in decision-making (Gursoy, 2004). In this case, consumers tend to re-visit the same destination year after year thus using their internal information search to reassure destination choices (Teare, 1994, Gursoy, 2004, Pearce, 2009). Nonetheless, Wong and Yeh (2009) claims that unfamiliar tourism destinations still carry a high degree of risk in consumer decision making often evoking feelings of fear or anxiety. This may be because of a potential undesirable outcome. It is plausible that in an ethical tourism context, a consumers involvement level is high due to risk probability e.g. risk associated with a wrong or unethical choice, risk importance e.g. the perceived importance of negative consequences of a wrong purchase (based on the concept of teleological ethics) and pleasure/interest importance i.e. hedonic value sought in ethical tourism encounters (Gursoy et al., 2003). Due to the high involvement levels, consumers tend to hesitate before making decisions triggering a lengthy extensive information search as part of their decision-making process to help reduce uncertainty and perceived risk (Gursoy, 2004, Wong and Yeh, 2009).

Despite the fact that studies regarding consumer involvement levels in tourism decision making are minimal (Gursoy et al., 2003), this can be attributed to the lack of an agreed definition of involvement, its measures, or due to a dominant focus on durable products and not consumption experiences as such (ibid). The level of tourists' involvement in decision making reflects Brodie et al.'s (2011) notion of engagement. The concept of involvement does not account for a holistic view of consumer partaking in consumption practices. Thus, Brodie et al (2011) maintain that the intensity of individuals' participation in an activity as well as the emotional connection with the offering available is vital. Often synonymously linked with involvement, connection, attachment and participation, the concept of engagement extends beyond involvement alone as it as it entails an interactive relationship with an engagement object thus offering greater experiential value (Mollen and Wilson, 2010). It is not only concerned with a participant's interaction with complex experiences; it emphasises the relevance and associated meaning of these experiences on a personal and emotional level (Brodie et al., 2011). From this perspective, ethical consumption can be deemed an engaging experience as it enables individuals' to reflect their ethical beliefs and values (Shaw et al., 2011), to create a sense of self, and to fulfil their desired ethical obligations (Shaw et al., 2002).

Brodie et al. (2011) maintain that individuals displaying heightened levels of engagement in consumption experiences tend to demonstrate enhanced loyalty, satisfaction, empowerment, connection, emotional bonding, trust, and commitment. It is argued that engagement is much more than a cognitive construct as it involves emotional and behavioral dimensions. The motivation for these experiences tend to be focused on intrinsic values as the significance of these experiences is determined by the individual and the felt emotional bond (Catteeuw et al., 2007, Hollebeek, 2011). Therefore, engagement involves an emotional connection with the consumption experience that "represents an individual-specific, motivational, and context-dependent variable emerging from two-way interactions between relevant engagement subject(s)" (Hollebeek, 2011, p.3). The participation and emotional connection between the individual and the experience is vital (see Hollebeek, 2011 for an overview of engagement dimensions). The level of consumer engagement in tourism experience will differ from individual to individual as the meaning associated with each experience will vary. It is therefore necessary to understand a consumer's motivation for particular tourism choices such as an ethical alternative as it will affect an individual's level of engagement with the consumption experience. However, few studies to date have explored the concept of emotional engagement in ethical tourism experiences.

2.10 Summary

This chapter reviews the literature on consumer ethics and ethical consumption to help understand the emergence of these concepts. It offers an insight into ethical decision making both from an organisation and consumer perspective. It demonstrates a link between consumers' ethical decision-making and the emotive aspects of consumption experiences. That is, it acknowledges the potentially significant role of emotion in decision making and consumption practices; however, this area of research requires greater investigation. This is due to the dominant attitude based models evident in the literature; however, attitude alone is considered an insufficient predictor of behaviour or behavioural intention. It is argued that emotion may have an independent effect on behaviour. Furthermore, emotion from a phenomenological perspective has merit as individuals emotional experiences take place in their 'lifeworld' and are intentional, an object of one's thoughts e.g. ethically consuming and feeling a certain way. These differ in experiential quality and intensity due to the degree

of immersion and the subjectivity of the experience. This is corroborated by Richins (1997) who offers the consumption emotion set (CES) as a means of advancing the limitations of basic and discrete emotion typologies in consumption contexts. Indeed, hedonic consumption seeks pleasure in the emotions accompanying experiences (Gabriel and Lang, 2006) thus emphasizing the quality of the consumption experience and the level of consumer involvement. From a tourism point of view, the industry has experienced much attention due to its associated unethical practices. Despite the fact that ethical tourism is a leisure activity, few studies have linked the concept of hedonism in ethical tourism consumption or its impact on ethical tourism decision-making. Traditionally, ethical tourism is associated with virtue, whereas pleasure is associated with mass tourism only (Lisle, 2008). The significance of pleasure/interest as a hedonic value or driver of demand for ethical tourism consumption requires further investigation.

3.0 Chapter 3 Methodology

3.1 Introduction

This chapter highlights the philosophical and methodological approaches adopted in this research thus taking into account the associated beliefs and assumptions. Taking into consideration the research paradigm debate, a critique is provided of previous research carried out in related subject areas, namely, ethics, emotion and tourism. This study takes an interpretive approach, concentrating on the subjective nature of reality (Burrell and Morgan, 1979). From this perspective, an Interpretative Phenomenology Analysis (IPA) approach, rooted in hermeneutic phenomenology, is introduced as the framework within which this research is carried out. Therefore, emphasis is placed on going "back to the things themselves" (Smith et al., 2009, p.12), that is, the essence of the experience is based on the 'lifeworld' of the participants as they subjectively experience it. The focus of the study is on the 'particular', that is, a particular phenomenon in a particular context as part of an idiographic study. It is therefore necessary to engage 'particular' individuals as units of analysis, with 'particular' experiential phenomena as understood by those individuals in a 'particular' context (Smith et al., 2009). Thus participants are purposively selected as the research phenomenon must have personal relevance to them. Furthermore, a rationale is provided for employing an IPA approach in this study and participant recruitment, data collection and analysis, validity, social desirability bias and the ethics of research are discussed.

Part I Methodological Debate

3.2 Research Philosophy

According to Burrell and Morgan (1979), research projects in social sciences must consider the philosophical assumptions and limitations of research paradigms. A paradigm is "a cluster of beliefs and dictates which for scientists in a particular discipline influence what should be studied, how research should be done, [and] how results should be interpreted" (Bryman, 1988, p.4). It relates to the sharing of common assumptions in relation to the nature of reality

and the use of common methodologies (Thompson et al., 1989). Thus, core assumptions within paradigms are treated as “unquestionable givens” (Lakatos, 1970, cited in Thompson et al., 1989, p.133) and give rise to particular limitations with regard to the methods employed to obtain particular knowledge. However, the assumptions may not be the same in different scientific disciplines, thus giving rise to Kuhn’s ‘incommensurability’ thesis (Bryman and Bell, 2003). Therefore, it is necessary to consider the research paradigm in a given research project in accordance with the research aims and questions, in relation to three key areas: ontology, epistemology, and methodology (Healy and Perry, 2000, see Table 7). These details will be considered in the following paragraphs in reference to the current study.

Ontological considerations relate to the study of being, reality, and the nature of existence, that is, ‘what is reality’. According to Burrell and Morgan (1979, p.4), research schools of thought are based on “two broad polarised philosophical perspectives”: objective and subjective. On the one hand, an objective study assumes ‘reality’ to be objective, measurable and observable (Bryman and Bell, 2003). It views social science as a world with a “hard, external, objective reality (in which) the scientific endeavour is likely to focus upon an analysis of relationship[s] and regularities between the various elements which it comprises” (Burrell and Morgan, 1979, p.3). On the other hand, the subjective view of social reality “stresses the importance of the subjective experience of individuals in the creation of the social world”, a reality that does not exist in an observable, tangible sense but is ‘subjectively’ experienced through individual everyday experiences (ibid, p.3). Thus, “reality is essentially mental and perceived” and should be researched in context (Hudson and Ozanne, 1988, p.509). Bryman and Bell (2003) and Healy and Perry (2000) refer to these studies as constructionism since individuals construct their own accounts of the world they are in. The approach emphasises an “understanding of the way in which the individual creates, modifies, and interprets the world in which he/she finds himself” (Burrell and Morgan, 1979, p.3).

Taking the above into account, the epistemological underpinning of a study refers to what is acceptable knowledge in a particular discipline, that is, ‘ways of knowing’ (Burrell and Morgan, 1979). This provides a rationale for the choice of methods employed to address the research questions. According to Bryman and Bell (2003), two epistemological perspectives exist: positivism and interpretivism (see Table 7). From a positivist perspective, research provides

links between variables, resulting in cause-and-effect relationships, that is, reality is separate from the individual who observes it. However, an interpretivist perspective respects the differences between people, capturing their subjective assessments by focusing on interpretation, meaning and understanding (Bryman and Bell, 2003). In this case, reality and the individual who observes it cannot be separated. According to Husserl (1970), such studies concentrate on people's 'lifeworld', given that "our perceptions about the world are inextricably bound to a stream of experiences we have had throughout our lives" (Weber, 2004, p.5). Thus, ontological and epistemological considerations combined take into account reality and knowledge, that is, how we know what we know, based on what we believe reality is (Crotty, 1988, Burrell and Morgan, 1979, Bryman and Bell, 2003).

A further level of distinction in research is called for by Bryman and Bell (2003). They claim it is necessary to distinguish between qualitative and quantitative research methodologies, as part of the research strategy. The qualitative/quantitative distinction provides a basis for the methods employed and is a part of the research planning process. Moreover, "quantitative and qualitative research differs with respect to their epistemological foundations" and "give rise to different methods to be employed" (Bryman, 2003, p.25). Positivist researchers aim to unearth regularities and relationships in the research, thus they use quantitative research. This emphasises quantifying, and the collection of data that is measurable. Generally, theories/hypotheses will be tested from the outset, using a deductive approach (Bryman and Bell, 2003, see Table 7). On the other hand, qualitative research uses an inductive strategy, with the aim of generating theory as a result (Berg, 2004). It is concerned with the participants' subjective meanings and interpretations as it "form structures out of interpretations" (Fisher, 2004, p.41-43). However, Bryman and Bell (2003, p.12) point out that an inductive approach is not exclusive: "just as deductive entails an element of induction, the inductive process is likely to entail a modicum of deduction". The following section outlines, and provides a rationale for, the research approach taken in this study.

Table 6 Rhetoric of Positivism versus Interpretivism

Metatheoretical Assumptions About	Positivism	Interpretivism
Ontology	Person (researcher) and reality are separate	Person (researcher) and reality are inseparable (life-world)
Epistemology	Objective reality exists beyond the human mind	Knowledge of the world is intentionally constituted through a person's lived experience
Research Object	Research object has inherent qualities that exist independently of the researcher	Research object is interpreted in light of meaning structure of person's (researcher's) lived experience
Method	Statistics, content analysis	Hermeneutics, phenomenology, etc
Theory of Truth	Correspondence theory of truth: one-to-one mapping between research statements and reality	Truth as intentional fulfillment: interpretations of research object match lived experience of object
Validity	Certainty: data truly measures reality	Defensible knowledge claims
Reliability	Replicability: research results can be reproduced	Interpretive awareness: researchers recognize and address implications of their subjectivity

Source: Weber, R. (2004).

3.3 Rationale behind the use of Interpretative Phenomenological Analysis

Given the subjective nature of consumption and emotion-based experiences, the current study employs an interpretive research approach. This thesis aims to uncover participants' subjective experiences, their meaning, and how participants make sense of them, in line with the overall research aims (see Section 1.3). As qualitative research intends to uncover in-depth understandings of phenomena, it has "the power to take the investigator into the minds and lives of the respondents, to capture them warts and all" (McCracken, 1988, p.10). The strategy employed in this study is referred to as IPA (Smith, 2008). This approach is particularly relevant to the current study as it focuses on understanding the role of emotion in consumers' ethical consumption practices and in their ethical decision-making processes. Therefore, IPA enables the exploration and understanding of participants' experiences, perceptions and views of a 'particular' phenomenon in a 'particular' context by a 'particular' participant group (Reid et al., 2005, Brocki and Wearden, 2006). By concentrating on the 'particular', this enables "thick descriptions from which it is difficult to create generalized knowledge statements" to the particular participant group or research context in question (Berger et al., 1982, cited in Hudson and Ozanne, 1988, p.511). It offers "a

deeper, more personal, individualised analysis” (Brocki and Wearden, 2006, p.99), facilitating a greater understanding through individuals’ sense making of their subjective experiences, and based on the participants’ stories, given in their own words. The foundations of IPA are firmly embedded in hermeneutic phenomenology. As a result, emphasis is placed on the ‘interpretation’ of the individual’s subjective experiences and not simply on the facts or how they are described (see Section 3.3.2) as “interpretivism is better capable of uncovering the rich descriptions and insights” (Beverland and Lindgreen, 2004, cited in Nicholson et al., 2009, p.189).

Before detailing the nuances of an IPA study, it is first necessary to consider previous research in the relevant disciplines (marketing, ethics, emotion and tourism) and the paradigms that underpin these studies, so as to set the scene for rationalising an IPA approach.

3.3.1 Marketing Studies

It is argued that marketing research has suffered from a dominant functionalist/positivist paradigm applying quantitative approaches (Hudson et al., 1988, Nicholson et al., 2009). Authors such as Nicholson et al. (2009) claim that a prevailing research paradigm exists in various disciplines, as early researchers are encouraged to reside in one single paradigm. In the past decade, qualitative research has gained momentum in both the marketing discipline and in consumer behaviour, through alternative ways of attaining new knowledge (Arnould and Thompson, 2005), such as phenomenology (Thompson et al., 1990, Goulding, 2005), ethnography (Peñaloza, 1994, Schouten and McAlexander, 1995, Goulding, 2005), hermeneutics (Arnold and Fischer, 1994), semiotics (Holbrook and Hirschman, 1993, Mick, 1986), and literary criticism (Stern, 1989, 1993). These studies employed methods such as grounded theory and ethnography, to name just two, as a means of providing new knowledge from new perspectives. Indeed, naturalistic (Belk et al., 1988), interpretative (Hirschman, 1989), humanistic (Hirschman 1986) and phenomenological (Thompson et al., 1989, 1990) studies are now commonplace within the marketing literature. These studies have helped understand consumer behaviour process and their implication for marketing practices. It is from this perspective that the current studies aims to contribute to this growing area of

interpretative studies, as it aspires to understand, in detail, consumers' ethical decision-making process and their ethical consumption practices.

3.3.2 Ethics Research in the Literature

According to Fukukawa (2002), 80 per cent or more of business ethics research employs a positivist approach, aimed at identifying causal relationships in ethical judgements. Although this has its merits in terms of providing generalisable findings, the approach fails to provide an in-depth understanding or subjective meaning in relation to ethical issues (Crane, 1999). This is corroborated by Caruana (2007, p.212), who claims that "the popularity of positivist, survey-based methodology throughout the green, societal, sustainable and ethical consumption literature has led to a heavy theoretical bias towards the cognitive dimensions of individual agents [...] [W]hilst this approach is not insignificant, [it] has allowed little consideration for the external aspects through which such moral consumer action is given legitimacy". Traditionally, research on ethics has focused on a conscious, cognitive man with a relatively high degree of cognitive maturity, for example, in Kohlberg's (1979) Cognitive Moral Development Theory. Yet, insight into the moral consumption phenomenon is relatively weak (Caruana, 2007). Due to a dominant cognitive perspective and a positivist paradigm, such research has overlooked other non-rational elements, such as emotion, which can have a significant impact on ethical decision-making (Gaudine and Thorne, 2001). There is a need for further investigation of ethical consumers' shared concerns with regard to non-rational factors such as desire and emotion (Szmigin et al., 2007, Cherrier, 2007). To date, the majority of studies on emotion have resided within the boundaries of a positivist paradigm. A shift is evident in emerging studies that claim that emotion may have an independent effect on behaviour and intention (Breckler and Wiggins, 1989, Trafimow and Sheeran, 1989, Perugini and Bagozzi, 2001, cited in Mann and Abraham, 2006).

Theoretical models have dominated the ethics literature and spread into marketing theory. Such models include the Structural Model of Aberrant Consumer Behaviour (Fullerton and Punj, 1993), the Application of the Technique of Neutralisation (Grove et al., 1989, Chatzidakis, 2008) and, in the broader area of ethical consumerism, the General Theory of Marketing Ethics (Hunt and Vitell, 1986), the Consumer Ethics Scale (CES; Muncy and Vitell,

1992, Vitell and Muncy, 1992), the Ethical Positioning Questionnaire (EPQ; Forsyth, 1980), and the Consumer Ethics Index (CEI; Fullerton et al., 1996). Fukukawa (2002) and others have employed Azjens' Theory of Planned Behaviour (TPB; 1985, 1991) to uncover how and why consumers take part in ethically questionable behaviour (EQB) and ethical consumerism (Shaw and Clarke, 1999, Shaw and Clarke, 2000, Shaw and Newholm, 2002, Shaw and Shiu 2002, Shaw et al., 2005, Loken, 2006). Although the TPB has been well received and is an established model, it has limitations, namely, its reliance on attitude theory. That is, attitude alone is considered an insufficient predictor of behavioural intention. Furthermore, attitude theory tends to side-line other non-rational factors i.e. emotion in ethical decision-making as they are regarded as an undifferentiated aspect of attitude formation.

As part of a larger positivist study, Shaw et al. (2000) carried out much research on ethical consumers employing quantitative methods but failed to fully explain why consumers took part in ethical consumption practices. These studies employed a qualitative research approach to help further their understanding of consumers' ethical decision-making process with respect to personal values. However, they did not provide grounds for predicting behavioural intention among ethical consumers. This implies that the intention-behaviour gap, evident in the ethical decision-making literature, may be due in part to the research methodologies employed, namely, experimental methods, survey instruments and simple rating scales (Uusitalo and Oksanen, 2004, Auger and Devinney, 2007: see Lambie and Marcel, 2002, for a review). It is thought that such methods overstate the importance of ethical issues in the wording they use. Similar issues are evident with self-reports with regard to social desirability bias when powerful ethical issues, such as child labour, are being investigated. This is due to that fact that these issues can artificially trigger reactions from individuals. Thus, these measures are considered inappropriate and unreliable for ethical consumer research, and a potential contributor to ongoing intention-behaviour gap mentioned above. However, Devinney et al. (2006), Chatzidakis et al. (2007) and Chang (2010) employ the Techniques of Neutralization to provide a rationale for consumers' justifications of why they took part in unethical activities. These studies are based on participants' responses and/or their denial of responsibility and not on the cause of the ethical behaviour in the first place.

Finally, concerns regarding the ontology and epistemology employed in ethical research are highlighted by Crane (1997, 1999). Given the epistemological assumptions of positivism, and the fact that it is the traditional approach to business ethics research, "the truth of any given research study is therefore inextricably bound up in its methodology" (Crane, 1999, p.238). In 1999, Crane claimed that business ethics were at an 'exploratory' research stage and not yet at a consummate level. However, a positivist research paradigm has dominated. Although advances in ethical decision-making models have been made, they are not reflective of an interpretive perspective of consumer behaviour and, in some cases, they are part of a larger piece of research based on a post-positivism approach. Other studies use student samples, which also have limitations due to the age and experience of the participants, in addition to generalisability issues (Randall and Gibson, 1990). Indeed, "research developing a deep understanding of the ethical consumer is limited" (Shaw and Clarke, 2000, p.890) [as] "a substantial amount of information remains unexplained" (Shaw et al., 2005, p.186).

3.3.3 Phenomenological Research in the Marketing and Ethics Literature

Different strands of phenomenological research are utilised in marketing (Thompson et al., 1989, 1990) and ethics research (Cherrier, 2005, cited in Harrison et al., 2005). All three of these studies used existential-phenomenological interviews to help provide insight and understanding into the consumer experiences of ethical consumers and the meaning of ethical consumption. Cherrier (2005) acknowledges the subjective nature of the consumer's ethical decision process, and uses the interviews as a way to capture everyday experiences as they are lived. However, existential phenomenology is more of a descriptive science, as the researcher assumes a phenomenological attitude by bracketing his/her preconceptions, and takes the position that the reality of the descriptions is subjective (Thompson et al., 1989, Giorgi, 2008, cited in Willig et al., 2008). According to Willig (2009, p.55), descriptive phenomenology acknowledges the role of interpretation but aims to minimise it as it focuses on "that which lies before one in phenomenological purity ... it seeks to describe experiences as it *emerges*". Cherrier (2005, cited in Harrison et al., 2005, p.129) encourages "the researcher [to] share their personal thoughts and feelings with the informant" throughout the interview. According to Smith et al. (2009), if the researcher provides their experience while interviewing the participant, it is possible that the researcher has failed to

bracket their preconceptions, thereby not succeeding to enter the lifeworld of the participant. Finally, Cherrier (2005) claims that 'why' questions in existential phenomenology should not be asked, whereas, in an IPA study the use of 'why' questions enable the researcher to get the participant to go deeper. This is essential as it encourages rhythm and momentum in the interview resulting in the collection of richer data for interpretation (Smith et al., 2009). This, therefore, highlights the shortcomings of Cherrier's (2005) research, as it overlooks the interpretative element required to understand the participant's lifeworld. The aim of the present research is to overcome such deficiencies and develop a comprehensive qualitative research project in an area that has otherwise been dominated by a positivist paradigm (Smith, 2004). The following section details the limitations in emotion research to date, as identified from the literature.

3.3.4 Emotion Research in the Literature.

The extant studies on emotion have generally revolved around its quantification or causes, rather than its meaning. This "serves only as a rudimentary research and clinical need ... [It] loses some of its essential meaning as individuals' own most salient triggers and unique responses go uninvestigated" (Cox et al., 1999, p.97, cited in Eatough et al., 2008, p.1769). Traditionally, psychologists regarded emotion as a non-essential aspect of the rational decision-making process (Baumeister et al., 2006). According to Smith (2008), a behaviourist and cognitive paradigm occupied the psychology discipline employing quantitative, scientific methods. However, both behaviourists and cognitive behaviourists shared an underlying tradition of positivist methodology; as a result, studies on emotion have tended to overlook the first-person perspective (participant), perceptual approaches, meaning and social relatedness (Smith et al., 2009). In general, these theories employed quantitative methodologies and induced specific emotions in a laboratory setting (Skoe et al., 2002, Smith, 2008). These approaches tend to overlook central emotions, such as love, and/or contain unfamiliar terms, such as melancholy, and do not facilitate the heterogeneous nature of consumption experiences. Regarded as a 'methodological roadblock' (Tracy and Robins, 2004), this has not allowed for the occurrence of mixed emotions (Huang, 2001), states of ambivalence (Richins, 1997) or the differentiation between emotions with a similar valence. Lazarus (1991) claims that defining emotions through the dimensional approach, based on positive or negative measures, is too restricting, as emotions are part

of a narrative, and social experiences, therefore important insights, may be lost if categorised as positive or negative.

It is widely acknowledged that negative emotions have dominated psychology research to date. Positive emotion research is emerging, yet Baumeister et al. (2001) highlight two problems for the field. First, there are twice as many terms available for negative emotions than positive ones, and secondly, there are methodological issues. Baumeister et al. (2001) argue that positive emotion research had to wait until the recent emergence "of stronger methods, [and] more sensitive measures" (p.324). Individuals explain emotions on two broad levels: intentional (phenomenological), and psychological (functional). The psychological level is based on description, in terms of habits, programmes, information-processing procedures and memory stores (Frijda, 2008). This is reflective of the traditional theories of emotion, essentially expressed as 'bodily states'. On the other hand, the intentional level is given through descriptions of feelings, aims, desires or explanations. The aim of this research is to explore emotion as intentional or phenomenological, which is why IPA is employed. This answers the call by many academics (c.f. Hirschman and Holbrook, 1982, Richins, 1997, Mano, 2004) for new techniques and methodologies to be used in emotion studies to help uncover meaning and understanding with regard to individuals' descriptions of their feelings, aims, desires and explanations.

Finally, emotion research using laboratory-induced effects calls internal validity into question. For example, how do you know when you have successfully induced sadness and not anxiety? Stress and anxiety will have different impacts, based on low risk / low reward options, while sadness is driven towards high risks and high rewards. Thus, "similar negative emotions (valence) may result in dissimilar effects" (Mano, 2004, p.109). Indeed, self-reports in emotion research have "reveal[ed] the true nature and strength of the... induced emotion" (Mano, 2004, p.112). However as the focus is on the 'self', this may influence the results by reducing the cognitive capacity of the participant, and thus the results may lack validity due to social desirability bias (Isen, et al., 2004). The following section provides a review of studies on emotion that use an IPA approach.

3.3.4.1 Emotion Research Using IPA

Recently, Eatough and Smith (2006a, 2006b) and Eatough et al. (2008) have applied IPA to the study of individuals' everyday experiences of emotion. Their work concentrates on anger and aggression, and emotion-related phenomena such as feelings, thoughts and expressions, as they appeared to the individuals themselves. Although research into emotions from this perspective (emotions as phenomena) is relatively new, it has brought attention to the presence of mixed emotions, and the subjective nature of the emotions experienced by individuals (Eatough et al., 2008). IPA facilitates emotion research from the perspective of the person who is experiencing the emotion. Furthermore, Eatough and Smith (2006a) express the view that a personal perspective provides a more comprehensible understanding of emotion. These are complex processes that are fundamentally interpersonal, therefore requiring a more interpretative, detailed methodology that is sensitive to the subject matter (Frijda, 2008, Eatough et al., 2008). Frijda (2005, 2005a) and Richins (1997) both claim that emotional experiences, such as bodily feelings and pleasure-pain states, have great significance. However, the majority of studies have failed to do justice to how people experience these encounters.

According to Eatough and Smith (2006a, p.486), "one way of understanding emotion experience is to attempt to capture it from the personal point of view because emotions and emotion experience are always embedded in a person's narrative". This is due to the fact that the actual experience of emotion, that is, 'what is felt', is lost in the scientific paradigm, as such research lacks granularity (Barrett et al., 2007). The quantification of emotion tells us nothing about its unique meaning. Eatough et al.'s (2008) research regards emotion as a type of judgement, an interpretation of ourselves and our place in the world — a projection of the values and ideals through which we live every day in our experiences. That is, emotions represent the intangible experiences we have in the world every day. However, these experiences are a complex phenomenon as they can take different forms depending on the context (Eatough and Smith, 2006a). The following section explores the literature on tourism, taking into account the methodological implications for the current research.

3.3.5 Tourism Research in the Literature

Emerging hermeneutic and phenomenological studies in tourism are evident in the literature (Pernecky and Jamal, 2010). Authors such as Hayllor and Griffin (2005) claim that phenomenological methodologies help provide a greater

understanding of tourists' experiences. Traditionally, research on tourists' decision-making has employed a strong behavioural methodology (Sirakaya and Woodside, 2005), resulting in models that view tourism as a functional decision-making activity, carrying many similarities with the integrated theories of rational decision-making in consumer behaviour (Mayo and Jarvis, 1981, Mathieson and Wall, 1982, Um and Crompton, 1990). These models tend to overlook the role of emotion in decision-making, and the heterogeneous, experiential nature of tourism encounters. Consequently, Woodside and Dubelaar (2002, p.155) claim that tourism motivation research, in predominantly taking a 'strong cognitive approach', has fallen behind in terms of providing a better understanding of consumption and motivation theories.

A study by Gnoth et al. (2000), on emotion, mood and motivation to travel, using a cross-cultural student sample, resulted in semantic differential scales ranging from satisfied to dissatisfied and from tense to relaxed (see study for full range of semantic scales). Although these scales have merit, they do not facilitate an in-depth understanding or interpretation of an individual's subjective meaning associated with these experiences. Therefore, Bowen and Clarke (2002, p.297) call for "a more widespread acceptance of qualitative methodology and methods" in tourism research. They claim that such studies are necessary, given the intangible nature of tourism and the need to understand consumer meaning. In addition, they state that the application of methods such as questionnaires or self-completed questionnaires is too limiting as they do not always result in honest, fruitful data, given that "experience [is] expressed through the consumers own voice" (p.304). Consequently, qualitative methods are required in tourism studies to encourage 'conversations' as part of data collection (ibid).

Martin and Woodside (2008) and Decrop and Snelders (2004), among others, employ a grounded theory approach to tourism decision-making. Although grounded theory and IPA have some similarities, IPA enables a more detailed and nuanced analysis of participants' lived experience in a small number of [homogeneous] participants. IPA provides direct engagement with the constructs or 'experiences' due to its phenomenological grounding (Larkin et al., 2006). Grounded theory, by comparison, generally aims at a more conceptual explanatory level, using larger participant numbers in a macro analysis (Smith et al., 2009), as will be explained in more detail in the next section. Qualitative research such as phenomenology is essential in tourism studies as tourism fulfils

“the dreams and fantasies of travellers and no two travellers are precisely alike” (Chang, 2008, p.110). As a result, it requires a methodology that recognises individual differences, such as consumer psychological differences, and behavioural qualities such as emotions, equity and attribution, since these elements are “very individualistic and diverse” and are subjectively experienced yet individually significant (Chang, 2008, p.113).

3.4 IPA and Other Qualitative Methods

IPA differs from other qualitative research methods, such as grounded theory and content analysis, although some similarities are evident. First, as mentioned previously, grounded theory aims at the conceptual, explanatory, macro level. Meanwhile, IPA aims to purposefully select participants to clarify a particular research question, and to develop a full and interesting interpretation of the data, namely, a micro-level analysis. Grounded theory is concerned with theoretical sampling, that is, a “process of data collection for generating theory whereby the analyst jointly collects, codes, and analyzes (...) data and decides what data to collect next and where to find them, in order to develop (...) theory as it emerges” (Glaser and Strauss, 1967, p.45). The purpose of theoretical sampling is to establish claims that apply to a broader population, thereby enabling the generalisation of the findings. Furthermore, Strauss and Corbin (1990, p.22) regard theory as “a set of well developed categories”. While phenomenological research may use a similar approach, it does not aim for a single set of well-developed categories. Phenomenology assumes that multiple respondents will have multiple concepts and perspectives, in other words, subjective experience creates meanings and relationships that need to be individually researched. Additionally, grounded theory concentrates on theoretical saturation, a point at which no new theoretical insights are evident. IPA, on the other hand, is concerned with the study of ‘particulars’. Thus, it tends to use a smaller number of participants in an ideographic study and aims at theoretical transferability, that is, the transfer of similar phenomena to different contexts

Second, IPA goes beyond discourse or content analysis by “providing a detailed interpretative analysis of themes. IPA starts with, but should go beyond, a standard thematic analysis” (Brocki and Wearden, 2006, p.89). That is, content analysis often has pre-defined categories. Thus it “seek[s] to produce

quantitative analysis of discrete categories from qualitative data[. However, in] IPA the importance of the narrative portrayal remains paramount with a final analysis providing a detailed interpretative analysis of themes” (Brocki and Wearden, 2006, p.89). “IPA can be described as experiential research in contrast to discursive research” (Reicher, 2000, cited in Eatough and Smith, 2006) as narrative and content analysis employ resources such as narratives and language to represent individual experiences. An IPA study, however, views language as shaping individuals experiences, not representing them. That is, IPA goes one step further, in interpreting individuals’ experiences by drawing out the meaning to develop real and deep insights. “The focus is more on understanding, representing and making sense of people’s ways of thinking, their motivations, actions and so on whereas for discourse analysis, the emphasis is on the ways in which language constructs people’s worlds, the performative aspects of talk” (Eatough and Smith, 2006a, p.485). IPA is not concerned with the frequency of themes, patterns in data or the function of language but concentrates on the meaning and interpretation of the themes arising in a particular context, thus providing rich insights into the phenomena. Importantly, however, the unit of analysis in IPA is not texts; it is participants, and their attempts to make sense of their experiences and how the world appears to them (Smith et al., 2009). The next section will provide an overview of the philosophical concepts of IPA.

Part II Interpretative Phenomenological Analysis

3.5 An Overview

Traditionally, psychology studies have been dominated by rational models such as those of Piaget (1932, 1965) and Kohlberg (1969, 1979), and based upon quantitative, scientific methods of research as part of the behaviourist paradigm (Skoe et al., 2002 and Smith, 2008). “The phenomenology of emotional experience should not be the final resting-point of an account of the emotions; but nevertheless any satisfactory account should be faithful to the phenomenology” (Goldie, 2009, p.233). IPA is a qualitative research approach, predominantly applied in the discipline of psychology. It sits within a hermeneutic phenomenology perspective and was influenced by the work of

Edmund Husserl, as it places emphasis on going “back to the things themselves”, that is, the essence of the experience and its common-sense terms (Smith et al., 2009, p.12). According to Giorgi et al. (cited in Willig et al., 2008), IPA is a phenomenological-interpretative strategy. It is not a prescriptive methodology but an approach or a perspective, a way of undertaking research that provides a flexible set of guidelines that can be adapted by the researcher in light of their research aims (Smith et al., 2009). IPA is more interpretative than phenomenological in relation to methodology as it investigates the ‘lifeworld’ of the individual, a fundamental concept based on hermeneutic phenomenology that is concerned with the qualities and characteristics of the individual’s life and their subjective embodiment (Eatough and Smith, 2006a, 2006b).

Earlier IPA studies concentrated on health psychology. However, the approach “is growing in the areas of clinical, counselling and social psychology” (Eatough et al., 2008, cited in Willig et al., 2008, p.186). It has been applied to an array of research topics and, more recently, has begun incorporating affective aspects of travel choice (Mann et al., 2006), and emotion research (Eatough and Smith, 2006a, 2006b, Eatough et al., 2008). Furthermore, IPA is expanding into the related disciplines of human health, social sciences and criminology (Meek, 2007). Researchers who are familiar with the underlying philosophy of IPA claim it provides “more consistent, sophisticated and nuanced analyses” (Smith et al., 2009, p.5). It draws broadly on a range of ideas in philosophy, primarily in the study of phenomenology and hermeneutics. It is necessary to understand its philosophical underpinnings before relating its relevance to this research. There are three theoretic bases to IPA: phenomenology, hermeneutics and idiography. These will be discussed in the following sections.

3.5.1. Phenomenology

IPA is one of several research approaches linked with phenomenological psychology (Eatough and Smith, 2006a, 2006b, Eatough et al., 2008). Phenomenology is a philosophical investigation of experience (Smith, 2008, p.28) as it “seeks the psychological meanings that constitute the phenomenon through investigating and analysing lived examples of the phenomenon within the context of the participants’ lives”. IPA is phenomenological in that it aims to explore an individual’s personal perception or account of an event or state, by ‘giving voice’ to the participant as opposed to attempting to produce an

objective record of the event or state itself. Thus, one of the important theoretical bases for IPA is phenomenology. Phenomenology philosophers such as Husserl, Heidegger, Merleau-Ponty and Sartre have all contributed to IPA. Husserl's 'intrapyschic', Merleau Ponty's 'embodiment' and Heidegger and Sartre's 'existential' are complementary to one another and play a part in IPA as participants' responses to experiences can be multidimensional, thus a holistic view of phenomenology is required (Smith et al., 2009). According to the Stanford Dictionary of Philosophy (2003), there are seven types of phenomenology: (1) transcendental, (2) naturalistic, (3) existential, (4) historical, (5) genetic, (6) hermeneutical and (7) realistic. IPA is essentially born out of hermeneutic phenomenology but has some connections with existential phenomenology, thus giving rise to its ontological and epistemological rooting, as expressed by Merleau-Ponty: "Insofar as, when I reflect on the essence of subjectivity, I find it bound up with that of the body and that of the world, this is because my existence as subjectivity is merely one with my existence as a body and with the existence of the world, and because the subject that I am, when taken concretely, is inseparable from this body and this world" (cited in Stanford Dictionary, 2003, n.p.n).

IPA aims to elicit a natural interaction as "its central concern is the subjective conscious experiences of individuals" (Eatough et al., 2008, p.1771). Therefore, studies use prompts where necessary. However, IPA's essence lies in the use of interpretation and the theory of hermeneutics to understand the conscious subjective experience of the participants, and not simply the experience as it emerges. The double hermeneutic (see Section 3.7.2.1) employed in IPA helps distinguish it from existential phenomenology. The double hermeneutic, in essence, allows the researcher to make sense of the thoughts and experiences described by the participant. Smith (2008) claims that existential phenomenology views human beings as conscious agents who use resources such as language as tools for thought, rather than viewing language as a constraint on cognition. Indeed, some authors go so far as to claim that hermeneutic phenomenology incorporates existential phenomenology since the "phenomenological understanding is distinctly existential, emotive, enactive, embodied, situational, and non-theoretic; a powerful phenomenological text thrives on a certain irrevocable tension between what is unique and what is shared, between particular and transcendent meaning, and between the reflective and the pre-reflective spheres of the life world"(Giorgi et al. cited in Willig et al., 2008, p.168). IPA takes into account the 'existential' in the

lifeworld of the participant, as described by van Manen (1990), nevertheless IPA places strong emphasis on the double interpretation of the phenomenon (by the participant and the researcher). The experiences are based on a central construct of phenomenology: 'intentionality'. Intentionality refers to a conscious state when one becomes aware of the phenomenon (Willig et al., 2008, Stanford Dictionary, 2009). The following section details the role of hermeneutics in IPA.

3.5.2 Hermeneutics

Heidegger described phenomenology as a hermeneutic activity, thus forging 'hermeneutic phenomenology' (Smith et al., 2009). Hermeneutics is the theory of interpretation and is concerned with gathering meaning and knowledge from an ontological view. It looks at the question of existence itself: how the world appears to us, our subjective view of it, the worldliness of our experience and our reality (Smith, 2008). Schleiermacher, a hermeneutic enthusiast, puts forward the double hermeneutic as the idea of the researcher making sense of the participant who, in turn, is making sense of their experience (Smith et al., 2009, p.35). Smith et al. (2009) describes this situation as the researcher acting as a detective, drawing out and disclosing meaning from experiences. The researcher's preconceptions need to be bracketed or acknowledged, thus prioritising the participant's responses through attentiveness and engagement: "The participant's meaning-making is first-order, while the researcher's sense-making is second-order" (Smith et al., 2009, p.36). The researcher must be both empathetic and questioning of the participant's meaning making in order to 'understand' and interpret the responses given: "the very process of putting experience into language is a meaning-making process" (Vygotsky, 1987, cited in Seidman, 2006, p.19).

3.5.2.1 Hermeneutic Circle

As part of the theory of hermeneutics, the hermeneutic circle refers to the dynamic relationship between the part and the whole (Smith et al., 2009). It allows the researcher to make sense of the whole by looking at the parts and to make sense of each part by considering the whole (in its context). It describes the process of interpretation through meaning making, sense making, and the convergence and divergence of the data. It is an iterative, cyclical process. This is vital in the data analysis phase as it allows the research to go back and forth

through the data and facilitates different thinking at different stages (Smith et al., 2009). It is non-linear, allowing different perspectives to be taken on different parts of or the whole of the text. The flexibility of the hermeneutic cycle is important as “the meaning which is bestowed by the participant on experience, as it becomes an experience, can be said to represent the experience itself” (Smith et al., 2009, p.33). The researcher is trying to make sense of the participant making sense of the phenomenon or experience (double hermeneutic: Smith et al., 2009, Smith, 2008). Thus, the experience is viewed in the eyes of the participant, and the personal relevance to them of the phenomenon being researched but the experience “is not really the property of the individual per se (...) A given person can offer us a personally unique perspective on their relationship to, or involvement in, various phenomena of interest” (Smith et al., 2009, p.29).

3.5.3 An Idiographic Study

The final concept of IPA is its idiographic focus. IPA involves idiographic study as it is concerned with the ‘particular’ or specifics (Larkin et al., 2006) whereby the individual is the unit of analysis (Smith et al., 2004, cited in Eatough and Smith, 2006; see Figure 4). The opposite to this type of research would be a nomothetic study, which “prevent(s) the retrieval or analysis of the individuals who provided the data in the first place” (Smith et al., 2009, p.30). A nomothetic approach generally provides typologies through inferential statistics and numbers, and divorces the information-rich individual from the laws, averages and statistics used to explain objective phenomena. Furthermore, the author of the present study makes no assumption that an idiographic study will provide generalisable findings. Although a long-debated issue, the “interpretivist approach to research does not readily facilitate the statement of generalizations outside the context of the study” (Hudson and Ozanne, 1988, p.511). Therefore, to address this issue, IPA concentrates on transferable findings. This relates the particulars of a specific context to other ‘similar’ cases (ibid). This is discussed in more detail in Section 3.9.

3.6 Research Method

3.6.1 Semi-Structured Interviews

In keeping with the interpretative research design, qualitative interviewing was used in this study as it aims to uncover in-depth, rich information in the form of stories, examples and accounts of how participants understand their experiences (Rubin and Rubin, 1995). Given the research aims outlined earlier (Section 1.3) and the IPA approach employed in this study, semi-structured interviews are the most appropriate for this study. This is because they “are widely used in flexible, qualitative designs”, allowing the greatest amount of knowledge to be obtained (Robson, 2002, p.71). The questions designed for the interview process were open-ended and mainly used as a reference point rather than in a straightforward question-and-answer session. That is, an interview schedule rather than a concrete set of questions is employed (Smith et al., 2009: see Appendix I). Bryman and Bell (2003) refer to an interview guide — also termed by Smith (2004) an interview schedule — as a flexible, unstructured process. “Exploring such constructions through open-ended questioning allow[s] people to reflect on their own interpretations of their decision making over time. In this way, IPA can reveal influences on people’s decisions that are not necessarily evident in initial descriptions” (Mann and Abraham, 2006, p.158). According to Fisher (2004), open questions are an invitation to the interviewee to elaborate their wealth of knowledge on a particular subject, thus complementing an IPA approach. Smith et al. (2009, p.58) claim that IPA research must approach the research questions ‘sideways’. That is, the aim is to get the participant to do all the talking, while the researcher listens carefully thus obtaining rich, detailed, first-person accounts of their experiences. It is for this reason that the questions are open-ended and expansive to allow the conversation to flow.

All interviews were recorded, with the permission of the participant, and transcribed for interpretation and analysis. The interviewer made notes after each interview, when interesting ideas appeared or if any changes were required for the next interview (Bryman and Bell, 2003). During the interview, the researcher was mindful of the fact that in order to develop a “conversation with a purpose” (Smith et al., 2009, p.57), therefore the location of the interview must be one that the participants are comfortable with. In most cases, the interview took place in the home of the participant. For two of the interviews, the researcher agreed to meet the participants at a local hotel that provided

library/reading areas. These areas provided a quiet, uninterrupted space in which the interview took place.

Initially, the researcher followed the interview guidelines offered by Smith et al. (2009) as they recommend starting an interview with a question that facilitates the recounting of a fairly descriptive experience. Therefore, the opening question, "what does ethical tourism mean to you?", was constructed to give confidence to the participant and encourage them to talk freely about 'what this concept or experience means to them'. As these were self-defined ethical tourists, this question was not intrusive or overly personal. The aim of the question was to put the participants at ease and to make them feel comfortable because they are describing enjoyable experiences. The interviewer broadly explained the research aims to the participants, highlighting the fact that their accounts of events or experiences were critical as there was no pre-set agenda. As the researcher gained confidence from each interview, the conversational rhythm began early into the interview process. In this case, the interview schedule became a point of reference rather than a focal point of the study.

As an IPA study aims to understand the lifeworld of the individual, it was important that the interviewer could enter or access the participant's lifeworld through their descriptions of it, and for her to bracket her preconceptions (Smith et al., 2009). Therefore, the role of the researcher is to prompt the participants from time to time by using open-ended questions such as 'can you tell me more about...?' or 'how did it make you feel...?' Furthermore, to help perfect the researcher's skills and interviewing techniques, a pilot study was carried out. This process enabled the researcher to develop her skills in terms of managing any pre-conceptions she may have, and to learn how to put the interviewee at ease. It also enabled the researcher to fine-tune the interview schedule .i.e. to reword questions/prompts that were unclear. The following section offers a reflection of the pilot interview process.

3.6.1.1 Undertaking Pilot Interviews

For novice researchers, Smith et al. (2009) suggest that it is good practice to carry out pilot interviews on friends and family as this will help improve the 'flow' and 'rhythm' of a purposeful conversation. The aim of piloting is to provide the researcher with greater confidence, so that they need not rely on the interview schedule too much, as this can detract from the interview and its

natural progress. Furthermore, the pilot phase is a reflective, knowledge-building exercise as the researcher becomes more familiar with the use of prompts when to use them and which ones to use.

3.6.1.2 A Personal Reflection on the Pilot Interview Process

This section is written from the first-person perspective as it is a reflective account made by the author of this thesis. Having carried out the pilot phase, it was evident from the first interview that the ordering of prompts was not necessary. It was more beneficial to allow the conversation to flow, as it put the participant at ease, but I was aware of topics that needed to be covered. For example, the purpose of the first prompt was to encourage conversation with the participant: "Can you tell me about your last holiday?" However, while carrying out the interviews I realised that it was better to start by asking the participant the following: "Can you tell me what it means to you to be an ethical consumer/tourist?" This was a better conversation starter. Furthermore, it set the scene for the whole interview.

Moreover, the prompts/questions in the interview schedule were based on the main research questions (see Section 1.3). As the conversation progressed, further questions were asked, such as how particular events/destinations made them feel. This was aimed at encouraging the participant to discuss the emotions they had experienced and to describe tourism experiences in an emotional way. As momentum grew, I aimed towards the actual research questions: What is the *role* of emotions in this context? How do the emotions experienced *affect* ethical consumers' decision-making?. At the same time, I referred to the interview schedule for prompts such as "where do they (particular emotions that had been described) come from, in your opinion". The purpose was to establish the role of the emotion(s) experienced, and to understand the effect the emotion(s) had on their experience of ethical decision-making (prior to, during or after it). Finally, the relationship between ethical considerations and hedonic factors was addressed in the overall conversation, referring back to the emotions highlighted by the participant and relating these to their current lifestyle (ethical) and motivation regarding future tourism choices. As the interview drew to a close, each participant was profiled for analysis purposes.

3.6.2 Participants

An IPA approach aims to uncover in-depth findings from a 'particular' experience in a 'particular' context. This requires the use of a relatively homogeneous participant set, for whom the research phenomenon has significant personal relevance. As the research questions in this study are concerned with exploring the role of emotion, it was important that the participants were fluent in English (or English had to be their mother tongue) due to the lack of either universal definitions of emotion or any cross-cultural understanding of emotion experiences (Lazarus, 1995). There are many methods that could have been used to recruit the participants, including purposive sampling, snowballing via referral, or the use of the researcher's own contacts (Smith et al., 2009). The participants in this study were purposively selected based on were the most appropriate people to answer the research questions outlined. This, according to Bryman and Bell (2003, p.105) is when "a small group of people is selected (...) relevant to the research topic". Individuals who claimed to be more ethical in their consumption practices, who actively took part in ethical decision making and who chose ethically tourism alternatives were the core unit of analysis in this research. Consequently, it did not make sense to employ random sampling, convenience sample or probability sampling, as the consumer group was pre-defined as ethical decision-makers in a tourism context.

In order to access self-defined ethical tourists, the researcher identified many online and offline 'ethical tourism groups', 'ethical travellers', 'responsible tourism groups' and groups claiming to be 'ethical eco-tourists'. The researcher made contact with defined ethical tourism groups located in the Burren National Park in Ireland. This is a renowned area for environmental preservation of its natural beauty and encourages visitor to behaviour ethically and to take responsibility for their actions while visiting this area. The Burren Eco Centre, Burren Beo (Gaelic for Burren life) in Co. Clare, Ireland, greentraveller.co.uk and Greenbox.ie allowed the researcher to advertise her study to their clients over a two week period to help recruit participants. In addition, these groups allowed the researcher to advertise her study on their travel group and ethical traveller social networking sites. After purposively selecting these participants, the researcher requested referrals from them of any colleagues and friends who were also self-proclaimed 'ethical travellers' and who were willing to take part in the research. This process led me to fourteen participants initially. In the end, one participant withdrew from the study, resulting in thirteen participants.

According to the protocols of IPA, it is important to obtain "detailed accounts of individual experiences" (Smith et al., 2009, p.51). Typically, a novice researcher undertaking an IPA study is encouraged to employ approximately four to ten participants (Smith et al., 2009). This is due to the sheer volume of in-depth, qualitative data that is collected. Given the experience gained from the piloting phase, the researcher felt confident with thirteen participants. This is considered to be a solid study that ensures depth of analysis over breadth (Smith et al., 2009). The personal details and ethical perspective of the thirteen participants employed in the present study is outlined in table 7. Following on from this, the next section outlines the data analysis approach employed in this study.

Table 7 Participant Descriptions

No	Participant's Name	Age	Sex	Status	Children	Education	Profession	Factors that favour ethical tourism consumption – participants' ethical beliefs
1	Joanna (JM)	49	F	Single	0	Degree	Entrepreneur	Ethical tourism as "small numbers, wilderness nature location, some connection with locality, the local people and some emphasis on managing the environment that people are working in and visiting this with a low impact, so that it is managed and interest is in the place that we are passing through as such" (8-12).
2	Harriett (HW)	38	F	Separated	1	Masters	Environmental Manager	Domestic tourism, camping, hiking, avoids 'Primark' etc. Actively chooses fair trade products and searches out local tourism areas. Takes train or cycles when possible.
3	Lorraine (LG)	45	F	Single	0	Degree	Business Consultant	Using local operators, giving money back to the local economy
4	Ross (RQ)	32	M	Married	0	Degree	Entrepreneur and Chef	Ethical tourism as "leave no trace policy where you bring your rubbish with you, and the same if you are walking on the land – not to disturb anything, close the gates behind you all that kind of thing. Really, having respect for the landscape (.) having tourism but with a respect for the land, a respect for the environment, (.) working with nature and being respectful. It is enjoyment with a minimal impact at the same time." (6-12)
5	Karen (KQ)	32	F	Married	0	Degree	Entrepreneur	Respect for nature and host destinations, responsibility in terms of action and behaviour.
6	Jimmy (JM)	34	M	Relationship	0	Degree	Education support officer	"Ethical tourism is experiencing areas in any country you go to that are nature areas that have some bond with the environment, that the activity you do is done in a sustainable way, the accommodation you choose is done in a sustainable way, and the people you stay with have taken care to realise the impact they have on the environment or could have on the environment. Also there is an appreciation of beautiful landscapes and places." (3-8). Concentrates on local-domestic tourism, and alternative transport to flying by taking the boat.
7	Sinead (SMD)	31	F	Relationship	0	Masters	Holistic Therapist and Adult Education Tutor	Ethical tourism as "being aware of the environment and the planet, (.) it's part of my value system and I would be quite spiritual and that would be part of it too in that I would place a lot of value in the land and the air and the sea and all that kind of

8	Fiona (FH)	30	F			Relationship	0	Degree	Mature Student	stuff and when I'm going somewhere (.). I was brought up to love the outdoors and erm, basically to have fun in the outdoors (.) That was my childhood; I used to go canoeing and rock-climbing and hill-walking, so I carried on with hill-walking and I suppose when I am, I am going somewhere as a tourist, I think that, um, walking would be one of the things I would do." (12-16) "Ethical tourism and ethical travel, it means being away from the hustle and bustle of urban life and being out with nature, trekking, being among nature, like the flora and fauna, and a reflection on life and stuff, it gives you a chance to do that, whereas you wouldn't get that in urban surroundings." (3-7)
9	Jackie (JL)	48	F			Single	0	Masters	Lecturer	"Ethical tourism I would say is about not destroying beautiful places, it is about respect for the environment, you know. Take Nepal for example, ethical tourism actually means in some ways that you should be working against tourism. Tourism is inviting people to go to Nepal, [but] if you don't control the numbers, you are actually destroying the environment which people are enjoying and that is why I say it is schizophrenic because I do think it is about – it is protection of the environment and that's why it is a really difficult thing to define." (5-11). Concentrates on using local operators, giving money to local economies, controlling areas of natural beauty
10	Laura (LG)	36	F			Married	0	Masters	Entrepreneur	"Ethical tourism as an umbrella term covers the environmental and social impact of tourism in a destination (.). Both aspects are of equal importance and some will have more of an emphasis in certain destinations than others." (3-6) Concentrates on buying locally and being aware of the local environment
11	Graham (GC)	34	M			Single	0	Masters	Education Support Officer	Waste, water sensitive, appreciation of environmental management and controlling areas of natural beauty
12	Sara (SM)	33	F			Married	2	Degree	Project Manager	Camping, hiking, using local operators, buying local produce. "To be ethical is to sort of think about how things impact on the wider context or wider environment. Is it fair, what things are made of, that is what influences me. With regards to tourism, something that is quite natural and native as an experience as oppose to something that is kind of cheap and no frills." (4-12)
13	Mary (MM)	45	F			Single	0	Degree	Management Consultant	"Making a responsible choice, be that at a pure basic level in the kind of accommodation they want or the experience they are looking for, it's the type of experience that they want to have that I think is different from mainstream tourism. It is local, local, local and that everything stays local." (25-28)

3.6.3 Data Analysis

The data analysis process followed the guidelines outlined for IPA (Smith et al., 2009) and Braun and Clarke's (2006) thematic analysis steps. According to Braun et al.'s six steps, the thematic analysis approach is not tied to any pre-existing theoretical framework; therefore, it can be applied to different theoretical approaches. Additionally, this study paid attention to Silverman (2000) and Gummesson (2005), who claim that qualitative research involves simultaneously generating and interpreting data, even in the early stages of interviewing. Thus, as the interviews were being transcribed, notes were taken, identifying any patterns or phrases that were evident at that time. The data analysis process was an iterative one and followed an inductive cycle (Smith, 2008 and Smith et al., 2009). In the first instance, data collection was carried out case by case. That is, the first case was considered a case study and then used as a guide for further discussion in subsequent interviews. To facilitate this, the data collection phase was spread out over a period of two and a half months so as to allow the researcher time to reflect on each individual interview and make any necessary amendments to the interview schedule and techniques used, in accordance with the IPA guidelines (Smith et al., 2009, p.66). Thus, each interview was transcribed and reflected upon before the following interview was conducted. All interviews were recorded using a digital voice recorder, with the permission of the participants. As this study is concerned with the meaning and understanding of particular phenomena, and not with language use per se; the interviews were annotated, loosely, using Jefferson's transcript symbol approach (2004). The symbols used in this study are identified in Table 9.

Table 8 Transcript Symbols

Symbol	Meaning
(.)	Period in parentheses: A brief pause or gap without talk.
()	Bland parentheses: Undecipherable
?	Question mark Rising intonation.
(laughs)	Word(s) in parentheses are the transcribed comments or description of a sound
--	Double dash: Untimed interval without words
UPPERCASE	Word (s) in uppercase: this represents a loud sound

In following the IPA guidelines for the suggested analysis table (Smith et al., 2009), three columns were constructed. The transcribed data were placed in the middle column, with an exploratory notes column to the right and emerging themes to the left. The first step was to become familiar with the data by reading and re-reading the transcripts. Initially, exploratory notes were made, as the researcher was "searching across data sets to find repeated patterns of meaning" (ibid, p.86), paying attention to the similarities and differences, echoes, amplifications and contradictions and the use of language in general within the text (Smith et al., 2009). Often these patterns were identified in the data collection phase as it was carried out case by case and notes were made of any significant patterns or emerging themes. In addition, patterns were often identified while transcribing the data and notes were made highlighting initial ideas and key words. At this early stage of analysis, the researcher must take care to ensure that he/she does not lose sight of the participant's lifeworld or confuse it with his/her own preconceptions. Thus, by reading through the transcripts many times and taking notes, the researcher "grow[s] to understand the participants and their subjective world", ultimately leading to the emergence of themes from the data (Auerbach and Silverstein, 2003, p.43). The next step was to develop the exploratory notes into a list of emerging themes/phrases in the left-hand column (step two). This process helps to highlight any connections between emerging themes and to uncover convergence and divergence, commonality and nuances (Eatough et al., 2008, Smith et al., 2009). The notes taken can be descriptive, linguistic and/or conceptual comments based on the text (Smith et al., 2009). In the present study, each interview was analysed individually, and then the analysis was carried out across interviews. It was at this point that the author of this thesis chose to use NVivo 9, a data analysis software package, as a means of organising and managing the data in a more efficient manner.

Step three involved refocusing the initial notes and broad themes from across the interviews. The themes were brought together as relationships between codes were established, and overarching themes created. On completion of this phase, a list of themes and subthemes was produced. Step four involved revising and refining the themes. In some cases, this required the researcher to go back to the interviews to make certain that the focus was correct. This ensured that a coherent pattern was identified and insignificant themes abandoned. By going back to the interview transcripts, the researcher was able to bracket any of her own preconceptions, by listening to what was actually said

by the participant(s). This has been described as “a dialogue between the researcher, their coded data, and their psychological knowledge, about what it might mean for the participants to have this concern, in this context, leading in turn to the development of a more interpretative account ... the development of a structure, frame or gestalt which illustrates the relationships between themes” (Smith et al., 2009, p.79). In other words, this helped the researcher to ensure that any future interpretations stayed grounded within the participants’ accounts. Stage five involved labelling the themes with more meaningful titles to make sure that the essence of each theme was adequately represented. This stage involves clustering themes together as the researcher produces a table with higher-order themes and subthemes. As the outcome of an iterative process, data coding must preserve as much as possible the integrity and lifeworld of the participants (Eatough et al., 2008). Step six resulted in a table of themes. The following section addresses the theoretical implications of IPA studies.

3.7 Theoretical Transferability

In-depth case analysis using a pre-defined participant group “affords the opportunity to provide a detailed account[;] while limited in their potential for generalisability, case studies are useful when concentrating on issues that cannot be fully explored with a large-scale quantitative study” (Meek, 2007, p.135). The concept of saturation has received much attention in qualitative studies. However, Bowen (2008) claims that few studies actually detail how the saturation process occurs. An IPA study does not make claims of generalisability. It is concerned with providing an in-depth understanding and meaning associated with a particular concept by a particular person in a particular context. This ideographic focus is important for studies such as the present one, as it enables a more nuanced approach to be taken to the data analysis. The idea of theoretical saturation is not the aim of IPA studies, however; theoretical transferability is. This is because saturation relates to a specific point at which no new theoretical insights are evident on a particular topic or theme. IPA does not claim to research this point; it seeks to produce a clearly situated, circumscribed and transparent account of what has been found within a particular research context. It is concerned with the ‘particulars’. Therefore it does not claim to discover everything possible in one study. Thus, as Padgett (1998, cited in Bowen, 2008, p.142) puts it, emphasis is placed on

"quality rather than quantity, the objective was not to maximize numbers but rather to become 'saturated' with information on the topic". From this perspective, to a certain extent, IPA reflects Hyde's (2003) notion of theme saturation, that is, the point at which the researcher knows when to stop collecting data. As Bowen (2008, p.140) states, "no new data is added because that category has been adequately explained, that is, coding and analysis end when theme saturation occurs".

IPA affords theoretical transferability to future studies through the placing of new phenomena in similar contexts or related phenomena in new contexts (Guba and Lincoln, 1985, cited in Bryman and Bell, 2003), and not through the generalisability of its findings (Smith et al., 2009). When exploring phenomenological issues, IPA studies aim to develop an understanding of the individuals' experiences, whereas grounded theory generally uses a large number of participants, and macro-level analysis. The benefits of an IPA study is founded on its level of granularity in terms of data and analysis and "is likely to offer a more detailed and nuanced analysis of the lived experience of a small number of participants with an emphasis on the convergence and divergence between participants", in other words, a micro-level analysis (Smith et al., 2009, p. 202).

3.8 Validity

The quality of research conducted using qualitative methods has been the focus of many discussions (Bryman and Bell, 2003), however Yardley's (2000) validation criteria for IPA studies have been well received (Smith et al., 2009). Although respondents' accounts cannot be judged by their validity or objectivity, they can be seen as conversations with a purpose related to meaningful phenomena or personal accounts, and thus these narratives reflect the participants' meaning-making processes and lifeworlds. Indeed, Yardley (2000) argues that reliability in qualitative research may be inappropriate, as its purpose is to offer just one interpretation, out of many possible interpretations. Furthermore, Yardley (2000) provides four broad principles of qualitative research that can be used to address validity. Each will be discussed in turn and applied to this research project:

Sensitivity to context: The rationale for choosing an IPA approach to research may in itself be sensitive to the research questions being answered. In addition, an idiographic study using a small participant group requires close engagement, so as to research the 'particular'. IPA facilitates such engagement in a non-intrusive manner, through a 'purposeful conversation' style.

Commitment and rigour: Commitment can be seen in this study in the degree of attentiveness the researcher gave to the participants during data collection and in the data analysis, which was carried out through bracketing preconceptions and keeping the findings as close as possible to the participants' lifeworlds, as described by the participants. According to McCracken (1988), rigour is evident in the appropriateness of the chosen participant group to the research questions that have been outlined. This study, for example, asks self-defined ethical consumers to talk about ethical consumption practices. Thus, a homogeneous participant set was chosen that appropriately matched the research topic and questions being asked.

Transparency and coherency: To be transparent in this study, it was necessary for the researcher to lay out a clear methodology and clear methods that would be employed in the research. Interview schedules and timetabling were used. Coherence required drafting and redrafting. However coherence is mainly judged by the reader.

Impact and importance: The final test of validity is in the reading of a study report. Does it contribute to its field? Have interesting points been made?

The following section addresses the notion of bias in this study.

3.9 Social Desirability Bias

A concern with any research is the possible existence of social desirability in participant responses. They may not be honest in their response to questions, but may instead give an answer that they perceived to be correct (Bryman and Bell, 2003). Often such issues result from the subject matter being researched as some individuals may find it a sensitive topic and may fear that their answers will put them in a negative light. Given the findings from previous studies (Shaw and Riach, 2011), ethical consumption is thought to be an expression of

one's ethical beliefs and values, which stems from feelings of ethical obligation and a sense of self-identity (Shaw and Clarke, 1999, Shaw and Shiu, 2002).

Given the personal relevance of ethical consumption practices, it is plausible that the participants may exaggerate or contrive certain behaviours in order to protect their ethical identity. They may feel the need to embellish or hide their feelings, attitudes or intentions towards unethical practices in order to maintain a pure ethical image. Although it is not possible to avoid social desirability bias completely, the researcher aimed to minimise this by offering anonymity to all participants with the hope that this would reassure the participants that their responses would not be known to others. In addition, the wording of questions was designed to help minimise the effect of social desirability bias (Bryman and Bell, 2003). For example, the use of 'in your opinion' was used to help emphasise the view that the participant's own opinion is the right answer. At the beginning of each interview, the researcher stressed that there was no right or wrong answer as the research was concerned with each individual's lifeworld, therefore highlighting the fact that honesty was of the utmost importance.

3.10 Ethics

According to Eatough and Smith (2006b) and Smith et al. (2009), ethical considerations need to be monitored throughout the data collection and data analysis. The following considerations are not an exhaustive list but are required in the majority of qualitative research projects and are recommended by the British Psychological Society (2004): informed consent, right to privacy and anonymity, sensitivity and duty of care, and protection from harm.

Each participant was informed at the beginning of the interview process about the nature of the research being carried out and their role as an expert in the process. The researcher aimed "to enter into the participant's lifeworld" and thus had to bracket her own preconceptions (Smith et al., 2009, p.66). This did not simply apply to the data collection; it also took into account the outcomes of the data analysis. If necessary, a researcher can opt to show the participant the interview schedule prior to the interview and/or furnish them with data analysis extracts of their interview for confirmation. After much deliberation and consultation with the IPA network, the researcher decided not to show the respondents the transcripts in this case. This was due to the fact that the

participants had revealed their lifeworlds, sometimes in an emotional manner, and therefore allowing them to reread the scripts and possibly make changes to them could have affected the authenticity of the first account. The researcher informed the participants that they did not have to answer any questions they did not wish to answer, and that they could withdraw from participating in the research at any time. Anonymity was offered, and pseudo names are used throughout the study. Finally, protection from harm can apply in this type of research in that "simply talking about sensitive issues might constitute harm for any particular participant group" (Smith et al., 2009, p.53). This could refer to the nature of emotion and its effect on ethical decision-making. The researcher counteracted this by keeping an open mind, being flexible and patient, having empathy and being willing to enter the participant's lifeworld (Smith, et al., 2009).

3.11 Summary

This chapter provides details of the research philosophy adopted in this study and the rationale behind employing IPA. The primary objective of using IPA was to gain an in-depth, content rich account of the participants', subjective experiences from the first-person perspective. This chapter provides a discussion of the methodological debates in the relevant subject areas (marketing, emotion, ethical and tourism), thereby strengthening the argument for IPA and its appropriateness in relation to the research questions and aims outlined in Section 1.3. The philosophical foundations of IPA are considered (phenomenology, hermeneutics and ideographic studies) and a rationale for IPA is given by taking into consideration other qualitative research methods. A personal reflection of the pilot interview phase is offered. The research method and recruitment process are justified, in line with these philosophical foundations. The data analysis process is described in detail, taking into account research validity, ethics and social desirability bias.

Chapter 4 Data Analysis

Contextualising the Experience of Emotion

4.1 Introduction

The aim of this research is to examine the role of emotion in ethical consumption. It investigates the experiences of emotion among a selected group of participants, in an ethical tourism context. The purpose of this introductory chapter is to explore how emotions are communicated, to better understand their meaning. It aims to discern the meaning of these subjective experiences using Goldie's (2002, 2009) "phenomenological approach". By following this approach, it investigates how emotions are communicated and explores the possible subjective meaning articulated in these narratives. This is necessary because of the lack of a universal definition and the limitations in extant research that provides little information about the actual experience of emotion itself. Although this study is not concerned with producing a definition per se, it aims to search for common elements among the diverse experiences of the participants. Emotions are, by nature, subjective and confined to a particular time and place. Goldie's (2002, 2009) approach facilitates the understanding of these experience, by directly addressing the nature of feeling. Consequently, feelings are important to this study as they are the subjective representation of an individual's emotions. Although there is a strong scientific methodological approach in the existing research, it rarely, if ever, addresses the question of meaning. From this perspective, an IPA approach is appropriate, to help understand the role of emotion by focusing on the interpretation of the experiences encountered by the individual participants. This approach offers a platform for interpreting communicative aids, such as the use of sensory language and metaphorical speech, used by the participants. According to Kovecses (2000), it is common for people to use figurative speech when conceptualising emotions, due to their subjective nature. That is, emotional language is not always overtly expressed; it is often inherent in our narratives.

This chapter will lay the foundations for the following chapters by providing insights into (1) how emotions are communicated in the various narratives of the participants and (2) the role of emotion in engaging these individuals in the

consumption experience. In Chapter 5, the essence of these experiences is explored, specifically, the concept of hedonism and the affective states: freedom, mutual benefit, challenge and achievement. Chapter 6 investigates the effect of these experiences, concentrating on the feeling of pride and its impact on behaviour as individuals aim to manage their ethical consumption practices.

4.2 Communicating Experiences of Emotion

Many of the participants talk about ethical tourism in terms of sensory stimulation. That is, they describe being able to smell, hear, taste and touch the experience. These expressions act as a communication aid, helping the participants to overcome difficulties in expressing and describing emotional encounters. The current literature tends to measure emotions in terms of bodily states, which are observed. These states are often induced in a laboratory setting. However, this offers little insight in terms of actual emotions experienced by individuals in everyday life. Indeed, by referring to the senses, the participants highlight the intensity and level of their engagement in the experience itself, and how this augments their overall encounter. Therefore, the expressions embedded in narratives need to be addressed by exploring references to sensory stimulation and, in so doing, linking emotions to ethical consumption practices. A close examination of the narratives in this study reveals that the senses have been used to express emotion-based experiences, for example, taste, touch and hearing. These ideas will be explored in greater detail in the following sections.

4.2.1 Taste and Food

The use of food as a metaphor was evident in many of the participants' accounts, often symbolising their essential need to have ethical tourism experiences in their lives. For instance, Sinead, a 31-year-old woman, expresses a strong similarity between ethical tourism and the necessity of nourishment. Early in the conversation, she describes in general what these experiences mean to her. Over the course of Extract 1, she reveals a joyous experience, expressed through the use of aural sensation. She stated:

Extract 1

"for me it's like food, like everybody needs food I need to go out and climb mountains or walk in a forest or (.), um (.), anywhere there is less human impact or buildings or (.), where there is just me (.) if there is people with me that's ok as well". (67-69⁴)

I: "How does this make you feel?"

S: "It's just to be in the silence of nature. It's like it recharges my batteries, it makes me feel good. Am, I just feel so much better when I get out there --."

I: "Can you explain that further?"

S: "It's a mental, emotion, spiritual and physical part 'cause you're getting exercise, so it makes you feel good physically so um yeah. All those things, everything combined." (72-80)

As the conversation develops, Sinead explains why these experiences are so important to her, by highlighting their emotional and psychological benefits. She claims *"it makes you feel good"* and *"I just feel so much better"*. In addition to using food metaphorically, Sinead utilises the sense of hearing to express her experience. This demonstrates her level of sensitivity to her surroundings as she enjoys a deep engagement with her experience.

Jimmy, a 34-year-old man, uses food metaphorically to express the benefits and intensity of his experience. In Extract 2, Jimmy is coming to the end of the interview and summarising tourism experiences in general. In doing so, he highlights the intensity of ethical tourism on a personal level by reflecting on his profession as a home-based worker. Jimmy expresses the view that, from this perspective, ethical tourism offers greater benefits:

⁴ This is a reference to the line numbers from the participants' transcripts.

Extract 2

"I think some people flip between both types of holiday [ethical and mainstream⁵] too, the pampering, sun holiday and (.) the more active, getting out there ones too. It is a sense of space [ethical tourism]. Like we [referring to his fellow colleagues] are home-based workers, but you have to get out daily otherwise you will not feel healthy. You need fresh air and to see what is going on, change what you are looking at, it feeds your mind and therefore your wellbeing, you know". (318-323)

Here, Jimmy employs the language of eating to describe the psychological effects of ethical tourism encounters. This represents a holistic view of the benefits bestowed by these encounters. To "feed your mind" implies a deeply engaging experience that has a profound impact, enhancing his emotional and personal wellbeing. In the same way, Fiona, a 30-year-old, single mature student, described the effect of her experience as she referred to a hike taking place the following morning. The location of this activity is significant as it is a renowned area for responsible tourism practices: The Burren National Park in the Republic of Ireland. Towards the end of the conversation, Fiona describes the intensity of the experience by referring to her desire to consume her surroundings, figuratively:

Extract 3

"I will have climbed the Caran Loop [a hill-walking trail], hopefully successfully [LAUGHING]. I will sleep so sound tomorrow night: one because I will be knackered [LAUGHING] but two because of the fresh air and the day. It's not just about climbing to the top and mastering that, it is about how you feel at the top. It's an overwhelming sense of (.) I like to sit there and not talk, just think (.) actually no, I don't think, I just take it all in, smell it, feel it, touch it, taste it (.) there is feeding in it, you know, for the soul and for who you are." (291-297)

Fiona's reference in this extract to the 'the soul' refers to who she is, that is, her essential being. By 'feeding' who she is, she is highlighting the level of engagement she has in the experience itself, and the benefits bestowed on a

⁵Inserted by the author for clarification purposes.

personal and emotional level. This is an intense experience, depicting an image of personal growth. Maslow (1968) would suggest that Fiona is nourishing her "meta" need, moving towards achieving self-actualisation. This enhances her inner being, nourishes a non-tangible, internal unity called the soul. As the conversation develops, Fiona continues to refer to the developmental effects of these experiences, as shown by the following extract:

Extract 4

"I think you are feeding your soul by going and exposing yourself to all these new things. I don't think you can feed your soul in Lanzarote [LAUGHING]. It's the unknown as well -- it's exhilarating really." (323-324)

Fiona is expressing the idea of an enjoyable experience that exceeds satisfaction alone. By "*going and exposing yourself*", she suggests that personal effort is required to seek out and discover these value-laden encounters. That is not to say that other tourism experiences are not value-laden, but for Fiona, this experience is meaningful as the outcome leads to emotional benefits, which she expressed through feelings of exhilaration. According to Parrot (2001), exhilaration is a joyous emotion. Within taxonomies of emotion, exhilaration does not appear as a primary basic emotion. The classification of exhilaration is given by Parrott (2001) as a tertiary emotion under the category of joy and zest, and is similar to feelings of enthusiasm, zeal, excitement and thrill. This is an example of the restrictions associated with basic and discrete emotion sets and their inadequacy for consumption emotion research. Nonetheless, Ruch (1993) regards the feeling of exhilaration as a facet of the basic positive emotion joy and offers two intensity levels for exhilarating experiences. In the first instance, exhilaration refers to feelings of cheerfulness, being glad and joyous. These states represent a positive emotional experience. Additionally, exhilaration means to feel enlivened and excited. In the case of the latter, exhilaration seems to have motivational power as it is positioned at the high end of the excitement continuum (ibid). For Fiona, to feel exhilarated is an intense feeling as she links this with a sense of challenge and excitement, as indicated by the phrase "*exposing yourself*". As a result, she reaps the benefits of this experience in terms of personal growth, through "*feeding your soul*". This encounter appears to exceed her expectations and, therefore, her level of satisfaction. This is evident from her apparent surprise at the emotional value of

the experience: *"it's exhilarating really"*. Thus, it is the connection between the emotions felt and the consumption experience that leads to a deeply engaging encounter, resulting in an augmented tourism experience.

4.2.2 Hearing

The use of references to audible stimulation enables the participants to express their enjoyment in a different way. It captures nuances of feeling, thereby expanding their descriptions of such ineffable experiences. This is exemplified in Extract 1 by Sinead, when she claims *"It's just to be in the silence of nature. It's like, it recharges my batteries, it makes me feel good"*. By associating the sense of hearing with being in the silence of nature she is referring to a positive feeling that is hard to describe. There are a number of plausible interpretations. On the one hand, the word silence represents a feeling of celebration relating to the lack of human intrusion. A tension is present; on the one hand, later in the conversation Sinead talks about being happy to share these experiences with her family and those who share her enthusiasm for the beauty of nature, but on the other hand, she is referring to the kind of noise associated with crowds of people, insensitive voices and the disturbance of traffic. Nonetheless, Sinead feels energised; the experience allows her to recharge her batteries, thereby highlighting the benefits of ethical tourism on a personal and an emotional level.

In contrast, Sara, a married mother of two, whose ethical tourism experience was in France, actively seeks out particular noises. These feelings enhance her overall experience as seen in the following extract:

Extract 5

"In France we sat out at night listening. I like listening to nature. We were beside a nature reserve and you can hear and see birds that come and land; there are wild animals and a nice sky. I guess you feel at home really and you have no distractions really like TV, nothing from the modern life. I guess it is like going back to the simple life I suppose."

I: "When you are experiencing this, can you describe how it makes you feel?"

SM: "I just feel quite content. I think content is the right word. I think when you are content you are actually happy and you wouldn't want to change anything if you are content. And, if you do achieve that, then this is your ultimate aim isn't it, cause you would go home thinking 'I wouldn't have changed it' so there wouldn't have been a better holiday."
(93-106)

For Sara, the benefit of this experience is not only derived from a connection with nature, but from the feelings of contentment it generates. This is an optimal experience as she maintains that she would not want to change anything. According to the theory of positive psychology (Fredrickson, 2000), the affective state of contentment relates to inaction. That is, a relaxed state reflecting total satisfaction stemming from an optimal experience. The reference to aural sensation highlights an increased sensitivity to nature's nuances, eliciting the basic positive emotions of happiness and joy. Similar to what is found in Arnould and Price's (1993) study, Sinead and Sara reflect a communion with nature, expressed through a love of being in nature as well as 'a communitas' or connection with others through shared experiences. The social aspect of these experiences is important as it helps to generate social bonds. However, Arnould and Price's study (1993) emphasised the role of the tour guide in communicating feelings and transferring values associated with particular experiences, thus creating connections with nature. In the present study, the pivotal role of an individual's emotional experiences, stemming from a deep engagement with the encounter itself, is highlighted. That is, the transfer of meaning does not stem from another person, but from a deep engagement with the experience, which generates emotions. In fact, in most cases, these experiences are self-guided.

The majority of the participants in this study stated that they experienced feelings of harmony and communion with the environment on their own. It is often the case that a sense of 'communitas' or shared experience can diminish one's enjoyment. Indeed, in some cases, the presence of others detracts from the overall engagement with the tourism encounter, resulting in negative emotions such as hubris, guilt and disgust. In this case, emotion plays a powerful role in determining whether or not an experience is enjoyable. This effect of negative emotions will be discussed in greater detail in Section 6.3. Despite differences in terms of whether or not the presence of others is enjoyable, a sense of harmony and communion with nature is revealed across all

the participants' accounts as an enjoyable experience. This is demonstrated by referral to the sensation of touch, which is used to represent a heightened awareness of their surroundings and the emotions felt as part of their encounters. This will be discussed in the following section.

4.2.3 Touch and Feeling

The sense of touch is used as a metaphor by Graham, a 34-year-old single man, in talking about his choice of ethical holidays in general. Early in the interview, Graham refers to a cycling holiday, describing how the experience made him feel. In this case, cycling is an ethical choice as it is a carbon-free mode of transport. Therefore, he says, this choice complemented his ethical values and beliefs. In addition, Graham talks about how this choice offered an augmented experience, by giving him a feeling of deep engagement with nature. He describes a heightened awareness of the wind and how it feels when one is cycling. He implies that a sense of freedom motivates his choice. The following extract is taken from his interview:

Extract 6

"It's the feeling of wind in your hair [LAUGHING]. It's the same with hiking or anything like that, you get to touch, taste, feel, you know. It's not necessarily a packaged experience. That is why they are called packaged holidays, right, 'cause they are out-of-the-box, off-the-shelf experiences. There is a certain element of packaged in the other [ethical] holidays but there are a lot of things that you just couldn't factor into a package holiday (.) the experiences." (68-73)

This extract shows Graham's increased sensitivity to nature and his immediate environment, expressed through an awareness of the wind and being able "to touch, taste, feel" his surroundings. For Graham these encounters entail many factors that he cannot seem to describe. Despite his difficulties in communicating, he is certain of the enjoyment he gains from his choice of a self-defined ethical alternative. In a similar vein, Lorraine, a 45-year-old, single woman, talked about a self-defined ethical trip to Wadi Rum, Jordan. The ethical foundation of this trip was based on the fact that Lorraine actively sought out local operators and used more environmentally friendly tour groups. The

impact of the experience led Lorraine to have a bodily reaction: she felt goose pimples due to the profound effect of the experience, as she professes in the following extract:

Extract 7

"You visit Mount Nebo, where Moses first saw the Promised Land. I am not religious. I realise now I am very spiritual. I visited the site where Jesus was baptised in the river Jordan, then the natural environment, to be in the desert and it so beautiful and so foreign. Wadi Rum reminded me of the Grand Canyon in the sense that it gave me goose pimples and it was a very emotional experience there. It's just the culture and seeing it, you know. (135-140).

As the conversation developed, Lorraine further referred to the degree of emotional intensity in these experiences, as shown in the following excerpt:

Extract 8

"Um (.), we all know what it is, it's the goose pimples. I know the effect it can have on me but I am not sure I consciously seek it out. I certainly know it when I find it." (407-409)

Throughout the conversation, Lorraine struggled to describe these experiences more comprehensively, referring to *"the deep stuff"* (422) or claiming *"I don't know how to explain it"* (437). These difficulties were evident across the interviews. According to Plutchik (2001), many people do not know the difference between different emotions, or tend to express emotion in a broad and undifferentiated manner, often in terms of valence. As a result, individuals' descriptions lack precision and detail. Lewis and Haviland (1993) call this low emotional granularity, whereby individuals do not know how to express specific emotions in detail. Consumption-related emotions differ in character, intensity and quality from interpersonal encounters (Richins, 1997; see Section 2.8 for a full discussion). From this perspective, emotions can take different forms depending on the context in which they are experienced (Eatough and Smith, 2006a). Consequently, no two individuals will experience or interpret the same encounter in the same way or, indeed, experience the same emotion(s). Thus, the findings of this thesis highlight the central role of references to sensory

stimulation and the use of metaphorical speech as means of expressing emotional experiences.

From this study, it is evident that these two aforementioned verbal tools highlight a heightened sensitivity to nature, by reflecting the emotive aspects of the consumption encounter. This also demonstrates the pivotal role of emotion in strengthening an individual's involvement in the experience itself. The source of emotional elicitation is often attributed by the participants to the perceived heterogeneous nature of ethical tourism. That is, they tend to describe ethical tourism as involving an element of the unexpected. This element of surprise gives a more emotionally stimulating and engaging experience. The concept of engagement is frequently linked with connection, attachment, participation and emotional involvement (Brodie et al., 2011). According to Brodie et al. (2011), a definition of consumer engagement must include a focus on the intensity of an individual's participation and emotional connection with the experience itself. From this perspective, the role of emotion in ethical tourism is pivotal as it helps to create a bond between one's ethical beliefs and the consumption experience. The following section will explore this bond and examine the notion of psychological engagement.

4.3 Ethical Tourism: An Emotionally Engaging Experience

Many of the participants referred to ethical tourism as a desirable experience based on its perceived heterogeneous nature. Such encounters are thought to be more engaging on a personal and an emotional level. Richins (1997) proposes that subjective consumption experiences will generate a wider variety of emotions. The present study demonstrates that it is the perceived heterogeneous nature of ethical tourism that elicits such emotions. This is described by Joanna, a 49-year-old woman, early in her conversation, and by Fiona, 31-year-old woman at the end of her conversation, as shown in the following extracts:

Extract 9

"I've been brought to places that I have never been before, little valleys and areas up the back of Carran that I had never know were there and you just go 'wow look at this'. It is a constant discovery of Mother

Nature's beauty. For here, even when we are working, no two days are ever the same. If you drive back around the coast, come back the coast road around Blackhead, I always go 'god isn't that gorgeous'; every day I do it." (98-103)

Extract 10

"I haven't done this particular hike before but I am sure it will be full of fun and surprises. No two experiences are ever the same, no two walks are ever the same. It (ethical tourism) is always exciting and full of surprises." (301-302)

In the two extracts, Fiona and Joanna are both talking about the Carran Loop, a walking area in the Burren National Park in Ireland. For Joanna, this is a region she is familiar with as she lives within driving distance. The value of these experiences is based on the anticipation. For instance, Fiona describes the potential emotional value of her experience as she refers to an imminent hike. Despite the fact that Fiona is referring to a forthcoming trip; it is the anticipated heterogeneous nature of this event that is desired. Thus far, the understanding of surprise as a positive basic emotion (c.f. Plutchik, 1980, Ekman, et al., 1982, Frijda, 1986, Tomkins 1984, Izard, 1977, Roseman et al. 1994) is often linked with other positive feelings, such as amazement and astonishment (Parrott, 2001). The precise definition of surprise is vague. In Fiona's situation, surprise is an anticipated feeling that motivates her tourism choice. However, feelings of surprise can have a positive or negative valence depending on the situation.

Similarly to Fiona, Joanna appears to be enjoying the experience in anticipation of the actual event. She is optimistic that this will be an emotionally engaging experience due to unexpected delights she imagines unfolding during her journey. However, anticipated emotional feelings do not require actual emotions to be felt, that is, they are more psychological in nature and are frequently referred to as anticipated emotional outcomes (Loewenstein et al., 2001). This appears to be the case for Joanna, whereas Fiona expresses actual feelings in the form of excitement as part of the pre-consumption stage. In this case, Fiona is experiencing 'anticipatory' emotions, that is, actual emotions prior to consumption (see Section 2.6.3 for a full overview). Regardless of whether emotions are felt or anticipated, these experiences are engaging because of the perceived heterogeneous nature of ethical tourism. This characteristic tends to

lead to greater emotional value as part of the experience, which, in turn, strengthens the individual's overall engagement in the experience itself.

Earlier in the conversation, Fiona compared ethical holidays to mainstream alternatives, stressing the attractiveness of ethical choices due to the emotive aspects of the consumption experience, as the following extract shows:

Extract 11

"If you go on a sun holiday, you are going out and its lovely, and you go down on the beach and you have your dinner every evening in the SAME area and the whole lot. The thing with sun holidays is that you go to one destination and every other destination is pretty much offering you the exact same thing; the scenery may be a little different but you become desensitised to all that; the same stuff all the time, whereas you can't become desensitised to ethical tourism because there is a lot more fulfilment than there is in the sun holiday. You know what you are doing with a sun, sand and sea holiday. You know where you are going (.) there is nothing, the expectation is there, you'll have it, and you get it. The ethical tourism isn't about instant gratification, it's about like, there is more to it, it's an all rounding kind of a thing. Um,(.) there [are] so many different aspects to it, like I said before, the learning, education, maintaining your own physical and mental wellbeing, meeting new people, I mean from taking part, and getting off the beaten track, the amount of people you meet, and really the amount of things you find you have in common with the people who do this as well, you know, 'cause everybody at the end of the day is looking for something." (128-136)

By making this comparison, Fiona is indirectly highlighting the perceived diverse and engaging nature of ethical tourism. Although this statement represents a frequently expressed stereotypical attitude towards all mainstream tourism; it is conceivable that Fiona is emphasising the appeal of another experience. She implies that personal effort is required to get "off the beaten track", suggesting that this is not accessible to all. Despite the effort required, it is the emotive aspects of the consumption experience that are important to her. She states "you can't become desensitized to ethical tourism because there is a lot more fulfilment". In a similar way to Sara's claim in Extract 5, Fiona alludes to feelings of fulfilment, thereby supporting Richins (1997) notion of the

consumption emotion 'contentment'. Richins (1997) postulates that the precise definition of contentment is unclear; however, it is categorised as a positive emotion, often linked with happiness and joy. In Fiona's case, fulfilment stems from the multi-dimensional offerings of ethical tourism, which enhance her overall emotional and personal wellbeing.

Richins (1997) suggests that consumption experiences are experiential and intangible encounters. As a result, they offer intense and engaging encounters due to their complex, personal nature. Indeed, heterogeneity is a characteristic of all service encounters including tourism experiences (Holbrook, 1994, Ryan, 1997, Botterill and Crompton, 1996). Therefore, the perceived heterogeneous nature is not unique to ethical encounters alone. From this perspective, the participants in this study are reflecting feelings of superiority because of their tourism choices. This is demonstrated by Graham, who stresses the difference between ethical and mainstream tourism. In his statement, mainstream tourism is referred to as a "sterile experience", hence describing an encounter that lacks diversity, emotional engagement or uniqueness. Graham's contrast implies arrogance or hubris as he perceives his choice to be superior in quality and intensity to other choices. In the early stages of the interview, Graham reflects upon a mainstream holiday taken previously:

Extract 12

"Funnily, I did a sun, sand, sea experience recently as it was with my family and friends. I wasn't in control of where or what we were going to. It was good but a very sterile experience. We didn't really do a whole pile, except sit by the pool, drink and relax. It was nice because it was the first time that we were all together like that, so it was more about the people than it was about the place." (40-45)

Although Graham aims to set his ethical choice apart from mainstream tourism, and despite his reservations about this experience, he states that he enjoyed the encounter because of the social aspect and who he was sharing it with. The assessment is based on a subjective evaluation, from which Graham determines the overall value of that encounter. Meanwhile Lorraine acknowledges her snobbery towards mainstream tourism; she is conscious that her choice is not for everyone. In the following extract, Lorraine defends her choice:

Extract 13

L: "They (ethical holidays) are not sun and sand, they are real, you know, they are different and cultural; you suddenly realise those are the sorts of holidays you are booking."

I: "Can you describe why this is?"

L: "I'd say it's 'cause I'm a snob; I'd say I am a tourism snob." (174-180)

"I don't know if you like to feel that you are amongst the travelling elite or that it's an authentic experience or, (.) I would just have no interest in sun and sand at all." (202-203)

Lorraine's statement is a subjective evaluation of all the mainstream tourism holidays she has taken. These kinds of personal assessments resulted in many tensions across the participants' accounts as most of them tended to perceive their experiences as different, boarding on superior encounters. Lorraine is aware of her likes and dislikes, and in a sense, appreciates that the ethical experience is not for everyone, as she states "*I would just have no interest in sun and sand at all*". From this perspective, mainstream tourism is described as a standardised offering, lacking engagement, novelty, surprise and emotional elicitation. This calls into question what constitutes an enjoyable experience. That is, it implies that enjoyment is a subjective state that is determined by the individual. It appears from this study that enjoyable experiences are those that are engaging on a personal and an emotional level, which, in most cases, complements a perceived ethical sense of self as exercised through consumption practices. Moreover, an ethical self-identity is confirmed through the experience of positive emotions such as happiness, contentment and joy.

Cohen (1984) and Rojek (1995) postulate that tourism can be a platform for individuals to construct a sense of self-identity, based on the type of experience in which they participate. It is therefore conceivable that tourism practices that complement the self-concept are considered to be more enjoyable, positive encounters. A similar idea was offered by Poon (1994, p.90) as "new tourism", and developed by Butcher (2003, p.8) as "new moral tourism". This wave of self-verifying 'alternative' consumption practices has resulted in many

individuals regarding themselves as morally superior to others (Butcher, 2003). This is demonstrated by Lorraine in statements such as *"travelling with the elite"*, *"an authentic experience"* and *"I would just have no interest in sun and sand at all"* and by Graham when he refers to mainstream tourism as a *"sterile experience"*. Thus, it is evident from this study that the role emotion plays in verifying an ethical sense of self is vital. It appears that the evaluations of consumption experiences, based on emotional experiences, tend to sway towards the participants' ethical orientation. That is, they label such experiences as "good", thereby enabling the reaffirmation of a perceived ethical sense of self, as constructed through choice and verified by experiences of positive emotions.

A study by McCabe and Stokoe (2004) focused on the construction of place and identity, highlighting the categorisation of participants' accounts into "good" and "bad", that is, one's own behaviour as good and others' behaviour as bad and a breach of moral conduct. The participants of that study were, perhaps unknowingly, tending to employ the principles of teleological ethics (Kant, 1790; see Section 2.3), as they divided behaviour into good versus bad, thus concentrating on the consequences of particular courses of action. In the present study, this process of segmentation enabled the participants to construct a moral social self. Often they viewed their behaviour as morally superior to that of others. This act of segmentation is not only based on good and bad behaviour but also on right and wrong. That is, the participants are applying deontological ethical principles (Kant, 1790), based on their own beliefs, values and internalised rules. However, the point of difference in this study lies in the value of these efforts on an emotional level. That is, it is not only the time invested and energy taken to set themselves apart from others that leads to an emotional bond between the consumption experience and a sense of self (Ahuvia, 2005); in fact, the emotions felt tend to act as an endorsement for the self-identity, which is verified by experiences of positive emotions such as joy and happiness (Malone, 2012). In other words, as individuals discern what makes an enjoyable experience, in terms of identity confirmation, they enjoy such experiences more. This is demonstrated by Graham, who, as his conversation developed, continued to highlight, in a righteous manner, his positive feelings based on his ethical choice of a domestic walking holiday. He asserted, with certainty, the emotional value of his experience based on his choice. In this case, Graham's choice was motivated by the emotive aspects of the consumption experience, as shown in the following:

Extract 14

"I will enjoy knowing it was a low impact holiday as well; I will definitely really enjoy it. It is very appealing. I have a bit of a gripe with some areas in Ireland for hill walking because we haven't set up any proper way-mark trails. The areas are not defined with raised sleepers or trails and that". (111-115)

Graham is referring to a future holiday and anticipating the enjoyment this will bring. The source of enjoyment is attributed to the fact that it is an ethically-motivated choice. Here Graham is linking an ethical sense of self, expressed through his choice, to the reward of an anticipated positive emotion. Indeed, his choice is corroborated by his implied negative feelings towards certain areas that do not adhere to his ethical standards, as he claims to have "*a bit of a gripe with some areas*". For Graham, these areas could lead to a negative encounter if they offend his ethical principles and self-proclaimed ethical identity. Similarly to the other participants, Graham separates his choice of ethical tourism to distinguish himself, in a righteous manner, from others. It is the process of separation that allows the participants to maintain an ethical sense of self, which is then verified by their experience of positive emotions (Malone, 2012).

Many of the participants in this study revealed that they had enjoyable experiences based on identity confirmation, as expressed through their consumption practices. These experiences resulted in an emotionally rewarding and engaging encounter. Often, referring to sensory stimulation to help verbalise emotion-based experiences results in a variation in the language used (Malone, 2010a, 2010b and 2011). For example, many of the participants in this study referred to sensory stimulation, such as being able to feel, touch or taste the experience, whereas Joanna expressed her experiences more intensely, using words such as "*oh my god*" and "*wow*". This variation in the level of emotional intensity expressed can be attributed to an individual's heightened expectation of the experience itself because of its perceived heterogeneous nature. Despite the fact that both Fiona and Graham were referring to future outings, they were both confident that these experiences would be enjoyable owing to their ethical foundations. However, the level of engagement in ethical tourism was also found to lead to conflicts. For example, the social aspects of the tourism experiences, for some, augmented the

experience, whereas for others it hindered their enjoyment. These conflicts will be addressed in the following section.

4.4 Emotional Engagement: The Tensions Present

For many participants, an ethical tourism experience suggests limited visitors, remote locations and a sense of isolation. Often the appeal and enjoyment of these encounters is based on experiencing the destinations alone. In many instances, the participants compared ethical and mass tourism by defining the latter as involving crowded locations and a lack of individual space. However, this is not the case for all. Consequently, there are two main conflicts present in this study. On the one hand, participants choose ethical tourism as it offers an escape from crowded destinations and a sense of isolation. On the other hand, they express a desire to share these experiences with others who share their ethical beliefs and concerns for environmental issues. However, in the case of mass tourism, the presence of others and the perceived lack of ethically sensitive behaviour often lessen an individual's enjoyment of an experience, despite the fact that it may be in a remote location, with a limited number of visitors. It is the lack of ethical behaviour that affects and detracts from an individual's overall enjoyment, resulting in negative emotion as the experience conflicts with their self-proclaimed ethical identity. Consequently, preference formation in ethical tourism consumption is an emotional process that is often influenced by the experience of positive or negative emotions.

Jackie, a 48-year-old, single woman, revealed a desire to be alone in nature and to connect with her environment. When talking about her experience on a group ethical hiking trip to Machu Pichu, she expressed her frustrations at being surrounded by others. At the same time, she spoke about tourism from a social point of view, expressing an urge to meet others as part of her experience. These tensions stem from Jackie's motivation for choosing a group trip in the first instance. The trip was an ethical hike from an environmental point of view as the mountain is managed, in terms of waste, assigned walking paths and through local tour guides. Furthermore, the number of people permitted onto the site on one hike is restricted. This led to many conflicts in Jackie's account. In the following extract, she describes her feelings upon arriving at a pivotal point, 'Gate of the Sun', on her hike:

Extract 15

"Although there were people around us (.), but the quiet that you can have despite the numbers of people was quite amazing. You just sit there, looking out at the scenery and you just relax, it is just so awe inspiring, it's just beautiful. Then you look around and you think 'god there are lots of us here' [LAUGHING]." (87-90)

Despite her reservations about the number of visitors in the area, Jackie describes an enjoyable and engaging encounter, based on the emotions felt in the process of consumption, for example, *"it is so awe inspiring"*. According to Plutchik (2001), awe is an emotional state triggered by stimuli, wherein an individual experiences both surprise and fear simultaneously. It is frequently associated with feelings of wonderment and amazement. In Jackie's case, awe appears to be an enjoyable, positive emotion. Although Jackie initially has doubts about this experience, in terms of the enjoyment level, based on the number of visitors, later in the conversation she expresses a desire for the social aspect of holidays, as she hopes to meet others on them. Jackie's contradiction, in terms of wanting to be alone yet to share the experience with others, is explained when she reflects on her age and place in life, as a single woman in her forties:

Extract 16

"Walking is a social activity as well, you don't really do it on your own, and I am single so that's kind of why I do it. Again, it is not just about walking; it is the social side to it." (188-189)

As the conversation developed, Jackie highlighted feelings of frustration emanating from the restrictions associated with being part of packaged group trip and, unavoidably, surrounded by others. She expressed a desire to escape, to have the freedom to do as she pleased, to *"go off and do your own thing"*. In Extract 17, she is reflecting on her choice of a packaged ethical hiking trip in comparison to mainstream tourism packages:

Extract 17

"I am going to contradict myself now, probably because that's (mainstream tourism) too restrictive I think. But actually, on the walking holidays I go on, they are organised and in groups, aren't they, an organised trip which has a detailed plan? (.) mmh, I kind of float in it(.) because you have the option not to do things. You can go off and do your own thing. I guess the restrictions on the other one (mainstream tourism) is that everyone does everything all together, whereas I can go 'I don't want to do that now. You go and enjoy it' and I have the confidence to do that (.) to say 'that's your cup of tea, it is not mine', and that is fine, I just don't want to do that. But other times I will just go with the flow because I am fairly easy going. But if it was something that I didn't want, then I can choose not to. The daft thing is I had that option on the other one (mainstream tourism) anyway. I just didn't think I had it." (251-260)

In this extract, Jackie demonstrates a desire to be free, that is, to have the freedom to choose despite the fact that she is on a packaged trip. She perceives a greater freedom in ethical packaged trips due to the smaller numbers involved than in mainstream tourism. Although she refers to the social aspect of tourism encounters, she wants to have the freedom to choose when to be sociable and when to be alone. Harriet, on the other hand, a separated mother of one, highlights the importance of engaging with others as an essential part of her tourism experiences. Talking about her choice of a domestic camping holiday, Harriet's experience is augmented on a personal and an emotional level by the presence of others, as she explains in the following:

Extract 18

"I love the shared experience of it; it's not like going (.) being in (.), or going anywhere like in a hotel and everyone is off in their little rooms. You can be off in your rooms camping so you can still have your privacy, but on the whole it is a bit like (.) kind of a weekend going and staying in a commune and that has always appealed to me (.) I love being around other people and seeing people. I think it is great." (179-185)

For Harriet, the social element of tourism is an essential ingredient in the overall enjoyment of the encounter. Similarly, Sara, a mother of two, expressed her desire to share her experiences in Extract 5. In general, though, ethical tourism tends to be associated with an escape experience, providing the freedom to explore and discover what an area has to offer, that is, to uncover the unexpected delights of ethical tourism consumption. This experience can not only be hindered by the presence of others but also by their behaviour. A lack of consideration for environmental protection and local areas can result in an experience of negative emotions as it detracts from an individual's enjoyment. This is demonstrated by Graham when he talks of his experience of a local mountain range in Ireland. At one point in his life, Graham lived near the area and helped to maintain its natural beauty. When he returned there, he was saddened by the lack of environmental protection, as he states in the following:

Extract 19

"What takes away from the experience for me is, like last week I was up Croagh Patrick because I was doing the Gaelforce triathlon and you see litter on it, and I used to work on the mountain where I would go up every day and open the chapel, and the amount of litter and crap left lying around just really takes away from the experience because that is not a part of the mountain. That is someone, a human impact, not thinking about the impact that has. The experience during the heat wave 2004/2005 (.) you have all these amazing, incredible views and then you see beer bottles and crap around the place." (117-122)

Likewise, Karen, a 32-year-old married woman, expressed feelings of anger towards others and their behaviour. In the following extract, Karen demonstrates her awareness of her role in sharing the responsibility for preserving an area. It is the behaviour of others that detracts from her enjoyment:

Extract 20

"I think it is a 50/50 thing. Some people are aware of their impact, others are not and they just dump their rubbish. I am more aware now myself and the responsibility I have with regard to the environment and my choice of holiday. I love the outdoors, I love that connection with

nature, and it is the pure simplicity of it. Once you start taking away the simplicity of it all by neglecting your environment, then you are responsible for your actions. I love to see and experience nature, whether that is walking or cycling. I don't think it is fair to damage our environmental beauty. I see people throwing litter on the beach or not taking home their rubbish and it maddens me. They are not thoughtful of the fact that tomorrow is another day and possibly another day in which they choose to enjoy the beach, not turn up and [find] it is a dumping site. It is a very selfish act to damage our beautiful environment. It is a shared concern and we all have a role to play." (77-87)

In this extract Karen takes a righteous view of others, their behaviour and lack of responsibility in terms of preserving local landscapes. It is clear that the insensitivity of others affects Karen's overall enjoyment. Although she does not express a desire to experience these locations alone, she does take a moral high ground in terms of what is right or wrong, what behaviour is acceptable and what is not. From this perspective, Karen is reflecting Butcher's (2003, p.8) concept of "new moral tourists". However, it is not simply the sensitivities associated with nature and the preservation of local landscapes that motivate ethical tourism choices; it is how these choices and the subsequent experiences make an individual feel. That is, emotion acts as a mediator of choice, as it verifies an ethical sense of self as well as reinforcing ethical behaviour. Therefore, the participants highlight that emotion is central to their ethical consumption experiences.

4.5 Summary

The aim of this chapter was to examine the role of emotion in ethical consumption. It focused on the experience of emotion in the participants' narratives about ethical tourism, and the associated meaning of these encounters. First, it investigated how emotions are communicated, to provide a better understanding of their meaning. As emotion-based experiences are often badly communicated, the use of aids such as references to sensory stimulation and metaphorical speech were examined. The difficulties in describing and communicating emotional encounters have been highlighted by Kövecses (2000) and Izard (2009). They maintain that the use of figurative speech to

conceptualising emotions is due to their subjective nature. Therefore, these experiences are not always overtly expressed; they are often inbuilt into our narratives (Kovescses, 2000, Goldie, 2009), and can be confined to a particular time and place. The analysis in this chapter demonstrated that the difficulty experienced in expressing emotions led to a variation in the language used. This variation can be attributed to the subjective, heterogeneous nature of ethical tourism as these experiences are encountered differently by each individual. Furthermore, the participant's level of emotional granularity may cause a variation in descriptions used to express emotional experiences. That is, individuals express emotions in varying degrees depending on their ability to distinguish between emotional states. This is particularly relevant to emotional states with a similar valence (Barrett et al., 2007: see Section 2.5).

Nonetheless, the findings demonstrated that emotion played a pivotal role in augmenting the participants' overall encounter and by referring to the senses; the participants highlight the intensity and level of their engagement in the experience itself. This is a significant finding as traditionally ethical consumption was thought to be a compromising act, particularly in terms of pleasure or enjoyment (Szmigin and Carrigan, 2006, Szmigin et al., 2007). It is for this reason that Szmigin and Carrigan (2006) called for a greater understanding of the role of consumer pleasure as a necessary prerequisite to developing the concept of ethical consumption. The experience of enjoyment in ethical tourism consumption will be developed in the following chapter.

The findings highlight that emotional experiences tended to add value to the participants encounters, thereby augmenting their overall encounter resulting in a more engaging experience. These enjoyable experiences are attributed to the intensity of the experience, the participant's engagement in the experience and the emotions felt as part of that experience, leading to a superior consumption experience. However, this chapter also highlighted the tensions present in the participants' accounts, often aimed at others, that is, the presence of others frequently augments an individual's experience, resulting in an emotionally rewarding and enjoyable encounter, but can also detract from an experience, such as in the case when others act insensitively to the environment, resulting in a negative emotional encounter. In the case of the latter, this impedes an individual's right to exercise an ethical sense of self, expressed through their ethical consumption practices. That is, the shared responsibility of protecting the environment is often a problem for the participants, as they wish to engage

in consumption practices that reflect their ethical beliefs and values. In states of congruence, these encounters are validated by positive emotional experiences. However, enjoyment is a subjective concept, determined and defined by an individual and their outlook regarding what is morally right and wrong in terms of behaviour. The majority of the participants expressed a desire to engage in ethical tourism because of its perceived heterogeneous nature which they felt offered a more engaging and emotion-based consumption experience. This is an interesting finding from the point of that ethical consumption has, by many, been related to marketplace resistance or non-consumption (Gabriel and Lang, 2006, Cherrier, 2009). This chapter highlights that the participants engaged in marketplace activities that complimented their ethical beliefs and values.

The following chapter builds upon the findings of this one by exploring the meaning of emotion-based experiences in an ethical consumption context. This is achieved by examining the difference between two positive emotional states: pleasure and enjoyment and investigating the meaning of these emotions in the context of ethical tourism.

Chapter 5 Hedonic Factors in Ethical Tourism Consumption

5.1 Introduction

This chapter investigates the role of emotion in ethical consumption in a tourism context. It examines the sources of hedonistic pleasure, the role of freedom in ethical choice, the development of the self-concept, the benefits achieved and the challenges this research has uncovered. Emotion is an elusive concept and, as a process, it is difficult to define because of its individualistic nature. This chapter proposes to examine the consequences rather than the process of emotion. To this end, it is necessary to distinguish between pleasure and enjoyment and also to explore the psychological aspects of these concepts and the ancillary effects on the equilibrium of the participant group in this study. This chapter seeks to address the source and meaning of hedonic value in an ethical consumption context by acknowledging the important role emotions play in the process of consumption. It builds upon the previous chapter by enhancing the understanding of, and meaning associated with, emotions experienced in ethical consumption practices in a tourism context.

5.2 The Role of Hedonic Factors

5.2.1 Pleasure and Enjoyment

Hirschman and Holbrook (1982) and Holbrook and Hirschman (1982) define the emotional arousal and stimulation elicited from a consumption experience or product usage as hedonic consumption. By this, they are referring to the congruence that individuals experience when an ethical sense of self is reflected in their behaviour. That is, perceived ethical tourism encounters act as an engagement platform on which individuals exercise their ethical beliefs and values. Consequently, positive emotions endorse ethical behaviour and confirm an ethical sense of self (see analysis in Section 4.3). These experiences create meaning for the individual, whose sense of self is validated by the emotional aspects of the consumption experience. Additionally, the intensity of the emotions helps to distinguish between two positive states: pleasure and enjoyment. In this case, emotion acts as a reinforcer of values in the

consumption experience, with the ability to augment an individual's overall encounter and thereby influence that person's future ethical behaviours.

Seligman (2000) corroborates this observation by emphasising the importance of enjoyment over pleasure because of its potential long-term impact. For most participants, this distinction was evident in their descriptions of their experiences when they contrasted certain types of pleasure with others. The intensity of the emotions experienced varied across the participants' narratives, thereby highlighting the difference between these two positive states. Fiona, a 30-year-old mature student, talked about tourism experiences in general, comparing mainstream holidays to an ethical alternative. She expressed the idea that her experiences were more engaging because she felt immersed in a local culture and was exploring the lives of the people living in the destination. This choice of holiday is not only enjoyable but also educational. From this perspective, Fiona's motives for engaging in ethical tourism were based on the overall effect. Towards the end of her interview, she differentiates between two pleasurable states, claiming:

Extract 21

"I am more interested in other people's cultures, history and backgrounds, how they live and it's something different all the time. I think it is so refreshing; it's very pleasurable, actually it's extremely pleasurable but not pleasurable in as [being] so happy and excited to be there, pleasurable as in it's deeper; it runs deeper than that; you get a deeper sense of where you are, of who you are and of how you can handle situations, of what you see, how to appreciate it, how to sympathise with it. It's a different sort of enjoyment, it's not 'jump out of your seat this place is amazing, let's go clubbing'. It's different and runs deeper." (312-319)

In this extract, Fiona describes a deep sense of pleasure, resulting in a more fulfilling and engaging encounter. This experience exceeds mere pleasure; Fiona claims it is "*pleasurable as in it's deeper; it runs deeper than that*". For this study, the distinction between these two positive emotional states is important as little research has addressed the concept of a deeper sense of pleasure, otherwise known as enjoyment. Csikszentmihalyi (1990) offers a broad definition of these distinct states. Specifically, pleasure is defined as a pattern

of sensations that are generally short-lived, satisfying a habit for instant gratification. As a result, individuals are in a constant struggle to repeat them (Compton, 2005). These experiences are associated with transient, superficial emotions, which relate to the satisfaction of physical homeostasis (Seligman, 2000). However, exclusively pleasurable experiences are believed to have no lasting effect on one's personality nor to lead to personal growth (Compton, 2005).

As Fiona talks about her experience, she claims: "*you get a deeper sense of where you are, of who you are*". This describes personal growth, as she alludes to the long-term impact of her experience. Seligman and Csikszentmihalyi (2000) propose that enjoyable experiences occur when an individual breaks through the habit of homeostatic satisfaction, thereby fulfilling deeper desires. This distinction corroborates Seligman's (2000) suggestion that enjoyable experiences can have a deep impact on an individual, often leading to personal growth and long-term happiness. In Fiona's case, she expresses a sense of achievement and growth on a personal and emotional level. Personal growth is evident as she refers to getting to know who she is, her abilities and challenges, and the skills she possesses. She refers to her appreciation for and sympathy with different cultures and ways of life. This implies feelings of empathy, as she displays an awareness and understanding of the lives and cultures of others, thus demonstrating growth on an emotional level. This echoes O'Shaughnessy and O'Shaughnessy's (2002, p.540) assertion that a pleasurable experience can be regarded as enjoyable if it "involves intensity of attention, sense of achievement and psychological growth".

Thus far, little research has addressed the differences between pleasure and enjoyment, or indeed the factors that contribute to an enjoyable experience. This study highlights the influential role enjoyment plays in motivating ethical choice. Fiona talked about a mountain hike in the 'Burren National Park' in Ireland early in her conversation. The ethical premise of this choice is based on the fact that it is a domestic holiday. In addition, this location is important as it emphasises the ethical foundation of Fiona's decision-making process, due to its recognition as an active area of preservation, which encourages tourists to be responsible. Fiona expresses the motivational role of anticipated enjoyment as impacting on her choice:

Extract 22

"I get my motivation from the enjoyment I get from doing these activities and pastimes, as in, I feel better, I feel healthier, my mind feels free when I am enjoying these pastimes". (12-14)

For Fiona, these experiences are not only motivated by anticipated enjoyment, but she also highlights the pivotal role of emotion in the process of consumption, by claiming *"my mind feels free when I am enjoying these pastimes"*. As a result, Fiona's overall experience is intensified. This demonstrates that ethical tourism is not simply motivated by the enjoyment these experiences bring, but also through the fact that they add value to the overall encounter. This supports Campbell's (1989, cited in Gabriel and Lang 2006, p.100-101) notion that emotions often lead to a 'higher pleasure' or superior-quality experience. As the conversation developed, Fiona expressed the idea that long-term effects determine ethical commitments and future ethical choices. This is demonstrated by her commitment to ethical alternatives as she explains in the following extract:

Extract 23

"I know I will enjoy what I see and how that will make me feel. After a few hours of uphill, it's hard to believe you would feel good [LAUGHING]. But it is very rewarding, both mentally and physically. This is another person's idea of hell, but I get so much out of it that I choose this over and over again". (257-261)

This insight into the motivational role of enjoyment and the value placed on experiences of emotion in ethical consumption is significant as it advances the current understanding of emotion's place in decision-making. Authors such as Baumeister et al. (2006) tend to focus on a response-based perspective, thereby regarding emotion as an outcome of the decision-making process. This view may be due to the fact that, traditionally, emotion has been regarded as an undifferentiated aspect of attitude formation; consequently, emotion has not been fully investigated in its own right. Furthermore, the integrated models assume a complex, rational decision process, often overlooking the influence of emotion(s) (Nicosia, 1966, Engel et al., 1968, 1982, Howard and Sheth, 1969). Likewise, the literature on ethical decision making regards emotion as an

outcome of the process because individuals feel guilt when intention and behaviour are in conflict (Marks and Mayo, 1991). However, it is evident from this study that emotions play a valuable role in the consumption experience, often influencing certain decisions and motivating particular courses of action and future choices. This study therefore advances the traditional theories of consumer decision making and ethical decision-making models, such as those of Hunt and Vitell (1986, 2006), Ferrell and Gresham (1985), Muncy and Vitell (1992) and Tan (2002).

The long-term impact of the enjoyment of ethical tourism consumption is expressed by Fiona when she claims: *"I get so much out of it that I choose this over and over again"*. From this perspective, not only do emotions increase an individual's engagement with the consumption encounter; they also act as a gauge for determining the value and quality of these experiences. That is, individuals do not only value an experience because it brings enjoyment (outcome orientated), but also value the enjoyment the experience can bring (consumption orientated). The differentiation between emotions as a valued outcome and as an integral part of a consumption experience is important as emotions felt in the process of consumption often lead to 'higher pleasure' or enjoyment (Campbell, 2003). In this case, the value of hedonic factors in ethical consumption is expressed through the emotions felt. This illustrates the pivotal role and benefit of the experience of emotions in reinforcing an individual's ethical choice.

This study uncovers a link between enjoyment and a participant's engagement in ethical tourism experiences. This is apparent for two reasons. First, engagement is dependent on the fittingness of the experience, that is, its suitability in terms of fulfilling an individual's desire to reflect their ethical beliefs and values. Thus, the level of engagement with the experience itself is heightened due to the association between the consumption experience and a sense of self. As a result, these experiences are rewarding and engaging on an emotional level (see Section 4.3). Studies by Shaw and Riach (2011), Shaw and Newholm (2002) Shaw et al., (2006) tend to reflect engagement in ethical practices as demonstrated by interaction or involvement with the marketplace and not with the consumption experience as such. Thus far, few studies have explored this link in an ethical consumption context. This research highlights the individual's heightened level of engagement due to the appropriateness of the experience itself. Second, from a hedonic perspective, perceived ethical tourism

experiences are valued because of the enjoyment they bring, thus offering a more engaging encounter. This link is demonstrated by Sara, a 33-year-old mother of two, when she talks about a camping trip to France. Early in the conversation, she describes her motivation as being based on the eco-certification of the camp site: *"it was a camping holiday and it had an eco award and it was quite sort of fitting in with the natural environment to a certain extent"* (20-23). As the conversation progresses, Sara goes on to explain her motivation for choosing ethical tourism alternatives and, in response to being asked what these experiences mean to her, she talks of the level of engagement with nature and how this makes her feel:

Extract 24

"I guess the pleasure is enjoyment, and I quite like the being in touch with nature side, which sounds really sad [LAUGHING]. But I feel like it is like going back to (.) I don't know, it's like evolving but going backwards, whatever the word for that is! I just like being in touch with nature, I like smelling, looking, feeling, touching, experiencing, being out in the middle of nowhere, not on my own but as a family. I quite like spending (.) it's like my family time. There are not that many people around and the focus is on them and on nature and I like that. In France, we sat out on the decking at night and had a glass of wine, [LAUGHING], that's not that natural but I guess it comes from grapes [LAUGHING]." (86-94)

This is an intense experience for Sara. She expresses a deep level of personal engagement with nature, and clearly enjoyed her surroundings. In addition, this trip appears to have facilitated the social aspects of the consumption experience, as Sara's family were able to bond in an undisturbed environment. This highlights the role enjoyment plays in heightening a person's engagement with the experience. This echoes Arnould and Price's (1993) findings in relation to feelings of harmony when in nature. However, they claim that these experiences are 'extraordinary', generally triggered by unusual events and characterised by high levels of emotional intensity and engagement. In contrast, the present study highlights the ordinary nature of these experiences, as expressed by Joanna and Harriett, respectively: *"my pleasure is in the simple things"* (259), *"having an appreciation for what is around you, the simpler things in life"* (299); meanwhile, Karen claims: *"I love that connection with nature, and*

it is the pure simplicity of it" (79-80). It is a focus on the mundane and the ordinary (Rickly-Boyd and Metro-Rolan, 2010). These are novel experiences for the participants, in terms of gaining a greater understanding of local environments, and insights into and discovery of a new location. These experiences reinforce the importance of engagement in ethical consumption and have an impact on future ethical decision making.

The following section aims to explore the meaning attributed to these experiences, described through affective states such as freedom, mutual benefit, and challenge and achievement as sources of enjoyment. This insight will help to provide a greater understanding of the participants' experiences of emotions.

5.3 The Source of Hedonic Value

5.3.1 Freedom as an Affective State

According to Caruana and Crane (2011), a source of hedonistic value in ethical consumption in a tourism context is often expressed as an 'escape' experience. However, this can be said of all tourism encounters. In an ethical context, the motivation for these experiences stems from the concomitant feelings of freedom, that is, the 'freedom to' explore and participate in co-producing a tourism experience, as well as the 'freedom from' the feelings of guilt that are associated with mainstream tourism (Caruana and Crane, 2011). Nevertheless, freedom is a fluid concept; it can mean many things to many people. Therefore, the phenomenological perspective of emotion focuses on the subjective representation of an individual's experiences, as expressed through feeling states (Solomon, 1993, Goldie, 2002, Solomon, 2007, Goldie, 2009). In other words, 'what it feels like' and 'what is felt' help to shape the experience of emotions, as they are the subjective representation of the actual experience itself (Bradley and Lang, 2000, Frijda, 2005, Barrett et al., 2007). In this study, the feelings of freedom stem from two sources. First, 'freedom from' relates to an escape, generally from everyday life. It is a form of liberation as individuals escape negative stimuli present in their daily lives. Second, freedom is an emotion felt in the process of consumption and is a source of hedonic value expressed through positive experiences. In this case, the notion of 'freedom to' refers to a desire to have a pleasurable experience. In both cases, freedom relates to a desire to express one's ethical beliefs and values through

consumption practices and to take part in experiences that complement those beliefs and values. Thus, the idea is to maintain an ethical sense of self, as expressed through association with and participation in ethical consumption practices.

Sinead, a 31-year-old woman, talks about her ethical tourism choice as providing a getaway from everyday life, and the desire to be "*anywhere there is less human impact or buildings*". Arguably, all tourism experiences offer a sense of escape. However, in Sinead's case, these encounters are not only desired for escape purposes; they are desired because of how they make her feel. In Extract 25, Sinead describes the motivating role freedom played in her choice of an ethical walking holiday:

Extract 25

"I like going walking for the reason of getting away from the hustle and bustle of um (.), people and like getting out into the quiet, getting away from the hustle and bustle of (.) people and, like, getting out into the quiet." (61-63)

I: "Can you tell me how this makes you feel?"

S: "It's like it recharges my batteries, it makes me feel good. I just feel so much better. I just feel (.), I just like (.) there is nothing better than just standing out in the outdoors and breathing it all in. It's the experience of the whole thing." (72-77)

Sinead describes the benefits of her encounter as stemming from the positive emotion she feels in the process of consumption. This experience offers her the freedom to express her ethical sense of self through her consumption choice, thereby complementing her ethical beliefs. Freedom, for Sinead, refers to an escape, that is, to get "*out into the quiet*". However, the benefits of this experience are evident in her assertion: "*it makes me feel good. I just feel so much better*". Thus, feelings of freedom act as a hedonic value in ethical tourism, emanating from the emotions felt in the process of consumption. This demonstrates Elsrud's (2001) and Kane and Tucker's (2004) notion of 'freedom from' being synonymous with the concept of liberation. These experiences tend to be associated with an escape from the negative stimuli present in daily life,

such as work, control and everyday involvement (Unger and Kernan, 1983). In Sinead's case, the emotional benefits stemming from an escape experience are expressed through feelings of freedom. Furthermore, a sense of freedom results in other positive emotional states, as she refers to a rejuvenating experience. This corroborates Arnould and Price's (1993) study, as it demonstrates a link between nature and a rejuvenating experience. Sinead states: "*it recharges my batteries, it makes me feel good. I just feel so much better.*" (74-76)

For Laura, a 36-year-old married woman, feeling of freedom relate to many things. First, she talks about herself, as well as, on behalf of her husband when referring to a cycling and camping trip to France. Laura's experience demonstrates Elsrud's (2001) and Kane and Tucker's (2004) notion of 'freedom to', that is, a licence to be free from crowds and make appropriate choices. These encounters are not always an emotion-based experience per se; they can be action-or behaviour-related. In the following extracts, Laura refers to the freedom associated with cycling, that is, a sense of freedom specifically associated with her mode of transport:

Extract 26

"You are around people all day, and you want to get away from crowds, um, and you want to kind of, um, understand how people live outside, and how they live differently. We know we have to live in cities for the time being so it is good to kind of have something different away from that." (178-181)

I: "What does this mean to you; how does it make you feel being in the outdoors?"

LG: "I guess, um, we both, after a few days, we both felt not particularly clean [LAUGHING], but we didn't care. You know, it is not about, it is no longer about appearances. You just kind of get on with it and enjoy the fresh air and you just don't really get that at home. Yeah and it was great to, there was just a handful of people there and you felt that you had your own space and your own time to just, kind of, really, um, have time to think as well."

I: "Is that a one-off experience for you?"

JL: "No it's not. Me and my husband tend to travel together so (.), we both want to get away and have the freedom to do that, so it's not a one-off, we do this regularly. Over New Year we had a lodge in Scotland, and that was so far away from everything and everyone, it was a real kind of refresh and it feels really good." (186-200)

Extract 27

"We are not hikers so much but we both love cycling, um (.), and we have done cycle holidays before. I didn't drive for a long time and it is the freedom of that and being able to go wherever you want to go. We went camping in France and took everything on the back of our bikes and did that for a couple of weeks. It was good." (212-224)

- For Laura, the freedom to choose an escape experience is evident from her assertion that she enjoys being away "from everyone and everything" and able to "go wherever you want to go". It is the emotions stemming from these experiences that augment Laura's overall encounter. It can be argued that all tourism experiences provide a sense of escape (Snepenger et al., 2006) and tourists' experience are associated with feelings of freedom (Iso-Ahola, 1979, Caruana and Crane, 2011). However, a distinction is offered in this study. Despite the fact that the participants refer to 'freedom from' in terms of an escape and a sense of 'freedom to' explore and take part in an enjoyable experience, the point of difference is 'what it feels like', in that it is the emotion felt in the process of consumption giving rise to a 'freedom experience'. It is conceivable that the emotions experienced relate to and stem from a person's desire to have a pleasurable experience. In this case, these feelings are not only linked to the idea of a vacation as a perceived escape experience or the freedom to take part in escape behaviour. These emotions are an essential part of the experience, therefore adding value to an individual's overall encounter. That is, freedom acts as a hedonic value in ethical tourism.

In general, freedom in a mainstream tourism context is associated with activities such as sexual freedom (Kousis, 1989, Saveriades, 2006), a desire for pleasure (Wickens, 2002) or the freedom to play (Kane and Tucker, 2004). In an ethical context, 'freedom to' often refers to the rights of an individual, as expressed through choice (Shaw et al., 2005, Cherrier, 2007, Caruana and Crane, 2011). According to Caruana and Crane (2011), freedom in responsible tourism refers

to a licence to participate or co-produce the tourism experience, for example in the case of volunteer tourism, as well as freedom in terms of liberation, that is, freedom from the guilt associated with mainstream tourism practices. (The concept of guilt and a guiltless form of hedonism will be discussed in greater detail in Section 6.3.1.) However, Caruana and Crane's (2011) study on responsible tourism overlooks the idea of freedom related to a desire to have a pleasurable experience resulting in a positive emotion encounter. To date, little research has linked ethical consumption as a freedom experience with an individual's desire for pleasure.

The present study supports Campbell's (1989) notion that emotions often lead to a 'higher pleasure' or a better-quality experience. These feelings often motivate an individual's ethical choice. Jimmy, a 34-year-old man, describes what he considers to be an escape experience. This particular destination, Glencolmcille in Ireland, requires personal effort to get to as it is in a remote area. For Jimmy, the effort required to reach the location is rewarding in itself. Here, the trip is part of the enjoyment, thus providing a holistic view of the consumption experience, that is, "getting there" is equally as important as "being there" (Butcher, 2003, p.46). In this case, Jimmy's consumption experience begins once he departs for the destination and is not the destination alone. The enjoyment of this experience is evident in the journey, as well as, in the destination. This resembles the concept of Slow Tourism (Lumsden and McGrath, 2011, Honoré, 2004) and writings of L'Amour (1908-1988, cited in Wilson and Zschogner, 2009, p.213) who maintained that "The trail is the thing, not the end of the trail. Travel too fast and you miss all you are travelling for". Likewise, Jimmy states:

Extract 28

"I can think of this one place near Glencolmcille. There is a beach called Port, it is basically called Port, and it is down the end of this 10K bumpy, shitty dirt track but it is one of my favourite places in the country because for the sole factor it is in the middle arse-end of nowhere and I think I have brought four or five people there that I can remember, and they are going 'Jimmy, where the feck are you taking us this time' you know what I mean, saying 'I don't know why I go on these eejit trips with ya' and I am going 'hang on, hang on a minute'. Then you get there and it's just like (.) so quiet and it is a bolder stone beach and it is just

fascinating. You could sit there all day. There are a lot more impressive spots in Ireland but there is nowhere as quiet. I think you kind of, maybe, it's not the easiest place to get to either, I suppose, [the] journey, I enjoy the travel, and I enjoy the journey of getting there. Once you get there you can relax and enjoy it. It's all in the building up, you know. Although it is normally someone else's car [LAUGHING] because I know how bad the road is [LAUGHING]. You're normally putting these things together with a lot of other things, like I have never really been on a 'beach holiday' although I do love the sea and I love the beach but I would never, ever, ever (.) I am sure I would enjoy it (mainstream holidays), but I just wouldn't waste my time doing it. You know what I mean, I am sure it is great craic, yeah, I am sure it would be fun but I just can't. I prefer spending my time doing different stuff, you know. I think it's about putting those pieces of the journey together to make a big one, you know. Finding these little spots makes the holiday itself. Even, we would often head off at the weekend, leave on a Friday and come back on a Sunday and even that two-day spell you can feel like you have been on a holiday for a week because you put together the journey, you find a wee spot and it's refreshing." (225-245)

Earlier in the conversation, Jimmy expressed his desire for greater freedom than that offered by mainstream tourism as he professes:

Extract 29

I: "Can you tell me what you mean by you 'shun' mainstream?"

JMV: "Um, well I go on holidays to get away from it all, and I go on holidays to have a bit of time to myself and a bit of peace, and I am, I want to try and find something that not everyone else has seen. I want to find out something different you know. I don't really want to follow the crowd. I also feel that you're kind of forced into making decisions once you make the decision to go on a mainstream tour. The decisions you can actually take are limited because (a) it is going to cost you through the nose, so there is financial limiting factors. There is also limiting factors on what is on offer. Whereas, if you go on your own steam you have the ability to make even small choices and I think that

makes a big difference. I think I find it a lot more enjoyable when I can make my own decisions.” (206-217)

Here, Jimmy highlights the lack of freedom in mainstream choices in comparison to his ethical alternative. In a sense, Jimmy is taking a superior view of his encounter, as he points out the negative aspects of mainstream tourism. He feels that these encounters are restrictive in terms of what is offered and this would limit his role in co-producing the enjoyment. According to Butcher (2003), this sense of freedom from mainstream tourists is often pitted against the perceived freedom associated with ethical travel, such as the freedom for exploration and isolation. Thus, Jimmy is in search of an elitist experience. This corroborates Gibson’s (2010) notion of superiority being associated with tourism choice, enabling an individual to create a distinction between ‘me’ and the ‘other’. Butcher (2003) suggests that it is the moralising element that endorses one type of tourism choice over another. In Jimmy’s case, he is referring to the independent characteristics of ‘freedom’ associated with ethical tourism as an unrestricted experience. That is, he is associating ethical tourism with the freedom to explore authentic areas that are not accessible to the masses. He is highlighting the unrestrained nature of ethical tourism and refers to the emotional benefits of his journey in that he feels “*refreshed and relaxed*”.

Jimmy’s journey compliments his ethical self-identity. In a sense, he is constrained by his beliefs and values. Although he perceives ethical tourism to be an unrestricted offering, he is subconsciously constrained by his ethical standards. Jimmy claims: “*I also feel that you’re kind of forced into making decisions once you make the decision to go on a mainstream tour*” and “*I think I find it a lot more enjoyable when I can make my own decisions*”. However, earlier in the conversation he inadvertently highlighted the restrictions of ethical alternatives, as shown below:

Extract 30

“To me, ethical tourism is experiencing areas in any country you go to that are nature areas, that have some bond with the environment, that the activity you do is done in a sustainable way, the accommodation you choose is done in a sustainable way, and the people you stay with have taken care to realise the impact they have on the environment or could have on the environment.” (3-7)

Despite his commitment to ethical alternatives, these same values limit his choice of destinations, transport, activities and accommodation. That is, in order to maintain congruence between his sense of self and the emotions generated, he is bound by his ethical beliefs. Jimmy does not appear to be aware of these constraints as he refers to a personal journey involving a sense of discovery, taking him to “*off the beaten track*” locations as he pursues an enjoyable escape experience. Similar findings are offered by Butcher (2003) and Gibson (2010), who maintain that all choices are restricted by common injunctions within an ethical value system, that is, the ethical codes of conduct associated with sustainable tourism practices outline the correct behaviours that must be adhered to. Consequently, perceived ethical tourism encounters are, by their nature, restricted by their own standards.

This study not only corroborates, but enhances Caruana and Crane’s (2011) assertion that ethical tourism choices reflect an individual’s desire to express their beliefs and values. The present study highlights the role of emotion in reinforcing such ethical decisions. This corroborates Hyde and Lawson’s (2003) notion of the associated independence that stems from freedom experiences. In this case, this sense of freedom originates, in part, from the perceived heterogeneous nature of ethical tourism (see Section 4.4). From this perspective, freedom is an affective state and can be referred to as the ‘freedom of’ ethical tourism alternatives.

The implications of the associated feelings of freedom in ethical tourism are explained early in the conversation with Sara. She describes the beneficial role of these feelings in increasing her level of engagement with the experience itself. This is a significant insight due to the impact of these feelings on her future behaviour and consumption choice. She states:

Extract 31

“You make your own decisions so you’ve not gone on a packaged holiday which sort of says the coach picks you up here and drops you here, we are going to take you on this day trip on this particular day, whereas you decide that. I guess it is kind of your own journey. I think that’s a good feeling. You build it, and everything is based on your own decision. You can influence your own experience. I quite like that. I don’t particularly like being told where to go and what I am going to do, what I have to

buy and what I am going to have to eat. I like to make that decision on my own. I feel a part of it and more involved.” (55-62)

For Sara, the 'freedom of' ethical tourism is important due to the fact that it augments her experience, thereby leading to a more engaging encounter. She expresses her disdain at mainstream tourism, in terms of being told what to do and having to follow a plan, with decisions made for her. From this perspective, Sara alludes to the independent nature of ethical tourism. According to Caruana and Crane (2011), freedom is a fluid concept that is offered to and created by the tourist in many ways, for a variety of reasons. Despite the fact that Caruana and Crane's (2011) study does not provide a clear distinction between the concepts of escape and freedom, it can be argued that the desire to escape is a motivator for a particular tourism choice. In other words, it is something that is actively sought out by a self-proclaimed ethical tourist. Freedom, on the other hand, is the effect of that choice and is experienced in the act of consumption as well as in the post-consumption stages. Thus, a sense of escape acts as a motivator for an ethical choice, whereas freedom is the effect of that choice. The value of these types of experiences is evident in how they make the individual feel as well as their impact on future behaviours.

The value of feelings of freedom is expressed by Lorraine when she describes her experience in Kenmare. This is a remote location in the South of Ireland and the ethical foundation of her choice is based on the fact that it is a domestic holiday. For Lorraine, this is a valued experience because of the feelings of freedom it bestows and she expresses these feelings through a heightened level of engagement with the experience itself. Lorraine makes sense of this experience in the following way:

Extract 32

“It's almost like a time warp. The things that we worry about in our day-to-day lives here, you know, and that you go down there ... part of it is scenery and isolation. It is quite an isolated part of the world, but it's not the isolation. It's just that sense of removal from what is routine and the pace that we normally tear around at. It's the people, meeting people whose biggest worry is the tide coming in tomorrow and its time. Well, it's very enriching and healing. You come out of there and you're really refreshed. There is really bad mobile phone service, which is great.

Now, it's a pain in the arse. You'll get down there and think about all the calls you have to make. 12 hours later you don't care! The other stuff as well, yeah, not being able to use the phone, but you need the craic and the mischief that goes with it. It's the craic in the pub, it's the fact that most people at 6 o'clock in the evening are in the pub. Now I am not a pub person and, having lived in the states for so long, I go to bed at 10:30, my friend's laugh, which is the time that most people are heading to the pub. But the great thing about down there is that they stop into the pub at 6 o'clock on their way home and have a few jars and then off home for their dinners. So you have the craic with them." (387-402)

Lorraine expresses a sense of escape from everyday life and its distractions as an enjoyable experience. This enjoyment is due to the remote location and the carefree way of life. For Lorraine, this is a deeply engaging experience resulting in feelings of healing and enrichment. The implications of this experience, based on the level of engagement, are evident in her expressed feelings of belonging. Not only is Lorraine's choice motivated by a longing to reflect her ethical sensitivities, but it is also aimed at fulfilling a self-orientated desire for enjoyment. Thus, Lorraine's choice is based on how it will make her feel; it is an intrinsic enjoyment. For Joanna, 49-year-old single woman, experiences of ethical tourism have exceeded her expectations; they are deeply satisfying encounters and she expresses moments of elation, as shown below:

Extract 33

"I want to be in the wilderness place. You don't necessarily need frills. Now, you may like your comforts, and one of the things we did while in Mexico at the end of the trips was we treated ourselves to five days in a local lodge. It was a beach hut with local food. It was gorgeous and fantastic. It was low-key and no high rises (.) I loved it. That's my pleasure. I will rough it and spend weeks in a tent. I can't say that is all pleasure, especially if it is raining [LAUGHING]. This is what I do. This is where I feel I belong. It gives me the most pleasure, and I am relaxed and happy. It is not quite satisfaction, as that doesn't delve into it enough, it is, um (.). Sometimes there are elated moments, like when we reached the top of the hill, it was a really sunny day and you feel like you are in the right place at the right time. People say you are really lucky and you think, well, maybe, sometimes, but you decided to go

there. It is something you know will bring you immense pleasure. You try and steer your experiences towards the ones you want. I suppose there is a little spirituality in it as well (.) to say, yes, this is where I want to be and I am happy. It is a deep satisfaction; you are where you want to be, doing what you want to be doing. You are not sitting on some pool side with a margarita, although I do like margaritas. It is sitting with a cup of tea in a plastic cup with friends and I earned this cuppa". (259-275)

According to Pleumarom (1995), the exploration of virgin territories as perceived unique experiences often leads to a trail of destruction. That is, these pristine areas ultimately become desired by others due to their perceived exclusive nature and remote locations. As a result, often greater numbers of visitors desire similar experiences and, in due course, the areas become damaged and polluted. In some cases, these experiences become mainstream experiences. Joanna seems to be unaware of the potential negative impacts of her desires, however, she expressed the appeal of these trips as coming from feelings of elation, that is, the emotional aspects of the consumption experience.

Jasper (1930) and Parrott (2001) claim that elation can be categorised as a form of joy, a basic positive emotion that is contrasted with feelings of depression. Although this reflects a multi-dimensional view of elation, it puts the experience of elation into context as a profoundly positive emotional state. This experience of elation can lead to two plausible interpretations. On the one hand, Joanna is demonstrating enjoyment as a result of reaching the top of the mountain; this is a challenge-and-achievement related elation. The source of her emotion may be due to extrinsic factors associated with the surrounding environment and landscapes. On the other hand, Joanna's feelings of elation may be due to the perceived freedom of the experience. That is, she may be experiencing an intrinsic sense of enjoyment, reflected in her level of engagement with the experience, stemming from the fact that she is immersed in and connected with nature. As a result, the experience results in Joanna feeling a sense of belonging, of being "*in the right place at the right time*". This is congruence in its purest form. Despite the fact that a degree of sacrifice and challenge is involved, Joanna chose this trip based on how it would make her feel. This corroborates Campbell's (1989) notion that a superior-quality experience is often attributed to the emotions felt. Thus, the level of enjoyment influences the quality of an individual's experience.

According to Shaw and Riach (2011), consumer engagement with, rather than resisting, the marketplace offers a means of exercising one's ethical beliefs and values. That is, through the act of mindful consumption (Sheth and Riach, 2011), individuals can express their ethical standards. From this perspective, consumers shape their ethical sense of self through market consumption (Cherrier, 2007). However, the present study demonstrates that, not only do consumers express their ethical beliefs and values through consumption practices, but these experiences are desired because of the emotive aspects of the consumption experience itself. Consequently, a heightened level of personal and emotional engagement is highlighted in ethical tourism consumption, which often leads to feelings of ownership and belongingness as part of the resulting experiences. The implications of these feelings will be discussed in the following section.

5.3.1.1 The Impact of Freedom as an Emotional State

Brown (1992a) and Enkinci et al. (2011) propose that a sense of belonging or possession in relation to tourism experiences lends additional value to consumption practices. Both studies tend to view the symbolic value as emanating from the tourism destination. Indeed, Enkinci et al.'s (2011) study goes as far as to link symbolic consumption in tourism and travel with destination brand loyalty. However, in the present study, possession or belongingness is connected, not only with a sense of self, but also with creating a symbolic self in terms of destination and loyalty. These feelings emanate from a particular type of consumption practice, that is, ethical tourism, which strengthens consumption choice on an emotional level. As a result, these experiences can affect the loyalty associated with a particular consumption choice. It is reasonable to believe that a consumer's loyalty to a particular consumption choice reflects the long-term effects of enjoyable experiences. Thus, the level of emotional engagement and attachment, expressed through feelings of ownership and belonging, stem from the choice of ethical practices and not the tourism destinations per se. The value of these experiences is evident in the emotions expressed. This is demonstrated by Joanna, a 45-year-old, when she expresses her delight on discovering the Blasket Islands, a wildlife preservation area in Ireland, while kayaking with a group of friends. She states:

Extract 34

J: "I have been to the Blasket Islands off Kerry and it is just spectacular. We would kayak out there ourselves. We land there and go 'oh my god' (.) and the sun was out and the sky was blue and there is a sense of history about it because of the people who used to live out there. Now it is hard to image their lives as such, but it was beautiful. The country looked spectacular. There were five or six of us and the day combined to make it a unique experience. So, in a way, it is low key. This is what I mean by low-level tourism. It is the combination of the physical beauty of the place, the fact that there is a history link to it, authentic in that it is what it is, it hasn't been changed, it has been left as it was. You wake up and you think 'god that is just fantastic, the Blasket's are fantastic'. It is the three things, the blue sky and beautiful sand, the history of the place, the physicality of it and the fact that it was a beautiful day. If I thought about it now, quickly, the Blasket Islands to me would be pretty fantastic."

I: "How did the experience of the Blasket Island's make you feel?"

J: "It's hard to know how you are feeling when you are in it because you are engrossed by the experience itself. I suppose you don't really reflect upon it when you are in it. But you'd feel delighted and happy with where you are and that you ended up there. We were thrilled really because it was ours. We had kayaked out there and it was ours to experience. Also to arrive on a place and think 'look at this', you would be awed I suppose in some ways. So you are delighted and happy with the people you are with and what you have found." (73-94)

According to Plutchik (2001), feelings of awe relate to surprise and fear simultaneously; they are comparable to feelings of wonderment and amazement. Although Joanna does not overtly express feelings of fear, she does express feelings of wonder and amazement, in terms of the discovery made. It is conceivable that Joanna's feelings of awe are generated by extrinsic factors in the environment, such as the landscape and seascape. As the conversation developed, Joanna equated the effect of freedom with ownership over the experience.

Likewise, Graham, a 34-year-old single man, highlighted his perception of the unique and personal nature of his experience, resulting from the freedom to explore areas of an unspoilt environment. For Graham, this sense of freedom is associated with isolation and experiencing nature alone. It is an escape from others and the interruptions of daily life. This is a perceived experience, which Graham describes as his own and one he does not have to share with others. For him, this is an enjoyable experience. Referring to a self-defined 'leave no trace' policy, Graham explained that he opted for local tour operators and offset his carbon emissions as part of his kayaking trip in Boda Kosi in Nepal. He states:

Extract 35

"I got up quite early in the morning when the sun was coming up, and the play wave [a downstream current] was situated here and there is a canyon and a village. Then there is a rope bridge with a donkey cart going across just as the sun was coming up and the Himalayas in the background. You couldn't, no one else could see that [view]. I was experiencing this all on my own. It was viewing for my pleasure. It was cool; it was a really unique experience that I will never forget." (60-65)

Both Graham's and Joanna's experiences reflect feelings of freedom as a source of enjoyment. Many escape experiences are enabled by a particular form of transport and the feelings of freedom this brings, for example, boating or kayaking (Johns and Clarke, 2001). Often, feelings of freedom emanate from the discovery made as well as the perceived sense of escape, such as being in an area that is by and large isolated, with little or no human impact. This contradicts Arnould and Price's (1993, p.25) notion of 'communitas', which is the sharing of nature with others. For Graham, part of the appeal of such experiences is the opportunity to enjoy nature alone. This exclusivity heightens Graham's overall enjoyment, as he emphasises below:

Extract 36

"You can't manufacture it a second time, and it is very much an individual thing. Some people would rather be sharing that experience with others. I am of the disposition where I am happy out being on my own and taking it all in. I don't need someone else to be there to appreciate it

more. Now, it is nice to have someone sometimes but it is very much a personal thing.” (78-82)

It would appear that Graham’s particular preferences are somewhat rare; many participants express their motivation for ethical tourism choices as being driven by the social aspects of these experiences (see Section 4.4). According to Ramanathan and McGill (2007), shared experiences lead to a greater coherence in consumption evaluation. However, in the present study, the concept of a shared experience is not only evaluated, but is enhanced by the sharing of the experience with others as part of a reciprocal relationship. By reciprocal relationship, it is understood that there is a generous mutuality, whereby participants give as well as receive as part of the tourism consumption experience. It is not only what the experience has to offer an individual or a group of people; it is a two-way relationship, based on what an individual can offer the locals or the host destination. The following section explores the concept of a reciprocal relationship between the visitor and the host destination as well as between the host and other individuals.

5.3.2 Accounts of Mutual Benefit

A source of hedonic value in ethical tourism consumption is evident in the emotions expressed by those who participate in an exchange relationship. This is where an emphasis is placed on a reciprocal relationship, from which both the visitors and the host destination receive a mutual benefit. This type of idea is revealed by Laura. Early in the conversation, she talks about the meaning of ethical tourism in general. She describes these experiences as bound by a reciprocal relationship between herself and the host destination. The following extracts, drawn from the beginning and the end of the interview respectively, highlight her definition of a reciprocal relationship:

Extract 37

“In a village which relies on tourism as an income, then the social side of tourism is pretty important, to make sure that the income from tourism goes directly into the pockets of those people who are, say, producing the items or selling items in that destination. So there are different mixes in different destinations and I guess as a person I would suggest that

ethical tourism is about considering what the impacts of our travels are around the world or wherever that might be. Looking at it more, I guess it is about the traceability, just like with food and other aspects of our lives. It's just looking at where this comes from, and what resources are going into producing it or supplying it. So that could be, you know, um, the energy consumed in travelling to a place or staying at a place, the waste that goes in and out of that place, so all kinds of different aspects." (6-12)

Extract 38

You can support small shops and suppliers in a village rather than go to a supermarket. It is just taking into consideration of who lives there, how to support local industries and, um, taking time to understand a bit about the local people and landscapes. In Scotland, we pre-ordered a hamper of local food; because we weren't travelling by car, that was also the easiest. We went back to the deli a few days later to get some more things. I think it is important to support that, the small shops, or in the village. The owner of the lodge was very good in creating those links, which I think is very important. On the opposite, the negative impact might be damaging local wildlife or not respecting other people there and not respecting other people who are there to make money like farmers. I think that this would be bad." (324-333)

Laura emphasises the need to ensure that the money she spends while visiting an area is received by the local people. Indeed, the exchange relationship she mentions highlights the foundation of her ethical choices, in terms of reflecting her ethical beliefs and values. Here, Laura is demonstrating the importance of reciprocity. Miller et al. (2010) and Halpern et al. (2004) claim that a sense of personal responsibility is essential in creating and maintaining a sustainable tourism industry. From this perspective, the empirical findings of this research enhance those studies as they support the benefits or reciprocity of ethical tourism, and links personal responsibility, mutual benefits with the emotive aspects of consumption experience. It can be argued that, by taking part in a reciprocal act, the participants are empowered. In the above case, similarly to the other participants, Laura differentiates her tourism experience and sense of self, labelling them as "good" and the behaviour and consumption experiences of others as "bad". This process of separation echoes Butcher's (2003) "new moral

tourists" concept. In this sense, she, like the other participants, is describing a sense of empowerment, obtained through her consumption choice. However, it is also conceivable that Laura's efforts are a preventative measure, aimed at averting the negative emotions often associated with tourism consumption. In other words, ethical choice is a feel-good experience, a guiltless (Lascu, 1991) or alternative type of hedonism (Soper, 2008). As the conversation develops, Laura illustrates how these experiences make her feel:

Extract 39

"On a personal level, I am aware that my travels do have an impact and I want to make sure it is as positive an impact as possible. (.). By its own admission, that means that you often get to know, well, by caring about the traceability of a product, you get to know who makes it, so if you get to know who makes a product then you get to know a person so (.), often those sorts of travels are about people and meeting other people. So there is always an exchange. It could be a cultural exchange, whether that is in the same country that you have always lived and grown up [in], or whether that is somewhere you have never been before and everything seems very different. So, um, I guess it's being open to that kind of exchange that leads people to believe that ethical tourism is more of an authentic experience rather than a superficial one where you are in and out of the place but you don't really learn anything. " (16-27).

"I realise it was not about just getting something out of your travels itself, but it is also about giving something back. It makes you feel good inside." (46-48)

While depicting an experience that is enjoyable in a rewarding manner, Laura also demonstrates her awareness of the impact of her travels. She indicates the potential negative effect of tourists who are unaware of these considerations. In Laura's case, this type of inconsiderate consumption would potentially lead to her experiencing negative emotions. However, Laura's approach ensures an optimum effect on her environment. As a result, mutual benefit occurs and positive emotions are experienced by Laura. As she says, an exchange relationship "makes you feel good inside". From this perspective, ethical tourism is constructive as it supports host destinations as well as respecting and

celebrating cultural distinctiveness. For Laura, this is a rewarding experience that influences her future decision-making process, as she professes:

Extract 40

"We had a really good experience so I decided to go back again with some other friends." (53-55)

Similarly, Jackie, a 48-year-old single woman, refers to the positive effect of taking part in an exchange relationship by hiring local tour guides while abroad. For Jackie, the ethical premise of her choice was based on a desire to support local businesses in the host community [South America]. She states:

Extract 41

"I do, I guess, try to favour companies that utilise the local population as much as I can because that is good for everybody, and then I don't feel as guilty." (45-47).

"Some tour operators offer where you can plant a tree to offset your carbon footprint, but I don't. I try and do things when I am there." (54-56)

The decision to use local operators enhances Jackie's overall experience and a mutual benefit is obtained. In addition, this reciprocal relationship has a ripple effect in the local community, as Jackie's approach helps support and empower local business. However, on a personal level, Jackie's motivation to participate in an exchange relationship is driven by the enjoyment it bestows on her. Indeed, the emotive aspects of consumption are self-focused as Jackie aims to alleviate feelings of guilt by taking part in an exchange relationship. According to Hirschman and Holbrook (1982), hedonic consumption is often associated with an imaginative construction of reality, that is, not what a consumer knows to be real but rather what they desire to be real. This is a subjective reality, beyond its objective context. Therefore, as Jackie chooses to go to South America, this has a negative impact on the environment in terms of carbon emissions. It is therefore reasonable to believe that Jackie is, in a sense, constructing a desired ethical reality beyond its objective context. The use of local operators is a source of enjoyment for Jackie. That is, she experiences

positive emotions from the process of giving as well as receiving, as it tends to mask the reality of flying to South America. In this case, taking part in an exchange relationship acts as a coping mechanism, which alleviates Jackie's feelings of guilt over the negative impacts of flying. Indeed, the notion that ethical beliefs alone are not enough to drive ethical behaviour is supported by Steenhaut and van Kenhove (2006). In fact, they propose that emotions such as guilt are often more effective drivers of ethical behaviour than positive emotions. In the emotion-driven choice model (see Section 2.8.1), Elliott (1998) claims that individuals who experience emotions such as guilt, regret and anxiety as part of post-hoc rationalisation do so as a means of justifying a particular choice. It is unclear from Elliott's model whether these feelings occur once consumption has taken place, that is post-consumption, or if they are felt once a decision has been made, as part of the pre-consumption or preference formation stage. In the present study, emotions such as guilt are often experienced prior to consumption as part of an individual's preference formation. These are anticipated feelings, which tend to motivate ethical behaviour. It is the anticipation that is the precursor to actual emotion, but actual emotion itself is not necessary to influence the decision.

Although Elliott's (1998) models tend to imply that negative emotions act as a coping mechanism for consumption choice, as individuals justify or rationalise their choices, in this study such feelings are arguably elicited in the early stages of decision making. That is, these feelings tend to influence preference formation, thereby motivating an individual's choice. This is implied by Ross, who is 32 years old and married, as he takes a more righteous approach to what an exchange relationship should offer. By expressing his thoughts on what is right or wrong, Ross appears to be aware of his ethical responsibilities prior to deciding on a tourism choice. According to Ross, people should be able to encounter an environment in its natural form, unspoilt and undamaged by others. The role of others is significant for Ross as it affects his right to experience nature in its primal setting. Ross refers to the Burren National Park in Ireland, and suggests that national parks "*should not be disturbed or damaged*". Speaking for his wife as well, Ross states:

Extract 42

"We choose this because we know what to expect when we arrive there. I think it is here to be enjoyed by people and appreciated. That is why it

is put on the earth, so that people can enjoy it. There is no point in having it here and no one seeing it. But if they are going to see it, they need to see it in a responsible manner.” (136-141).

“Everything must be enjoyed for what it is, everything has something to offer, so slow down, enjoying what is around you, enjoying your environment, experiencing it; enjoy it. Take your time and don’t rush because you miss out when you rush on the good stuff.”

I: “Can you tell me what you mean by the ‘good stuff’?”

Ross: “The small details that make up the whole. It is the flowers, the people you meet, the sea breeze in your lungs. It is the local delicacies, the surrounding beauty. It is all there to be enjoyed but only if you slow down and consciously choose to enjoy it. You must stop and take stock, consume your surroundings.” (237-249)

At an earlier point in the conversation, Ross exhibited a tendency to evaluate his behaviour in terms of his own standards. Similarly to other participants, Ross moralises, by setting apart his behaviours as ethically sound and good in contrast to the bad behaviours of others. In doing so, Ross is defining himself by his consumption practices, as the following extract shows:

Extract 43

“It is very important that I take my rubbish with me, that I didn’t knock down any of the stone walls, for instance build my own dolmens [a sacred portal tomb consisting of a large flat stone laid on upright ones], that I didn’t climb on top of the stone forts and damage them, you know, that kind of thing. That I behave in a responsible manner (.) not pick the flora and fauna and put them on display.” (115-119)

The benefits of these types of experiences can be hampered by the unethical practices of others as Ross states: *“they should be leaving the national park the way it was before they arrived”*. Furthermore, Ross condemns the tourism service providers who do not take responsibility for promoting the concept of an exchange relationship. Thus, the mutual benefits bestowed in an ethical tourism experience are lost, as he explains as follows:

Extract 44

"I think other people come here because they heard it was one of the best things to do and to tick a box. That is why they were there. I feel the same for people who come out here to the Burren on day trips from Galway. They read in the Lonely Planet that this is one of the things to see, the Cliffs of Moher, but they have no appreciation or understanding about the surrounding environment and its natural beauty. Also, these are the types of businesses that are bringing them here; they are not encouraging the tourists to really experience the entire place, its history and culture." (209-215)

The lack of understanding and appreciation for the surrounding environment appears to frustrate Ross as he continues the conversation by making a cultural distinction, stating that those who appreciate and engage with the natural environment have the best experience. Ross also suggests that continental tourists absorb their surroundings, in comparison to Americans:

Extract 45

"They [continental Europeans] will spend a day going from Doolin to Ballyvaughan which is a 40-minute cycle and they will spend a day doing it. They will stop along the way, every 200 metres, and take a photo, look at the plants and animals; they admire and soak in their surroundings. They take their time and absorb everything here. Then you get the Americans. They will race through it without ever seeing it. They don't care what the animals are or the flora and fauna which is unique to this area. Their whole thing is that they are on their way to the Cliffs of Moher. The rest is irrelevant." (224-232)

It is evident from Ross's statement that feelings of frustration and, to some extent, anger are experienced as a result of others and their behaviour. More importantly, such behaviours seem to detract from Ross's ethical tourism experience, as he claimed earlier that ethical tourism experiences were a given right and should be enjoyed by all. However, towards the end of the conversation, Ross's motivation for ethical tourism is revealed as he refers to the benefits of these experiences. Despite the fact that Ross refers to mutual benefits when he talks about what constitutes an enjoyable experience from an

ethical point of view, the following extract highlights his individual gains from these experiences on a personal and emotional level:

Extract 46

"All we [referring to his wife] need to do is walk on the beach and we feel a thousand times better than spending four hours in front of the TV. It feeds your soul, you feel like you have fresh air in your lungs, you feel better; you have more energy to do things." (297-300)

Jimmy, a 34-year-old man, talks about his personal responsibility as part of an exchange relationship, demonstrated through his choice not to fly, and his preference to holiday at home. The benefits of staying at home, as based on Jimmy's ethical beliefs, are twofold: it avoids the environmental impact of flying and allows him to give back to the local economy:

Extract 47

"My personal choice is not to fly. That is a sustainable choice, you know. That you are sustaining a tourism product in Donegal [Republic of Ireland], you are bringing money to a rural economy in the northwest of Ireland. You are spending money in the locality and in that way it is sustainable as well." (30-33)

Indeed, later on in the conversation Jimmy demonstrates his ethical consciousness as he refers to experiences of 'environmental guilt' as a post-hoc rationalisation. In this case, it is arguable that Jimmy's ethical responsibilities are dictated by the emotive aspects of the consumption experience, that is, his level of environmental awareness leads him to choose ethically to prevent an undesirable emotional outcome. From this perspective, Jimmy's experiences are bound by his ethical values as well as the emotional aspects of the consumption practice. He professes:

Extract 48

"If you fly somewhere (.), or take the car, you do feel guilty, you know, because you know the consequences of it. There is a kind of environment guilt inside you. It's because you know there is a choice

between right and wrong and you have chosen the wrong one. If you had made a little bit more of an effort you could have chosen the right one." (164-167)

For Jimmy, his choice of domestic tourism is the right choice as it allows him to express his ethical beliefs and values:

Extract 49

"This summer I went on holiday to Donegal and I went purely to enjoy the coastline and the surf and to find some new spots that I hadn't been to and I know Donegal very, very well because I'm from up around there, well Fermanagh, but I have been going there since I was a child, but even still I find new spots that I hadn't found before and (.) but I camp places too, (.) it's being able to appreciate the environment around you in a sustainable manner and also having spaces that are well preserved to enjoy visually and actively, places to surf that have clean water, that some respect is kept for landscape character and things like that. It's a whole product and that is why there are so many descriptors for it I guess. It is a very difficult thing to define, you know. To me it means, you know, I think, as a descriptor I would, ah, you don't necessarily go seeking that, it should be there for you ultimately, you know. If you know where to find it, some places wouldn't be labelled eco or ethical tourism hotspots but they are exactly those. I don't know. Do the tourists themselves have the ability to seek out those experiences themselves?" (8-22)

Jimmy expresses the idea that his enjoyment of such experiences is founded in the aesthetics of the natural environment as well as in being part of an exchange relationship. He tends to take a moral stance in terms of his right to experience these areas in a pristine condition. In addition, he implies that he is superior, in terms of being able to locate these areas, whereas others may not be able to do so. According to Gibson (2010), feelings of superiority enable an individual to define themselves by their ability versus that of others. In Jimmy's case, he distinguishes his personal choice from that of others.

Although the majority of the participants refer to their role in the tourism experience as 'giving' or contributing to an economy, the personal benefit gained

is based on what an ethical tourism experience has to offer on a personal and emotional level. This is evident as Jimmy talks about his enjoyment in terms of extrinsic factors, such as experiencing unspoilt environments and clean waters, as well as giving back to a local community. However, many of the participants referred to ethical tourism experiences as valued because of the sense of discovery and the challenge they provide, such as hiking up a mountain or kayaking across the sea. The intrinsic motivation for such challenging experiences tends to be based on how the experiences make the individual feel, that is, the emotive aspects of the consumption experience. The benefits bestowed by a challenging experience will be explored in the following section.

5.3.3 Accounts of Challenge and Achievement: Earned Hedonic Pleasure

Csikszentmihalyi (1990) argues that when both challenge and skill are in harmony there is a special type of congruence, which he calls a flow experience. In the present study, it is observed that when a physical challenge is presented it usually relates to a particular type of activity, such as kayaking or cycling. Here, the activity frequently matches some kind of natural ability. In addition, a mental challenge is mentioned by Fiona, a 30-year-old woman, who comments on needing to use one's *"intelligence, you'd need to have your wits about you to get around"* (36-38). These challenges, when met, act as a source of enjoyment because they bring a feeling of achievement. Furthermore, an appreciation for natural beauty and the desire to be connected with nature is often a motivational driver for challenging experiences. The definition of beauty is an elusive concept. However, it is the actual experience of beauty that stimulates emotion. This is described by Laura as she talks about her enjoyment of a cycling holiday with friends. This holiday involved a domestic choice: staying at an Ecolodge in the UK. The experience was important to Laura for two reasons: (1) it reflected her desire to be ethical in terms of fuel consumption (Extract 32) and her choice of holiday location; (2) getting there was equally important as being there, from an environmental point of view. This corroborates Butcher's (2003) notion of 'new moral tourists' as 'thinkers', thereby considering all aspects of the consumption experience. In the following excerpt, Laura talks about the meaning of this experience in terms of her enjoyment as well as in advocating her ethical beliefs:

Extract 50

I: "Can you tell me what made the Ecolodge experience with your friends a good experience?"

LG: "Um, well we (,), none of us at the time had a car, so we took the train and took our bikes with us and cycled. I can't remember how many miles, maybe four or five miles I think, it was from Boston train station to the Ecolodge and that kind of started off on a really good note because we all really love cycling. That was the nicest way to arrive in our eyes and we got to see the countryside before we got there. Then, by the time we got there it was a case of relaxing and not really thinking about anything else." (64-69)

As the conversation developed, Laura talked about the meaning of this experience based on the challenge it presented and her feelings of achievement. In the following, she expresses her idea of the meaning of the experience by highlighting feelings of satisfaction stemming from a sense of achievement:

Extract 51

I: "Can you tell me what this experience means to you?"

L: "I suppose it is often the satisfaction of, for example, riding your bike somewhere. It is hugely satisfying when you get there and used your own energy to get there. I guess it is the challenge of navigation to get to the end point, actually feeling like you are experiencing nature and you are understanding the landscapes and understanding the place where you are rather than, um(.) driving along a motorway to get somewhere, which we occasionally do. But, you know, it is kind of, like, feeling like you are alive as opposed to just being." (97-105)

Laura's decision to stay at an EcoLodge was a deliberate choice as it is important to her to minimise her intrusion on the environment wherever possible. Consequently, she opted for the train and cycling as low-impact modes of transport. The effect of this experience appears to have been twofold: first, Laura implies there was an educational element to her experience as she refers to the challenge of reaching her destination and gaining a greater understanding

of her immediate surroundings. This demonstrates growth on a personal level. Second, Laura also expressed enjoyment stemming from the physical environment around her, from being in that environment and feeling engaged with nature.

For Laura, feelings of pride are indirectly implied through a sense of achievement as she arrives at her destination. The feelings of pride have their source in the process of consumption as well as post-consumption. However, Laura's feelings of pride have significant personal meaning as the trip satisfies a desire to express her ethical beliefs and values. That is, feelings of harmony are evident in terms of who she is and how she behaves. In this way, she achieves maximum congruence. A confirmed sense of self is apparent, leading to feelings of pride and happiness. In general, although the source of pride is bound up in the process of consumption as well as post-consumption, feelings of pride are also evident in the ethical decision-making process that is motivated by a consumer's desire to express their ethical beliefs and values. Accounts of pride are discussed in the following chapter as a source of enjoyment in ethical tourism consumption experiences.

Early in her conversation, Laura referred to ethical tourism as a learning experience, exercised through the challenges such trips bestow. These experiences can have a deep impact, often expressed through feelings of achievement, as Laura demonstrates in the following:

Extract 52

"I have tended to see that most ethical tourism experiences have some sort of learning. In that sense you can go back home thinking a bit differently and feeling a bit differently. So, there is a huge amount to be gained from it on a personal level. Not just from the traveller's perspective but from the host's perspective as well. So yes, many of the trips are about getting to know people and the places." (30-34)

Expressing a similar view, Fiona highlights the social and educational benefits of challenging experiences:

Extract 53

"An ethical holiday involves a little bit of adventure and using your head. You also get to talk to locals and interact with people. When you do these trips abroad, as well, sometimes you don't know where the hell you are and you've to ask a local or you've to ask another tourist." (19-21)

These experiences are perceived to be discoveries and learning encounters; this leads to feelings of achievement. In addition, the social aspect of these experiences allows Fiona to differentiate the kind of tourists on these trips from regular tourists, commenting that they are like her, 'cool' and different or superior, as they put in the effort required and are therefore rewarded by feelings of achievement:

Extract 54

"I'd feel like I had achieved something, and I'd feel, well I suppose I would feel like I was after learning something new, whereas, if you are totally exhausted and flat out and you go on a sun, sand and sea holiday, yes you would come back refreshed, because this is all you have gone there to do. I would go to explore, discover and learn and, um, immerse myself in the culture and meet some really cool people who have put themselves that extra mile out there just to do that holiday." (53-59)

Both Fiona and Laura highlight an element of discovery and learning, which, according to Poulsson and Kale (2004), adds to the richness of the experience itself as the individual perceives the challenge of the task and assesses whether he/she has the skills to carry out that task. Therefore, the overall experience is enhanced because knowledge and skills are developed. This is an example of Csikszentmihalyi's (1990) flow experience, as the challenge and skills are in harmony. An individual's physical and psychological ability is boosted through succeeding in the face of a challenge encountered, leading to greater engagement in the overall experience. In Fiona's case, this intense engagement not only emanates from her learning experience but also from the social dimension of her encounter. It creates a new type of camaraderie, generated from shared challenges.

In the present study, the level of engagement is not only evident in the experiences themselves; it is the emotions experienced in the process of consumption that lead to a more engaging encounter. That is, once a challenge has been met, a feeling of achievement ensues, demonstrated through an array of positive emotions, such as happiness and positive pride. According to Seligman (2000), enjoyment refers to an encounter in which the experience exceeds the homeostatic needs, surpassing an individual's basic expectations. It is reasonable to believe that Fiona's and Laura's experiences of enjoyment are intensified by the simultaneous feelings of pride. Tangney (1990a) defines pride as an emotion in which a person's self-worth is enhanced and future behaviour is encouraged. These experiences gave rise to an immense sense of satisfaction as described by Fiona and Laura. As Fiona came to the end of her conversation, she referred to ethical tourism experiences as defined by the benefits on a personal and emotional level, stating "I get so much out of it that I choose this over and over again" (260-261). When asked what she meant by the statement, she professes:

Extract 55

"It's the mental and physical thing again. My mind is cleansed, I feel calmer and this is the effect nature has on me: the sea, the wind, the birds, all of it together. Plus, every time I come back here it is different; if it is winter, the landscape looks different and the wind is more intense so the sea and the mountains are more dramatic, but it still makes me feel content and I am always blown away by the beauty of it. It can also make you feel how small we are on this earth; the Atlantic out there is so vast and, on a stormy day, this can be a scary sight. It's real, you know, this is our planet at its finest. And yes, ok, it is cold, but you just put on another layer and get out there and enjoy it." (266-274)

Fiona has visited the area in question many times and claims that each time she returns she experiences something new. Her enjoyment is based on an inner appreciation of the surrounding environment, the landscapes, the mountains and the sea, despite the cold weather. According to DeBottom (2002), these intense experiences are linked to Csikzentmihalyi's flow experiences. They are optimal experiences, in which an individual encounters a challenge and has the skill to overcome it (Csikzentmihalyi et al., 1989). Flow experiences are driven by an intrinsic motivation wherein the activity is in itself rewarding (Nakamura and

Csikszentmihalyi, 2003). It is carried out for its own sake, an autotelic experience, and is not necessarily goal orientated (Compton, 2005). This idea is summarised by Jackie, as she states:

Extract 56

"The experience is what you consume, and the experience is the pleasure. Even if this is challenging and pushing yourself, the experience is the pleasure." (105-107)

A flow experience involves a personal and emotional connection with the experience itself, and can occur, for example, when watching a movie, engaging in sporting activities or in any other situation of "being in the zone". Although the experience of enjoyment is considered an element of flow, the role of emotion is not widely researched (Compton, 2005). In spite of Arnould and Price's (1993) claim that there is a lack of investigation in the consumer research field into flow experiences, other researchers have identified a special class of hedonic consumption activities as intense, positive and intrinsically enjoyable; they are variously referred to as peak experiences (Maslow, 1964), peak performance (Klausner, 1968, Privette, 1983), flow (Csikszentmihalyi et al., 1989) and extraordinary experiences (Abrahams, 1986). It is evident from the present study that ethical tourism consumption as a hedonistic event can act as a flow experience, in that it often entails an element of challenge and achievement. Frequently, ethical tourism is pursued for and of itself (autotelic); it is an engaging and enjoyable encounter, often leading to a variety of positive emotions being experienced. For instance, Joanna (49 years old, single) refers to the challenge of an ethical tourism experience with mixed emotions when describing her adventure while hiking in Tasmania:

Extract 57

"There is huge personal effort and involvement. It is massively rewarding afterwards, like my Tasmania trip, eight days of trekking on my own. Now, on day four, I hooked up with people. But when I came out the other end it was 'wow', elation, but to get to that elation you need a few wobbles along the way, until you finally do it and you think 'yea and phew, I did it!' Sometimes, you sit and think this is exactly where I want to be. Sometimes, I get an idea of a place and I think I am

in the right place at the right time. It's that, I don't know how to describe it but you are just there, you know. It's real beauty and you take the challenge of it and don't give up. It's afterwards that elation comes, after the challenge is met. I love the challenge, to push how far you can go. This is who I am and what I do; it's exciting; it's elation and fear at the same time." (275-285)

Here, Joanna describes an intense experience that provided many challenges along the way, thus resulting in a more enjoyable feeling, depicted through an immense sense of achievement and pride in having completed the hike. This corroborates Compton's (2005) assertion that such experiences depict pure engagement in the experience itself, thus resembling a flow experience. For Joanna, a sense of achievement is expressed in her feelings of elation and a positive sense of fear, as she exceeds her expectations on a physical and emotional level. Finally, the level of satisfaction in ethical tourism experiences appears to exceed mere satisfaction alone. That is, the impact of a flow experience often surpasses an individual's basic expectations, as the challenges encountered often include an element of the unknown. Thus, for Joanna, the value of her experience was based on the emotive aspects encountered in the process of consumption.

5.4 Summary

This chapter has presented a detailed insight into the hedonic factors present in an ethical consumption context. Hedonic factors have not traditionally been associated with ethical practices, due to the stigma attached to them. That is, hedonic activities are perceived to be negative actions, focused on the selfish pursuit of pleasure and instant gratification by satisfying one's desires (e.g. Thompson and Hirschman, 1995). On the contrary, this chapter provides important insights into the integral role played by hedonism in the motivation and enjoyment of ethical consumption.

The source of hedonism in ethical tourism is shown by the emotions the participants feel when they take part in self-defined ethical tourism activities. That is, pleasurable emotional experiences act as a source of hedonic value. These experiences often emanate from a desire to escape, leading to concomitant feelings of freedom. The feelings of freedom are an important

contribution to an individual's overall enjoyment of a tourism experience. These feelings lead to a more engaging encounter as the individual experiences freedom from their everyday life through a process of self-discovery, by meeting the challenges involved, and through the concomitant feelings of achievement when these challenges are overcome. In addition, in this study the participants express the idea of having the "freedom to" (Caruana and Crane, 2011), related to their ability to choose. These freedom experiences tend to be goal orientated. Nonetheless, they lead to another sense of freedom, the freedom of ethical tourism. Initially expressed as a desire for escape, the feelings of freedom derived from ethical tourism are imbued in the experience itself and how this makes an individual feel. Such experiences lead to a more engaging and joyous event, to the point that the participants in this study claim ownership over these encounters.

A further source of enjoyment in ethical tourism is founded in the reciprocal aspects of giving and receiving, and the amelioration of the local economy, giving greater satisfaction and an improved sense of self. The importance of this mutual relationship is expressed in terms of the emotive aspects of these experiences, which reflect the individual's ethical beliefs and values. It is how these experiences make the individual feel that motivates the exchange relationship and the enjoyment it bestows. Although Hirschman and Holbrook (1982) purport that hedonic consumption is often associated with an imaginative construction of reality, the desired reality is masked by the emotive aspects of consumption. It is the positive effect of the positive emotions that are felt when giving as well as receiving that tends to mask the reality of certain tourism experiences, such as flying to Nepal or South America; this is a coping mechanism that alleviates feelings of guilt related to that reality. Many of the participants are driven by anger and frustration at others and their lack of ethics in relation to the environment and their shared responsibility for its care. This leads to feelings of pride in their own ethical behaviour and, as a result, the positive emotions they experience reinforce future ethical behaviour.

Arnould and Price (1993) highlight a lack of consumer research in the identification of a special class of hedonic consumption activities, namely, intense, positive, and intrinsically enjoyable experiences. These experiences resemble the concepts of peak experience (Maslow, 1964), peak performance (Klausner, 1968, Privette, 1983), flow (Csikszentmihalyi, 1985), and extraordinary experience (Abrahams, 1986). In this study, many participants

referred to ethical tourism as a hedonic consumption experience that is intense, positive, and intrinsically enjoyable. The participants highlight the ordinary nature of these encounters. Therefore, hedonic experiences do not need to be extraordinary or unusual events to produce high levels of emotional intensity. Nor do experiences need to be unique or ineffable or induce vague expectations to be considered extraordinary. The majority of the participants in this study found immense pleasure and enjoyment in the simple things, such as nature and what the surrounding environment had to offer. More often than not, the hedonic factors in ethical tourism act as a motivator for these tourism choices. Thus, the enjoyment of these experiences was diminished because of ill-mannered tourists and their lack of sensitivity towards the environment.

Building on the previous chapter, this study highlights the concept of enjoyment as a hedonistic motivation for ethical tourism. However, it is important to take note of the active role the consumers play in adding value and creating meaning in relation to the hedonistic factors. That is, the participants were motivated to choose ethical tourism based on its intrinsic enjoyment. For them, it is an autotelic experience that involves physical and mental challenges and feelings of achievement. Their experiences required active participation from them in order to create reciprocal relationships and gain from the mutual benefits bestowed. The following chapter builds upon this chapter by exploring individuals' feelings of harmony, in terms of who they are and how they behave, and how this leads to feelings of pride and happiness. It takes into account positive and negative emotions experienced in the process of consumption, such as pride and hubris, as well as the positive effect of negative emotions and the transformational effect of positive ones.

Chapter 6 The Relationship Between Positive and Negative Emotions

6.1 Introduction

This chapter identifies the pivotal role of emotions in ethical consumption, supporting the views of many other scholars who have identified that experiencing positive emotions increases the likelihood of recognising an ethical dilemma (Fredrickson, 1998, Gaudine and Thorne, 2001), and has an impact on prosocial behaviour (c.f. McCullough et al., 2001, Hart and Matsuba, 2007, Tangney et al., 2007, Tracy and Robins, 2007, cited in Michie, 2009). However, in this study, it is not only positive emotions that are pivotal in ethical tourism consumption; negative emotions are also found to influence an individual's ethical behaviour. Although pride is generally regarded as a positive emotion (Haidt, 2003, Connelly et al., 2004), in its negative form, pride turns into hubris, bordering on feelings of arrogance or superiority (Tracy and Robins, 2004, Tangney et al., 2007). A negative sense of pride can have a positive effect on ethical behaviour as it reaffirms an individual's ethical sense of self which, in turn, helps promote future ethical decision making. Consequently, this chapter seeks to address the relationship between positive and negative emotions in the context of ethical consumption of tourism. Finally, the transformational effect of experiencing positive emotions as a source of hedonic value in ethical tourism consumption is discussed in relation to self-identity, and personal and emotional wellbeing, leading to personal growth and long-term happiness.

6.2 Accounts of Pride as a Hedonic Factor

The enjoyment derived from ethical tourism consumption is not solely driven by a desire to avoid negative mainstream consumption; indeed, enjoyment is often expressed in the emotive aspects of the consumption experience, relating to the manner in which people feel. This tendency is frequently driven by an individual's desire to exercise their ethical beliefs and values which, in turn, leads to feelings of pride. Pride in ethical tourism manifests itself in three contexts. Firstly, pride is driven by a sense of satisfaction stemming from an experience that is perceived to be unique or personal. Secondly, pride is experienced in terms of choice, that is, in choosing an ethical alternative in the

first place, thus reflecting an ethical sense of self. Finally, pride is evident in flow experiences, as revealed through a sense of challenge and achievement (based on Section 5.5). It is evident that the experience of pride is pivotal to the overall satisfaction ethical tourism consumption brings. This is revealed in the long-term impact on an individual's life in terms of personal growth and happiness.

The first two contexts mentioned above are frequently interrelated. For instance, Lorraine (45 years old) describes a unique experience of being 'off the beaten track' and how this facilitates greater engagement with a local culture. Speaking about a holiday in a Spanish village, she states:

Extract 58

"It's a completely different world and you feel that you're being given an insight into a world that has perhaps slipped away from other places, so there is an element of that. Again I suppose it comes back to this thing that you're an outsider but still you have a sense of satisfaction that you have ferreted this out yourself and you have a certain amount of pride that you have found this." (362-366)

Lorraine expresses her feelings of pride in having discovered an environment she perceives to be unique and unspoilt. In addition, this is an enjoyable experience as it complements her ethical beliefs and values. In other words, the ethical foundation of this choice is based on the level of engagement with the experience, giving her a feeling of belonging to the Spanish culture. As the conversation developed, Lorraine continued to express a sense of enjoyment based on the fact that her discovery had led her to have an experience she perceived to be unique and personal. Speaking on behalf of herself and the friend she travelled with, she describes her visit to a local bar in Spain as follows:

Extract 59

"We went into [it] and we sat down and ordered our tapas and our glass of wine in the middle of the day and there were two little old men sitting at the table next to us in a snug, and they took out a deck of cards and started playing cards. Then this guy who was the local merchant prince

came in and sit down with them and joined in and myself and Annette were sitting there; we didn't even speak we were so happy; it was Spanish; there were no other tourists around. (194-201)

Earlier in the conversation, Lorraine had described what these experiences mean to her. This is described in the following extract:

Extract 60

I: "Can you tell me what this means to you?"

L: "It's just what touches; it's what does it for me and without being (.) I always have the guide book with me; my friends are always laughing at me, but even on the Costas, I like to know what's there and I want to be sure as well that I have as rich an experience of being down there as I can. If you just arrive and plonk on the beach, I don't know if you get the best out of it. I want the best out of it." (181-186)

An implicit sense of pride in her choice is evident as Lorraine talks of seeking out this experience. In addition, Lorraine implies feelings of pride in terms of satisfaction, that is, pride in her discovery and her experience. In comparison to a mainstream tourism experience, Lorraine regards her experience to be special and individual.

The third context in which pride manifests itself relates to flow-like experiences. Here, the feelings of pride that are expressed stem from the challenge and achievement involved in the ethical tourism experience. Although a physical challenge is not evident in all of the participants' accounts, pride in meeting a physical challenge more often than not materialises in experiences where an individual has exerted oneself in a particular activity such as kayaking or mountain climbing. According to Tracy and Robins (2004), this can be termed event-specific achievement or authentic pride. This type of pride is a positive experience, occurring when an individual recognises the congruence of their experience with their identity goals, for example when an experience reflects their ethical beliefs and values, exercised through prosocial behaviour. On the other hand, pride can also be experienced through a sense of satisfaction in having sought out an experience that complements their ethical beliefs and values, and in this sense it involves an intellectual or problem-solving challenge.

This type of experience can lead to immense feelings of pride and enjoyment while taking part in the consumption process as well as before consumption or during the decision-making process. For example, in the extract below, Joanna talks about sourcing information on two different ethical hiking trips and the challenges this posed:

Extract 61

*"We had very little information with us at the time; we couldn't get stuff. We would try to get as much information as we could. When I went to Tasmania, it was a walking trip and there was a lot of information available to us for that. I did a lot of research on that because I had decided that I wanted to do an eight-day walk, so I was able to download information about the route that was involved. It was just wonderful and this made the experience much more exciting for me; I was doing this alone and the planning built up the excitement; it also made the whole trip more real; it was all based on the decisions I made; it was my trip."
(221-228)*

The challenge of problem solving and information gathering made Joanna's experience more enjoyable as she felt a huge sense of pride and achievement in conquering such challenges. Consequently, feelings of ownership over the experience ensued (see Section 5.4).

The experience of pride in terms of ethical choice is often shown by the participants to be constructed through comparisons with mainstream tourism experiences. However, the intensity with which pride was felt varied across the participants' accounts. Joanna expresses a strong level of pride in her choice as the conversation continues. She focuses on the social dimensions of tourism experiences, expressing the view that people taking part in mainstream tourism experiences such as caravanning miss out on the freedom she associates with ethical experience to meet others and to explore, as a result, lack engagement:

Extract 62

"The difference between people who will go to a caravan park with all their neighbours stacked up is that they don't meet anybody else,

whereas I want to be open to meet new people, to hear what they have to say, what their lives are like. It's being curious." (239-242).

"I love my tourism choice and I am sure mainstream tourists love their choice but, for me, the trips I do — I am as happy, I wouldn't want to do mass tourism, it wouldn't give me any pleasure. Whereas, for some people, to sit on the sand, that is all they want. In mass tourism, though, are they engaged?" (250-254)

Joanna defines her ethical tourism experience as *"I want to engage with people; my pleasure is in the simple things"*. Although Joanna's statement sways towards being arrogant or moralistic, she also implies positive feelings of pride in terms of her ethical behaviour and choices. In accordance with Tangney's (1990a) view, Joanna is demonstrating beta pride, that is, pride in her behaviour. In addition, hints of negative pride referred to as hubris are also evident. Hubris is at the negative end of the pride continuum. Tracy and Robins (2004) define hubris as an individual's expression of arrogance or haughtiness, or having a narcissistic approach. This is demonstrated in the following extract, as Joanna describes her experience of a physical challenge:

Extract 63

"It is a huge sense of self-satisfaction. It depends on the level of challenge sometimes but it is also that I was in a place that was special and memorable and you'd say 'wow'. I was lucky to have had that experience really and that is what you'll remember. For me it is the quiet; you are sharing it with a small number of people. That it will blow your mind, whether it is a starry night or PoulinaBrone for the first time without the masses of people. It's that it would make you go 'wow that was great', really that it is memorable and positive, that you would go 'wow that was just fantastic'." (63-69)

Hints of hubristic pride are implied, as Joanna suggests that mainstream tourists are not capable of such immersion or engagement in a unique experience. Such experiences are not attainable to mainstream tourists. Although pride has two facets, positive and negative, hubristic pride often leads to more negative emotions, such as disgust or anger. These experiences of negative emotions tended to be expressed by the participants in relation to mainstream tourists'

behaviour; however, these emotions also enabled their verification of an ethical sense of self, that is, pride in their own behaviour. This will be discussed in the following section.

6.3 The Effects of Emotion-based Experiences

6.3.1 The Positive Effect of Experiencing Negative Emotions

Fiona (30 years old), describes feelings of negative pride more akin to disgust when she refers to the behaviour of mainstream tourists. In particular, she refers to a mainstream tourism hotspot in Thailand: Koh Penang. The intensity of Fiona's feelings is demonstrated in the following:

Extract 64

"I remember not going to Koh Penang because I heard about the filth of the place and the full moon parties where people were openly going to the toilet in the middle of the sea because there was nowhere else, and rubbish all over the place and drugs (.) That's disgusting. I avoided it, boycotted it." (253-256)

There are two plausible interpretations of Fiona's decision to boycott this location. On the one hand, Fiona is demonstrating a deep sense of positive pride in herself, based on the fact that she avoids certain locations that are not pleasing to her or who she is. Such experiences would not complement her self-defined ethical beliefs and values. This experience of negative emotion is echoed in Elliott's (1998, p.102) emotion-driven choice model, referred to as "refusal of others' tastes". In other words, a preference is formed based on the experience of negative emotions and so one rejects an undesired option or the lifestyles of others. In this case, Fiona is rejecting the lifestyle of mainstream tourists. However, this study enhances Elliott's model as it also highlights the positive effect of negative emotions. For instance, although Fiona disassociates herself from an undesired consumption choice, this experience of negative emotions has a positive outcome, namely, a positive sense of pride in relation to her sense of self. In this case, Fiona experiences both positive and negative pride. Elliott's (1998) model does not take into account positive emotions or their impact on the decision-making process.

On the other hand, Fiona is demonstrating feelings of disgust that set her choice apart from mainstream tourism alternatives. According to Haidt (2003, p.857) "disgust helps to draw lines that separate a group from groups or individuals that are thought to be below one's own group". It is conceivable that Fiona's display of disgust at others and their behaviour is accompanied by a positive sense of pride, that is, Tangney's (1990) alpha pride, or pride in herself, based on her ethical tourism choice. Her experience of mixed emotions emanate from feelings of joy in terms of the ethical decisions she makes which, in turn, lead to feelings of pride. In addition, feelings of disgust are experienced, directed at others' behaviour associated with mainstream tourism locations perceived as unethical. As a result, Fiona distances herself from mainstream tourism areas, which allows her to enhance her sense of self (alpha) by having an enjoyable experience, thereby reinforcing her overall positive emotions.

Often revisions in consumption behaviour are driven by the less enjoyable by-products of affluent consumption, such as noise, pollution, stress, health risks and the impact on the environment. In this thesis, it is proposed that an individual's motivation for ethical consumption is not solely driven by the negative by-products of affluence; in fact, ethical tourism consumption is often motivated by the positive emotive aspects of making an alternative consumption choice. This choice frequently leads to an array of positive emotions being experienced, such enjoyment and pride in oneself and one's behaviour. This corroborates Soper's (2007, 2008) notion of 'alternative hedonism', which refers to the way in which affluent consumption may be responsible for a shift in consumer thinking and thus a revision of the concept of the 'good life'. This study highlights how consumer choice is often derived from a reaffirmation of a sense of self and a desire to experience positive emotions. Soper (2007) alludes to the significant role played by intrinsic enjoyment in motivating consumer choice. This is similar to flow experiences (Csikszentmihalyi, 1990), as it is the experience itself that is rewarding. For example, the motivation for travelling by bike may be to avoid traffic queues, but more often than not this choice is instead motivated by an intrinsic enjoyment, experienced whilst cycling. The intrinsic enjoyment is derived from the satisfaction the consumer feels from knowing they are having a minimal impact on the environment. Therefore, it is the consumer's alternative choice that is (of itself) rewarding as well as taking part in the activity that results from that choice. However, it is also evident from this study that intrinsic enjoyment is only one part of the motivation behind

ethical tourism. In addition, individuals are driven by extrinsic factors, such as natural environments and landscapes, but also by what these choices have to offer in terms of emotional stimulation and benefits. Thus, it is a combination of the intrinsic and extrinsic sources of enjoyment that drive people to choose ethical tourism alternatives.

In this thesis, a link is made between the negative effects of mainstream tourism consumption practices and the pleasure derived from ethical choice. Ethical tourism consumption is a type of hedonic activity which is autotelic in nature, with intrinsic benefits arising from the experience itself. Although enjoyment comes from extrinsic factors such as the natural environment, it is the emotions experienced as a result of one's ethical choice, as well as those experienced in the process of consumption, which are rewarding. Indeed, these benefits are perceived to be conducive to 'human flourishing' and personal fulfilment, thereby having a longer-term impact on the self (Soper, 2008). The following section will discuss the effects of mixed, positive and negative emotions experienced in ethical tourism consumption.

6.3.2 Pride: A Mixed-Emotions Experience

In this study, the experience of pride is understood to take two forms: positive and negative. The long-term impact of positive pride is evident in terms of self-confirmation; an ethical sense of self is reflected in an individual's self-defined ethical behaviour. The self-concept is established and maintained through an individual's decision-making process, often having a long-term positive impact on future ethical choices (see Section 5.5). Although the majority of emotion theories posit that pride is a positive emotion experience (Weiner 1986, Richins, 1997, Rodriguez et al., 2000, Fredrickson, 2001, Parrott, 2001, Haidt, 2003, Connelly et al., 2004), it is evident from this study that pride can be experienced as a positive or a negative state. It is an emotion with dual valence. Thus far, little research has investigated pride as a negative emotion. In general, a negative sense of pride is conveyed as hubris, often expressed through feelings of superiority or arrogance (Tracy and Robins, 2004). According to Bagozzi et al. (1999), negative pride can lead to retribution. The participants in this study expressed negative pride through feelings of detachment. They tended to detach themselves from unethical behaviour as a means of reaffirming and maintaining a positive, prideful and ethical self-concept. Indeed, the experience

of negative pride was frequently action-related, aimed at mainstream tourists and their perceived unethical behaviours, as the participants expressed sentiments such as “*sand and sea is not for me*”, “*it is not who am*”, “*I don't want that type of experience*”, “*I would be allergic to tourism in mass tourism terms*”, or “*I would just hate it*”. In addition, negative pride was regularly expressed by the participants through feelings of pity, often resulting from the perceived non-involvement of mainstream tourists and feelings of superiority among those who were totally involved in the self-defined ethical experience. This sentiment is revealed by Joanna in the following:

Extract 65

“It's a pity that there isn't more engagement, but you cannot make people engage themselves if they don't want to. It's a pity that there isn't more curiosity but, for me, I'd have no pleasure in it. I want to engage with people; my pleasure is in the simple things.” (256-259)

Joanna conveys the idea of an experience that is unappealing to her because it seems to lack engagement or pleasure. Here, the experience of negative pride is important due to its positive influence on Joanna's ethical behaviour. That is, Joanna's feelings of negative pride, aimed at others and their apparently unethical behaviour, provide a background against which she can project her own experiences of emotion. This type of regulation enables Joanna to ensure a positive outcome, that is, positive pride in terms of herself (alpha) and her behaviour (beta: Tangney et al., 2009), and, as a result, this is a rewarding experience for her. This supports Lewis' (1992) hypothesis that negative pride can give rise to highly positive and rewarding experiences.

A unique characteristic of pride, a self-conscious emotion, lies in its ability to assist in self-regulation (Beer and Keltner, 2004, Bagozzi, 2006, Leary, 2007). Self-regulation facilitates the management of interpersonal behaviour through others' appraisal of us, whether real or imaginary (Leary, 2007). This process is due to the direct social relatedness of interpersonal relationships, reciprocal evaluations and judgements (Tangney and Fischer, 1995). In accordance with the phenomenological perspective of pride, the experience of pride, that is, what is actually felt, is often expressed through feelings of joy over an action, a thought, or a feeling of having done well (Lewis and Haviland, 1993, Lewis, 2007). In Joanna's case, the positive effect of negative emotions enabled her to

self-evaluate, therefore providing the opportunity for her to reaffirm her ethical sense of self. This reaffirmation of the self-concept is expressed through her desire for an experience that is personally meaningful, engaging and pleasurable. This in turn resulted in a positive and rewarding experience, expressed through a positive pride in herself and her behaviour. In other words, congruence is present, similar to Williams and De Steno's (2008) claim that "pride is experienced when positive acclaim, whether internally or externally derived, is applied to the self" (p.1015).

This positive outcome based on negative emotions is verified by the experience of positive emotions. The outcome in Joanna's case was governed by her decision-making process and her ethical tourism choice. There are two plausible theoretical bases that support an outcome of positive emotions: 'mood maintenance theory' (Isen and Patrick, 1983) and the influential role of negative emotions. According to mood maintenance theory, people strive to generate and maintain a state of positive emotion. Consequently, people will engage in consumption practices that lead to positive outcomes, that is the experience of rewarding and positive emotions. It is evident from this study that positive and rewarding experiences are expressed through positive feelings of pride in oneself and one's behaviour. These experiences are governed not only by an individual's ethical decision-making process but also by the meaning behind their choices. In other words, ethical tourism choices complement an individual's expressed desire to reflect an ethical sense of self, and their beliefs and values, resulting in a positive outcome. Secondly, turning to the influential role of negative emotions, as we have seen, negative pride may act as a catalyst for a positive outcome, by influencing an individual's behaviour. This behaviour is evident in this study as the participants distance themselves, or abstain from unethical activities, as a means of ensuring an outcome of positive emotions. Thus, the experience of negative emotions can have a positive and potentially long-term effect on ethical consumption practices, motivated by an established ethical sense of self.

Other participants expressed feelings of negative pride comparable to hubris, an exaggerated pride or self-confidence (Lewis, 1992). In the following extract, Ross, a 32-year-old married man, talks about mainstream tourism experiences in general, expressing feelings of arrogance:

Extract 66

"It's a tick box experience for them [mainstream tourists]; they are not really experiencing it. They are just turn[ing] up so that they can say they were there. They don't want to have to put in the effort to do it because to them it is an effort. I think the other people were there because they heard it was one of the best things to do and to tick a box; that is why they were there. I feel the same for people who come out here to the Burren on day trips from Galway; they read in the Lonely Planet that this is one of the things to see, the Cliffs of Moher, but they have no appreciation or understanding about the surrounding environment and its natural beauty." (201-214)

By referring to such encounters as a "tick box experience", Ross demonstrates an air of arrogance, describing an experience that lacks effort, engagement or challenge. As the conversation developed, and in response to being asked about his choice of tourism experiences, it became clear that Ross's motivation to engage in ethical tourism lay partly in his negative feelings of pride aimed at mainstream tourism. Speaking on behalf of himself and his wife, in the following extract, Ross is talking about Burren National Park, a renowned area of unspoilt, natural beauty:

Extract 67

"We were there for the culture and to absorb that, the mysticism of it and to learn about the people back then. Also to see the countryside, the hills and the mountains. I seek out the culture and to absorb that culture, so see the countryside, the hills, the mountains; anything else is a disappointment." (308-312)

It is conceivable that Ross is indirectly implying a positive sense of pride related to his self-defined ethical tourism experience and ethical choices. That is, Ross seeks out an experience that is absorbing, a superior experience to mainstream tourism. In this case, positive and negative pride is felt simultaneously; there is positive pride in terms of himself and his behaviour, reinforcing his positive sense of self, but also negative pride in terms of others and their experiences.

This simultaneous experience of positive and negative pride seems to enable Ross to maintain an ethical sense of identity.

Throughout the interviews, the intensity of the participants' negative pride varied. For instance, Joanna, a 49-year-old, woman, conveyed strong feelings of negative pride, similar to haughtiness, as she talked about mainstream tourism, as shown in the following extract:

Extract 68

"When I think of mainstream tourism then, it seems like a nightmare — no real immersion or experience to be had, just the same old thing wherever you go. No responsibility. I love my tourism choice. This is what I do, this is where I feel I belong, it gives me the most pleasure, and I am relaxed and happy. I wouldn't want to do mass tourism; it wouldn't give me any pleasure. Whereas, for some people, to sit on the sand, that is all they want." (247-253)

Joanna makes a clear distinction between her ethical tourism choice and the perceived nightmarish experiences encountered in mainstream tourism. The essence of Joanna's experiences is expressed in her desire for engagement and pleasure; such experiences make her happy. In addition, according to Csikszentmihalyi (1990, cited in Compton, 2005), when an individual claims to feel as though they 'belong', as part of an experience, this demonstrates that they are having an optimal experience, whereby action and awareness have merged. Such experiences demonstrate total engagement, leading to feelings of happiness, and are referred to as 'flow experiences' (Csikszentmihalyi, 1990). In this way, Joanna demonstrates her sense of self as influenced by her thoughts and feelings, and this is confirmed through positive emotions stemming from feelings of belongingness and pleasure. Thus, the self-concept is expressed through ethical tourism consumption and is influenced by the emotions experienced. This idea is also expressed by Sinead, a 31-year-old woman:

Extract 69

"It's like I am being more true to myself (.) it makes me feel good. I don't know how else to say it." (147-148)

Jackie, a 48-year-old single woman, on the other hand, describes potential feelings of guilt as she claims to struggle with what is morally right and wrong when visiting a developing country. As a result of this dissonance, Jackie feels frustrated, which may ultimately lead to feelings of guilt. Consequently, Jackie's decision-making process is influenced, as she opts for what she believes to be a more ethical alternative, choosing local tour operators and hotels. This choice helps to relieve or prevent her feelings of guilt:

Extract 70

J: "I chose to go with a company, Journey Latin America, because I wanted more of a — it is a Peruvian tour operator and they employ local people and that was what I wanted."

I: "What did this mean to you?"

J: "Well, one, the indigenous population get something back because it is employing one of their own and I think that is ethical and sustainable. That to me is more (.) responsible in terms of tourism because it is going back into the local community." (34-42)

The outcome of Jackie's action helps to lessen the negative emotions she feels, stemming from making a potentially unethical choice from an environmental point of view. As the conversation develops, Jackie professes:

Extract 71

"I am polluting the atmosphere in the flight to get there [South America], but I am still going to go on holiday because, at the end of the day, my motivation is great. It must [be] greater than my need for the environment." (52-54)

Here, Jackie portrays her desire for travel as being greater than her need to satisfy her expressed ethical beliefs and values. This resonates with Carrigan and Attalla's (2001) intention-behaviour gap in ethical decision making. However, Jackie justifies her tourism choice by claiming to support local business, which gives her a feeling of belonging to the local community. This experience validates Sullivan and Strongman's (2003) proposition of mixed-

emotion experiences. That is, pride is concomitant to other emotions and can be valence-orientated with other emotions such as guilt (negative valence) or enjoyment (positive valence).

Sinead similarly demonstrated conflicting emotions, driven by a desire for new experiences but requiring what, for her, is an unethical mode of transport, flying. She claimed to be an "*ethically sensitive*" (258) person but referred to using an unethical mode of transport in order to achieve her desired goal of visiting the USA, explaining this decision as follows:

Extract 72

"I have always wanted to go to the States; so no, I wasn't going to give up that." (230-231)

As the conversation developed, Sinead talked about how her desire to go to the USA took priority over her unethical (due to the associated environmental damage resulting from the carbon emissions) choice of flying, as the following excerpt demonstrates:

Extract 73

"A little part of me kinda goes 'ooh' but then I am excited about going and yes there was a little bit of 'ooh save the planet' and don't go to America, but I am only one person; I had a little brief conversation with myself and I thought about it and thought, feck it, I want to go." (218-222)

Indeed, Sinead justifies her questionable choice by claiming to opt for the train where possible, and cycle both on holiday as well as in her everyday life. In doing so, Sinead negates her feelings of guilt. However, later in the conversation, Sinead talks about her experience of walking through local forests and expresses feelings of frustration towards others who neglect to care for the environment.

Extract 74

"I do like to do it myself [recycling], but I don't force others to (.). I feel frustrated, though, when others don't 'cause I am trying to make an effort, and I'll make it obvious I want them to recycle. (.). When I go walking, one of the things I learned from the Serra Club (ethical tourism USA walking group), one of the things they do when they are here while on their trips [is], if they see any rubbish, they pick it up, as long as they can carry it, so I've started to do that. I bring a little bag in my pocket and just chuck the stuff in (.) unless it is really manky. I wouldn't pick up like a baby's nappy. If I saw a Lucozade bottle or an empty fag box I'd bring it home and dispose of it." (242-250)

The ethical concerns that Sinead expresses do not always lead to actual ethical behaviour as she tends to contradict herself. In another situation she refers to experiencing negative feelings of frustration towards others and their behaviour when they do not care for the surrounding mountains, beaches or landscape.

In a similar vein, Graham, a 34-year-old man, expresses a feeling that time pressures time, the desire to have a pleasurable holiday or the urge to experience a certain location sometimes conflict with his ethical beliefs. He states that the experience would have to be exceptional for him to go against his ethical beliefs. In this case, Graham states that he would offset his carbon emissions. This would allow him to uphold his ethical values by keeping in line with his ethical beliefs and retain a degree of pride in himself and his behaviour. He states:

Extract 75

"I have been more of the view principle/pragmatism; you can have your principles but be pragmatic as well. So, yeah, that is where I am coming from 'cause, I mean, a holiday, well you don't get to go on holidays that often, so you need to enjoy it and it is a special time and it generates all these memories, you know. It is a massive industry when you think about it, and people are less willing to sacrifice the quality of that. I have friends who don't fly, ever, full stop. They travel by train or boat and I have done that over to England, I have done it a few times and there is a sacrifice there, but also it is kind of, it's a time element and that is worth

the trade-off. But, to go further afield, like, if I want to go there, I really want to go there and I think what I will get from that experience will negate the fact that I am flying over there, then I can offset it. The experience must be worth me impacting on Mother Earth.” (97-107)

The experience of pride is often felt as a dual-valence emotion, that is, both positive and negative pride is experienced simultaneously. In addition, positive and negative pride is often experienced concurrently with other valence emotions, such as guilt or enjoyment. This portrays pride as a mixed-emotion experience which can often be valence orientated. This is exemplified by Lorraine, when she talks about supporting local businesses while abroad. Lorraine frequently opts for convenience in her decision making, thus contradicting her own ethical principles (as expressed in her interviews). Referring to her experience in Jordan, Lorraine explains how she contradicted her own idea of an exchange relationship by choosing a jeep rather than the local operators who were providing camel rides across the desert. The camel rides take a whole day to cross the Jordanian desert, while the American-operated jeep service takes just a few hours. As Lorraine felt constrained by time, she immediately found herself in a situation of conflict between her ethical beliefs and values and the lack of time available to her, as she explains below:

Extract 76

“I feel guilt, you know, guilt because in the morning if I was on a 5 or 10 day tour, would I do the camel ride or would I take the jeep which can cross the desert several times a day (.) I might do the jeep. You’d feel guilty because the Bedouin [local tribe] taking out the camel is earning less [than] the fella who can fit in 8 or 10 trips in a jeep throughout the day.” (55-61)

Lorraine explains that, for her, such choices are often ruled by convenience or a lack of time, thereby side-lining her expressed ethical concerns.

In the main, negative emotions are experienced in relation to others’ perceived unethical or ethically questionable behaviour though. In addition, feelings of guilt and frustration result when an individual is faced with an ethically challenging situation. However, these negative emotions can have a positive impact, often enabling the individual to reaffirm their ethical sense of self. In

some cases, the participants in this study stated that they tended to avoid destinations associated with mainstream tourism because of strong feelings of disgust or hubris. These feelings often resulted in positive actions, as demonstrated by Graham:

Extract 77

"I will avoid certain areas like in Carrantuohill and Croach Patrick because of all the damage that has happened to the mountain because they are not properly managed. What takes away from the experience for me is (.) the litter on it (.) and the amount of litter and crap left lying around just really takes away from the experience because that is not a part of the mountain; that is someone, a human, their impact and not thinking about the impact that has." (116-122)

Graham conveys the idea of having an inferior experience due to a lack of consideration from others, and feelings of sadness and potentially anger are implied. Graham not only avoids these areas, he expresses feelings of disgust at destination management organisations (DMOs) that fail to take responsibility for maintaining a natural and unspoilt environment. According to Pleumarom (1995), decisions such as Graham's, aimed at seeking out alternative areas due to the degradation of certain tourism destinations, epitomises the irony embedded in ecotourism. That is, knowingly or unknowingly, the desire to experience an undamaged, unpolluted environment ultimately leads to a damaged and polluted one. This is because the unpolluted areas often become elite or prestigious attractions, thus bringing many 'alternative tourists'. From Graham's perspective, spoilt or damaged locations have a negative impact on his overall experience. He takes a moral high ground in attributing the responsibility for maintaining an environment that he considers enjoyable to other tourists who visit the area. He does not seem to view his actions as irresponsible or as having any part to play in the damage caused in these areas. This is despite the fact that he is damaging the mountain himself, by climbing it in the first place. As the conversation continued, Graham's superiority led on to implied feeling of hubris, aimed at mainstream tourists, as the following extract shows:

Extract 78

"Sometimes I think it [is] almost a bit of a god-like complex on people's parts as they think they are in some ways better than nature. Sometimes it is ignorance too. They [mainstream tourists] are actually not part of it, they are not seeing the whole picture, it [is] just, like, 'well do you know how long that [rubbish] is going to stay there for?' Often I think it is a question of education. They don't value the environment. It's like people taking photographs and saying 'isn't this amazing' and then they chuck a bottle. It's like they are standing on that mountain over there, but this mountain is amazing but they are not seeing that. They are not taking in their immediate surroundings or not appreciating it." (138-146)

Graham claims that mainstream tourists lack the knowledge required to appreciate their natural environment. He infers that this, in turn, causes a lack of appreciation for, or engagement with, the surrounding environment. Consequently, he suggests that this is the reason why mainstream tourists fail to take responsibility for their actions in the natural environment.

The positive effect of negative emotions is supported by Fredrickson and Levenson (1998, p.200) and is referred to as the 'undoing hypotheses'. Founded in the Broaden-and-Build Theory of positive emotion experience, the undoing hypothesis occurs when the positive emotions experienced help to correct or alleviate negative emotions. That is, negative emotions can be regulated by positive emotions, based on the fact that positive emotions broaden an individual's thought-action repertoire. This concept is supported by many researchers (c.f. Bagozzi et al., 1999, Bolte, et al., 2003, Fredrickson and Branigan, 2005, Rowe et al., 2005). Indeed, many emotion theories (Frijda, 1986, 1989, Lazarus, 1991, Roseman et al., 1994, Frijda, 2005, 2005a) associate particular emotions with particular urges, that is, urges to act in specific ways. The specific action is referred to as an 'action tendency' (Frijda, 1986: Section 2.5). These types of theories suggest that the emotion of anger creates an urge to attack, fear creates the urge to escape and disgust creates the urge to expel/expectorate, and so on. However, the urge to act in a specific way is not so clearly defined in relation to positive emotion. The actions associated with positive emotions are vague and unspecified (Fredrickson and Levenson, 1998).

The lack of knowledge with regards to positive emotions and their 'action tendency' is attributed to the fact that negative emotions tend to narrow an individual's thought-action process. As a result, negative emotions prompt actions that are necessary in order to survive in life-threatening situations (Fredrickson and Branigan, 2005). However, positive emotions tend to broaden an individual's thought-action process, which can lead to an individual building their own personal resources. Such resources tend to be intellectual, psychological, physical and social (Fredrickson, 2003). The process of building resources includes skills such as greater information processing and developing better coping mechanisms. An example of this process could be the experience of positive and negative pride leading to an associated action in terms of undoing the lingering effect of negative emotions: the 'undoing hypothesis' (Fredrickson and Levenson, 1998). Another example could be developing a sense of identity and learning new skills and information. In this study, the experience of negative pride was often found to have resulted in a positive effect and a rewarding experience. This type of experience frequently enabled the participants to regulate their emotions, thereby ensuring a positive emotion outcome governed by their ethical decision-making process, motivated by an ethical sense of self. The undoing hypothesis (Fredrickson and Levenson, 1998) is evident here as the negative emotions experienced in ethical tourism consumption practices tend to promote continued action in the form of future ethical behaviour, thereby ensuring a positive emotion outcome. These positive emotions stem from a desire to engage in a personally meaningful, enjoyable experience. The meaning associated with these experiences is rooted in the fact that they complement the individual's ethical beliefs and values. Thus, when an individual's experiences are congruent with their expressed ethical self, an array of positive emotions are experienced, which, in many cases can lead to an enhanced or transformed self. This transformational effect of positive emotions is explored in the following section.

6.3.3 The Transformational Effect of Positive Emotion Experiences

The participants often conveyed the idea that ethical tourism consumption was a therapeutic experience for them, bestowing restorative benefits. These ideas were expressed through positive emotion states, such as "*calm*", "*better*", "*good*" "*healthier*", "*free*", "*lighter on my feet*", "*more alive*" and "*it lifts my*

spirits". The value of experiences such as these is based on their restorative ability, which can have a transformational effect on a personal and an emotional level. This idea is expressed by Sinead in the following:

Extract 79

S: "I suppose when I am feeling a bit down the best thing for me to do is to go and go for a walk somewhere or go to the beach and sit on a rock somewhere. It actually lifts me, and (.). I just feel it lifts my spirit."

I: "Yes."

S: "I feel like all the negative stuff just drains away or something. It's like a renewal or something." (156-163)

As Sinead refers to this experience as "*lifting her spirits*", this highlights the restorative benefits bestowed, which she attributes to being immersed in and engaged with nature. The outcome of this experience is that Sinead feels transformed on a personal and an emotional level. She portrays an image of renewal which, in turn, enhances her overall experience. Likewise, Lorraine talked about her domestic tourism choice in a remote part of the Republic of Ireland, Kenmare. For her, this experience is therapeutic in the sense that she claims to feel better; it is an area where she experiences calm. It offers an escape from the "*worries and woes*" of daily life. She describes this state in the following extract:

Extract 80

L: "It's where I get any bit of sanity and serenity that I get once I cross the bridge in Kenmare. It's actually almost physical, you know, my sister goes down there a lot with me and she'd say, 'you know that feeling you get when you are down here'. So, it's that and there is this sense that it's another world and you leave your worries and woes behind. It's a pace of life, a culture, people who are living very simple lives and hard lives."

I: "What does this mean?"

L: "Oh, for me its complete escape. There is no NAMA [National Assets Management Agency], or recession. Their lives haven't changed down there, so um (.) I don't know, it's in one of those intangibles. But I do know once I cross the bridge in Kenmare there is a sense of leaving one part of you behind and coming into a part of you that is actually far better, to be quite honest." (370-383)

This is a transformational experience as Lorraine feels restored, something she expresses through feelings of enrichment and healing. The positive emotional aspects of these consumption experiences imply an enjoyable experience. That is, Lorraine's enjoyment is evident in how the experience makes her feel. It is an escape experience motivated by its therapeutic nature and restorative ability which leaves Lorraine feeling transformed, refreshed and enriched.

Furthermore, the restorative benefits have a transformational impact on Lorraine's self-concept as they enhance who she is. She expresses an image of transference when she claims it is *"coming into a part of you that is actually far better"*.

The majority of the participants demonstrated the pivotal role positive emotion experiences played in the restorative process of ethical tourism consumption. The motivation behind consuming this type of tourism is explained by Fiona, as she evaluates the benefits of her self-proclaimed ethical hiking trip:

Extract 81

"I feel better; I feel healthier. I'll go back to work on Monday a new woman, refreshed and energised. It's the mental and physical thing; my mind is cleansed, I feel calmer and this is the effect nature has on me: the sea, the wind, the birds, all of it together." (265-268)

An image of transference and renewal is implied here. This transformational effect stems from the restorative benefits bestowed. Fiona refers to herself as *"a new woman"*, thus highlighting the impact of this experience on a personal and emotional level. Experiencing this emotion intensified Fiona's overall experience. However, positive emotions are not only an outcome of the transformational effect of the experience, but an integral part of the consumption experience. This is explained by Fiona in the following:

Extract 82

"I feel better being in the hills trekking, or out in the ocean kayaking. I get my motivation from the enjoyment I get from doing these activities and pastimes, as in, I feel better, I feel healthier, my mind feels free when I am enjoying these pastimes." (11-14)

As a result, a strong emotional bond is apparent between the enhancement and transformation of Fiona's emotional and personal wellbeing and her choice of consumption activity.

The motivational role of restorative benefits in a tourism context is supported by Kaur (2009). The idea is based on a desire for relaxation in a natural setting, or nature-based tourism driven by its restorative benefits. However, that is not to say that all nature-based or environmentally-focused tourism experiences are motivated by their restorative benefits or act as a therapeutic experience. According to Kaur (2009), hikers and climbers would not necessarily be motivated by the restorative qualities of relaxation in their tourism experiences. Therefore, the restorative benefits of natural settings are not only founded on an individual's attitude towards ecological and environmental concerns, or as a fulfilment of an individual's emotional needs and self-regulation, as depicted by Hartig et al. (2001) and Korpela et al. (2001) respectively, but also by the benefits that can be constructed through, or motivated by, the emotional experiences that occur in the process of consumption. Fiona demonstrates this when she says *"I choose this as I know how it will make me feel"* (258-259). In other words, such benefits are not only an outcome of emotional regulation, resulting from the experience itself; they are a vital component in the process of consuming the ethical tourism experience.

The transformational effect of ethical tourism is produced in part by its restorative benefits, which often lead to personal and emotional growth. This is corroborated by Seligman (2000), who suggests that experiences of positive emotions can lead to personal growth and long-term happiness. To a certain extent, this is evident across the interviews, with the participants making statements such as the following:

Extract 83

"Inside I feel alive" (Fiona; 300); "feeling like you are alive as opposed to just being" (Laura; 104-105).

Indeed, the notion that the restorative benefits of being in natural settings and favourite places can lead to happiness and enjoyment is supported by many (Hartig et al., 2001, Korpela et al., 2001, 2008). This study expands current thinking as it demonstrates the role positive emotions serve as an effective tool for promoting continued action. The idea that positive emotions promote action is supported by other theorists such as Carver and Scheier (1990) and Clore (1994). In the case of this study, the participants' experience of positive emotion often influences their future ethical decision-making. However, not all ethical consumption practices are restorative experiences or will have an effect on individuals' subjective wellbeing. It is clear from this study that these experiences to have such an impact, the participants' play a vital role in creating a meaningful encounter that is emotionally engaging, thereby resulting in the longer-term impact of an ethical tourism consumption experience. This resembles Vargo and Lusch's (2004, 2008) theory of service-dominant logic (SDL), which postulates that consumers are always co-creators of value (foundational premise (FP) 6) and that value is always uniquely and phenomenologically determined by the beneficiary (FP 10). This is described by Sinead as she demonstrates the need for ethical tourism as an essential part of her personal and professional life. As a result of her experiences, she claims to feel intrinsically stronger and more efficient as a Reiki Master as she states in the following:

Extract 84

"The spiritual feeling of being connected [with nature], oh I'm going to sound awful airy fairy now but [LAUGHS] (.). Well, when I go out walking or being in nature I feel more connected to my spiritual self and, um, say if I went walking before, say if I had a Reiki session the next day I would feel much better in myself, therefore, to me, is going to get more cause my energy is much high[er]. If I am in a place where I am not comfortable or, it's like there are less toxins in the, oh I don't know (DEEP BREATH). You know if someone is in a bad mood and you can sense it off them? Well, if I am around people that are like, that are

feeling heavy, it depletes my energy. It's like recharging my batteries. My energy is much more (.) oh what's the word (.) just higher and I feel (.), even talking about it now actually is kinda 'yes'. (297-306)

The value of these experiences is determined by Sinead herself, based on their restorative benefits and transformational effect. These benefits are co-created by Sinead. As a Reiki Master, she says that she seeks out personal experiences in which her sense of self is enhanced. She refers to seeking out experiences that heighten her proficiency as on a professional level. Such experiences require deep an engagement in order to create personal meaning and reap the benefits bestowed. This transformational effect occurs in the process of consumption, elevating Sinead's energy levels and her overall, positive emotional state. The benefits appear to result from Sinead's deep engagement with the experience. The engagement process allows her to act as a co-creator of value in the consumption process. As a result, this experience has a profound impact on a personal and professional level as Sinead feels enriched and fortified, spiritually and physically, which thereby sharpens her skills as a Reiki healer. Indeed, throughout the interviews, the role of the participants in co-creating meaning and value is evident from the fact that the experiences they describe are self-defined choices which appear to be deliberate choices, which in turn, complement their desire to express their ethical beliefs and standards.

The motivation for engaging in ethical tourism varied across the interviews; however, the participants who chose hiking in particular as an ethical tourism activity were equally driven by the emotions experienced in the process of consumption as by its therapeutic nature and restorative benefits. The study found that not all tourism choices based on ecological concerns have restorative benefits and that mainstream tourism activities are not purely motivated by hedonistic pursuits (King et al., 2006, Voight et al., 2010). It is clear from this study that ethical tourism experiences are pursued, on the one hand, for personal reasons, in terms of exercising ethical beliefs and values, and on the other, to establish or maintain an ethical sense of self. These pursuits lead to positive emotions such as happiness, joy and excitement. However, to experience the benefits of perceived ethical tourism encounters, some participants highlight the need to actively consume what the experience has to offer. That is, such experiences are thought to require deep personal engagement. Although this is not exclusive to ethical tourism alone, it nonetheless highlights the role of the consumer as a co-creator of value. As

explained by Jackie in the following extract, an understanding of and an appreciation for the benefits bestowed is required. She states:

Extract 85

"It is enjoying that moment. All too often we are busy doing things that we forget to enjoy, just, I call it to take a breath, to just enjoy, it is absorbing it, process[ing] it, whatever the heck you call it, to just enjoy whatever it is that is there. People have forgotten how to live in the moment and enjoy it." (326-328)

Reaping the benefits of this form of tourism is dependent upon the meaning an individual associates with such experiences. It is suggested that an individual must take the time to appreciate what an experience has to offer. That is, when an individual takes the time to absorb their surroundings, this can potentially have a transformational effect at a personal and emotional level, as Jackie goes on to explain:

Extract 86

"It is those sorts of things; we have so much, we have forgotten how to live in the moment and enjoy it. Actually, when you go back to the simplicity of things where people don't have very much, they seem much happier, they all want what we've got and of course we go back to our nice little lives. But it is important to understand that and to feel that, 'cause then you come back and for a short time anyway you don't need all this stuff. You come back with a more balanced perspective (on life). You are cleansed." (315-321)

6.4 Summary

This chapter identifies the pivotal role emotions play in ethical consumption. It explores the relationship between positive and negative emotions and their impact on ethical behaviour. Pride as a hedonic factor has a major role to play in ethical tourism consumption and is experienced in many forms. Thus far, pride has been considered the "neglected sibling" of the self-conscious emotion family (Tangney et al., 2007, p.360) and indeed, more often than not, it is

viewed as a positive emotion (c.f. Weiner 1986, Richins, 1997, Rodriguez et al., 2000, Fredrickson, 2001, Parrott, 2001, Haidt, 2003, Connelly et al., 2004). This is despite the fact that other emotion theorists have acknowledged its negative counterpart (c.f. Moscolo and Fischer, 1995, Tangney, 1999, Tracy and Robins, 2004). Nonetheless, its function in these studies is considered to be marginal (Hart and Matsuba, 2007). In this study, in contrast, a negative sense of pride is revealed as having immense power in terms of influencing an individual's ethical decision-making process, their sense of ethical self and their future ethical behaviour. Indeed, negative pride is often experienced simultaneously with positive pride. However, negative pride can have a positive impact by leading to a reaffirmation of ethical beliefs and a sense of ethical self through feelings of hubris and arrogance.

Many individuals moralise regarding their own behaviour in comparison to mainstream tourism behaviour; nonetheless, this promotes self-defined ethical behaviour and future ethical tourism choices. Consequently, a positive experience of pride ensues. This resembles Soper's (2007, 2008) alternative hedonism, as pride is experienced in terms of identity (alpha) and behaviour (beta, Tangney et al., 1990). The positive experience of pride enables the individual to establish and maintain an ethical sense of self, often leading to continued action and future ethical choices. In this study, the experience of negative pride enabled the reaffirmation of an ethical self-identity, as the participants tended to distance themselves from unethical or ethically-questionable behaviours. In turn, this resulted in a positive and rewarding experience, often strengthening the ethical self-concept. In light of the dual valence or mixed-emotion experience of pride, mood maintenance was often observed, ensuring a positive emotion outcome.

This study provides an insight into how individuals' choices of ethical tourism alternatives have a significant impact on their emotional wellbeing in terms of the positive emotions they experience. The impact of the positive emotions experienced is evident in the confirmation of an ethical sense of self. Thus, a connection is evident between ethical tourism consumption as a therapeutic experience, its restorative benefits and its transformational impact at a personal and emotional level, as constructed through the individual's positive restorative feelings. This is corroborated by Fredrickson's theory of positive psychology, which claims that experiencing positive emotions can improve an individual's overall psychological wellbeing by broadening the thought-action process, which

in turn serves to build an individual's personal resources (physical, intellectual, social and psychological). The personal resources developed by the participants in this study generally resulted from using ethical tourism as a learning experience, and from the physical, mental and social challenges faced while taking part in ethical tourism experiences. These challenges resulted in an array of positive emotions, experienced through feelings of accomplishment in having met the challenges they faced. Often the participants talked of experiencing a different type of challenge, that is, a challenge in relation to maintaining an ethical sense of self. This type of challenge emerged as a result of a heightened environmental consciousness, frequently leading to feelings of guilt and frustration.

The challenges and achievements in ethical tourism consumption often have an enduring effect on an individual's wellbeing. That is, in accordance with Fredrickson (2001), the experience of positive emotions can contribute to human flourishing. The challenges bestowed by ethical tourism experiences are enjoyable experiences, resulting in multiple positive emotions. The value of these experiences is based on their restorative effects and how this makes an individual feel in the process of consumption as well as afterwards. It is the experience of positive emotions that, according to Fredrickson's (2001) theory, can cause a person to begin, or to continue with a specific course of action. Consequently, the experience of positive emotions is an appealing aspect of ethical tourism consumption and a source of promotion in terms of continued ethical behaviour. In the case of this study, such actions can have a transformational effect on one's sense of self.

As a hedonic consumption experience, the emotive aspects of ethical tourism consumption are a vital component in promoting continued action and ethical consumption practices. They are integral to the overall value and enjoyment of the experience.

Chapter 7 Discussion

7.1 Introduction

The purpose of this chapter is to discuss the key finding of the thesis in relation to the literature review (Chapter 2). The aim of this study was to explore the role of emotion in ethical consumption as understood and identified by self-proclaimed ethical consumers in a tourism context. An earlier chapter (Chapter 4) provided a rationale for using an interpretative methodology, based on its aim of uncovering participants' subjective experiences, the meaning of those experiences and how the participants make sense of them, thereby complementing the overall aim of the study. This approach was particularly relevant as this is the first study to aim at understanding emotion from a phenomenological perspective, concentrating on an individual's experience in an ethical context. The data analysis (Chapters 4, 5 and 6) identified the communication channels through which the participants express their emotional experiences, the source and role of hedonism in ethical tourism consumption and the effects of positive and negative emotions on ethical decision-making. In the ensuing discussion, the key findings are discussed in detail in response to the research aims outlined in Chapter 1 (Section 1.3). This chapter concludes by summarising and discussing the research outcomes of the thesis.

The key findings of this study can be summarised as follows:

1. The study emphasises how emotions are communicated, highlighting the subjective meaning embedded in the participants' narratives.
2. It identifies the source and role of hedonism in ethical tourism, as well as demonstrating the difference between the concepts of pleasure and enjoyment.
3. It highlights the transformational effect of emotions experienced in the consumption encounter.
4. It considers ethical tourism consumption as an emotional consumption experience by taking into account Arnould et al.'s (2002) consumption stages and Elliott's (1998) emotion-driven choice model.

The following section develops the key findings, and in doing so demonstrates how this research project has fulfilled its aim.

7.2 Key Findings of the Research

7.2.1 Communicating Emotion-based Experiences

The findings of this thesis highlighted the difficulties experienced by the participants in expressing their emotions (Chapter 4). Therefore, in order to understand the role and effects of emotion (RQ.1 and 2) in an ethical consumption context, it was first necessary to investigate how the participants overcame these difficulties. From a methodological standpoint, IPA views language as shaping individuals' experiences (Smith et al., 2009). Therefore, by investigating how emotions were communicated, it was possible to address the question of meaning. This provided a greater understanding of the individuals' subjective experiences, through the use of Goldie's (2002, 2009) "phenomenological perspective" of emotion. From this standpoint, feelings are the subjective representation of emotions and are centrally important to our understanding of emotional experiences. The analysis in this study highlighted that the participants tended to use figurative speech and sensory language as a means of communicating their experiences (Section 4.2). The use of sensations such as hearing, taste and touch highlighted the intensity of the consumption encounter and revealed a heightened sensitivity to nature. As a result, the participants appeared to be deeply engaged with their experiences on a personal and emotional level (Section 4.3). The findings supported Kovecses' (2000) assertion that it is common for people to use figurative speech when conceptualising emotions, due to their subjective nature. It further demonstrated that perceived ethical tourism experiences offered an engagement platform, on which the participants expressed their ethical beliefs and values. Such behaviour was motivated and strengthened by the emotive aspects of the consumption experience, which in turn lead to an overall augmented tourism encounter.

By referring to the senses, this study highlighted the complex nature of the participants' ethical tourism experiences. Not only did it uncover a heightened sensitivity to nature and greater engagement with the consumption experience, it also demonstrated the complexity and range of emotions felt by the participants. In this respect, this thesis links emotions with ethical consumption practices, as the participants referred to feelings such as exhilaration, harmony, contentment, communion, fulfilment and elation as part of their tourism

encounters (Chapter 4). In addition, the findings highlighted a dual valence in many of the emotions experienced, such as awe, surprise and pride. In particular, pride was described as a negative and positive emotion, often experienced simultaneously (Section 6.3.2). This supports Richins' (1997) claim that basic and discrete sets of emotions are inadequate for consumption emotion research as they do not take into account the complex and subjective nature of these experiences.

Although this thesis is not concerned with language per se, the difficulties experienced by the participants in communicating emotional experiences resulted in a variety of language used to describe these encounters (Malone, 2010a, 2010b, 2011). Describing sensory stimulation helped them to verbalise their emotional experiences, often in a mild manner. For example, being able to feel, touch and taste the experience (Chapter 4) was referred to by Sinead (31 years old: Extract 1): *"for me it's like food, like everybody needs food, I need to go out and climb mountains or walk in a forest"* (67). Others expressed their experiences in a more intense manner. For instance, Joanna (49 years old) used language such as 'wow' and 'oh my god' to describe her enjoyment. She made the following comment: *"nature has a sense of 'wow' and that is why I don't go on mass tourism holidays"* (215-216), and, when referring to her reaction on arriving at a location she defined as part of an ethical experience, she claimed: *"wow that was just fantastic"* (69) or *"wow look at this"* (100) and *"we land there and go 'oh my god'"* (74). This variation in the expression of emotional intensity can be attributed to an individual's heightened expectations of the experience, because of the perceived heterogeneous nature of such encounters (Section 4.3). The participants tended to describe ethical tourism as involving an element of the unexpected. This element of surprise provided them with a more emotionally stimulating and engaging experience. Alternatively, the variation in language use may be attributed to the subjective nature of these experiences. Therefore, the use of IPA, as an interpretative approach to data analysis, helped address the meaning of these experiences, which was embedded in the participants' narratives. The following sections build upon these findings by exploring the meaning of the emotions experienced, as described by the participants, in an ethical tourism consumption context, thereby addressing the research questions outlined in Chapter 1 (RQ. 1 and 2).

7.2.2 The Role and Source of Emotion in Ethical Tourism Consumption

The analysis highlighted the motivational role of emotion in ethical decision-making (Section 4.2.3). The participants referred to three main instances in which emotions influenced their ethical choices. In the first instance, many participants spoke about a desire for ethical tourism alternatives based on how these experiences made them feel. The motivation for these choices is that such experiences are positive encounters. In this case, the participants are actively seeking out the emotive aspects of the consumption experience (Chapter 5). These emotions related to consumption practices emanated from a sense of escape and its concomitant feelings of freedom, being part of a reciprocal relationship and the mutual benefits this offered, and the acceptance of a challenge and the courage demonstrated in achieving that challenge (see Table 9). From this perspective, this study advances the current understanding of ethical tourism by linking emotions to ethical consumption practices. Furthermore, as the participants in this study were motivated by the emotive aspects of ethical consumption experiences, this highlights the role of emotion as a push motivation factor (Crompton, 1979), driven by the consumer's needs, wants and desires. This is a significant finding as emotion has traditionally been regarded as a pull motivation factor, based on external forces such as the attractiveness of the destination influencing a consumer's choice (Goossen, 2000, Pike and Ryan, 2004). However, the findings here demonstrated how emotion can be a push motivation factor in ethical tourism consumption, focused on the internal psychological variables of needs, wants and desires, thereby influencing the participants' choice of ethical tourism (Chapter 5).

Table 9 Sources of Emotion in Ethical Tourism Consumption

Source	Description
Freedom (Section 5.3.1)	<p>There are two sources of freedom: In the first instance, ethical tourism is perceived as an escape experience, with concomitant feelings of freedom. This sense of freedom is generally aimed at everyday life and the negative stimuli present in daily life. Second, freedom is an emotion felt in the process of consumption and is a source of hedonic value expressed through positive experiences. To differentiate the feeling of freedom stemming from ethical tourism, it is the emotion felt in the process of consumption that gives rise to a 'freedom experience'. In this case, these feelings are not only linked to the idea of a vacation as a perceived escape experience or the freedom to take part in escape behaviour. These emotions are an essential part of the experience and therefore add value to an individual's overall encounter. That is, freedom acts as a source of hedonic value in ethical tourism.</p>
Belongingness and Possession (Section 5.3.1.1)	<p>The implications of the feelings of freedom associated with ethical tourism are expressed through a heightened level of personal and emotional engagement in ethical consumption. This leads to feelings of ownership and belongingness as part of the experiences. These feelings give additional value to the consumption experience, as a sense of possession or belongingness is not only connected with a sense of self, but also helps to create a symbolic self in terms of destination and loyalty, reflecting the long-term effects of enjoyable experiences. The level of emotional engagement and attachment expressed through feelings of ownership and belongingness stem from the choice of ethical practices and not the tourism destinations per se.</p>
Mutual Benefits and Reciprocity (Section 5.3.2)	<p>A reciprocal relationship is taken to mean a generous mutuality whereby participants give as well as receive as part of the tourism consumption experience. It is not only what the experience has to offer an individual or a group of people; it is a two-way relationship based on what an individual can offer the locals or a host destination. This reciprocal relationship is the foundation of many of the participants' ethical choices in terms of reflecting their ethical beliefs and values. The motivation to participate in a reciprocal relationship is driven by the enjoyment bestowed in the taking part in the experience itself. There is a sense of personal responsibility in creating and maintaining a sustainable tourism industry, which can lead to feelings of empowerment as expressed through the participants' consumption choices. In this case, reciprocal acts are a source of hedonic value as they result in a feel-good factor, similar to the concept of alternative hedonism (Soper, 2008). The findings of this study highlight that reciprocity is an enjoyable and rewarding experience and often influences the future ethical decision-making process.</p>
Challenge and Achievement (Section 5.3.3)	<p>The challenges presented by ethical tourism were often expressed as offering a sense of learning and discovery, experienced through various activities, such as kayaking, cycling or mountain climbing. These challenges, when met, act as a source of hedonic value because they bring feelings of achievement and satisfaction. A motivational driver for challenging experiences is expressed through feelings of pride, an appreciation for natural beauty and a desire to feel connected and engaged with nature. The participants' feelings of pride were significant in terms of personal meaning, as they satisfied a desire to express their ethical beliefs and values. That is, feelings of harmony were evident among the participants, in terms of who they are and how they behave. The findings of this study demonstrate that ethical tourism consumption is a hedonistic event that can act as a flow experience, often entailing an element of challenge and achievement; it is pursued for and of itself (autotelic); it is an engaging and enjoyable encounter, often leading to a variety of positive emotion-based experiences.</p>

In the second instance, this study identified the reaffirming role emotion played in the participants' ethical choices. That is, an ethical sense of self is expressed through the decision-making process and is verified by the positive emotion(s) experienced. The analysis demonstrated that tourism practices that complemented the self-concept, were considered to be more enjoyable, positive encounters. From this perspective, this thesis highlights a link between the emotions felt, the consumption practice, and a sense of self. These findings strengthen Poon's (1994, p.90) notion of "new tourism" and Butcher's (2003, p.8) "new moral tourism" by providing empirical support for a new wave of self-verifying 'alternative' consumption practices. Furthermore, the findings demonstrated that the participants' choices were influenced and endorsed by positive emotions such as joy and happiness, reflecting a state of congruence (Malone, 2012). This led to a more engaging experience for them; they expressed feelings of harmony in terms of who they were and how they behaved. Often, this positive experience led the participants to separate themselves from mainstream tourism experience. The process of separation was strengthened by their experience of positive emotions, as it helped them to maintain an ethical sense of self. In this sense, the findings support Cohen (1984) and Rojek (1995), who claim that tourism often acts as a platform for individuals to construct self-identity, based on the type of experience in which they participate. In this study, feelings of superiority were frequently expressed in relation to the consumption choices made and the experiences on offer (see Extracts 11-13). This sense of superiority tended to stem from the level of the participants' emotional engagement with the experience itself, based on its perceived heterogeneous nature, thereby leading to a higher sense of pleasure (Section 4.3). From this perspective, the participants expressed feelings of snobbery and detachment, highlighting the subjective nature of enjoyable experiences.

In the third instance, in addition to the motivational and reaffirming roles played by emotion in ethical choice, in many cases the participants referred to the benefits of ethical preferences in terms of experiencing positive emotions. The benefits bestowed by ethical tourism appear to come from the emotive aspects of the consumption experience (see Table 9 and Sections 4.2.1 and 4.2.2). The experience of positive emotions seems to have played a pivotal role in engaging these individuals in the consumption encounter. However, the benefits of ethical tourism are not only derived from engagement with the experience itself, but also from the emotions it generates (see Extract 5). The participants

experienced emotions in the process of consumption, as well as in the post-consumption phase. It is the connection between the emotions felt and the consumption experience that seems to lead to a deeply engaging encounter. According to the participants, this resulted in an augmented tourism experience, and a sense of harmony was frequently expressed through positive emotions. It is arguable that this is reflective of all tourism encounters; however, the analysis highlighted that the motivational role positive emotions play in ethical tourism consumption influences ethical choice, with the aim often being to reaffirm an ethical sense of self.

Thus far, little attention has been afforded to what constitutes enjoyment or the differences between two positive emotional states. Such states are often referred to interchangeably. However, a differentiation is offered in this study. The following section addresses this distinction, as revealed by the participants.

7.2.2.1 The Differentiation of Enjoyment and Pleasure

The findings of this thesis have demonstrated that a distinction can be made between pleasure and enjoyment. The following table was developed for this thesis, based on the many perspectives of pleasurable and/or enjoyable experiences in the literature, and includes the findings of this study. The distinction between pleasure and enjoyment in the literature has caused much confusion (Seligman, 2000, Crompton, 2005). In many cases, these words are used synonymously, with little differentiation offered (see Chapter 2).

Table 10 The Difference between Pleasure and Enjoyment

Feeling State	Pleasure	Enjoyment
Characteristics and Functions	<p>Pattern of sensations (Seligman, 2000)</p> <p>Short lived (Crompton, 2005)</p> <p>Often used as a measure of valence</p> <p>Pleasure as a signal of the adaptive value of a stimulus (Johnston, 2003)</p> <p>Pleasure as a goal or motivator of action (Pinkerton et al., 2003)</p> <p>Pleasure as a regulator of homeostasis (Ekkekakis, 2003)</p> <p>Pleasure as a regulator of behaviour (Carver, 2003)</p>	<p>Intense emotional experiences that are engaging on a personal and an emotional level (see Sections 4.3 and 5.2)</p> <p>Motivates choice and participation (c.f. Scanlan and Lewthwaite, 1986, Kimiecik and Harris, 1996), leading to an engaging experience (see Chapter 4).</p> <p>Acts as a basis for commitment to particular actions, therefore influencing and reinforcing behaviour (similar to Davis' (1982) as enjoyment is associated with reason for action)</p> <p>Adds value to consumption experiences (see Chapter 5)</p> <p>Acts as an evaluator of consumption experiences (see Chapter 5)</p>
Focus and Outcome	<p>Aimed at fulfilling homeostasis needs (Seligman, 2000)</p> <p>Restoring equilibrium (Ekkekakis, 2003)</p> <p>Leads to satisfaction (Seligman and Csikszentmihalyi, 2000)</p>	<p>Breaks through homeostasis needs – aimed at fulfilling one's desires, exceeding satisfaction (see Chapter 5)</p>
Effect	<p>Pleasurable experience</p> <p>Constant struggle to repeat experience (Crompton, 2005)</p> <p>No lasting effect on personality or personal growth (Seligman, 2000)</p>	<p>Often has a lasting effect on personality, leading to personal and emotional growth (Seligman, 2000, and see Chapter 5)</p> <p>Commitment to a particular course of action (see Chapter 5)</p>
Synonymous Emotions	<p>Feels good (Seligman, 2000), often synonymously linked with satisfaction, happiness, hedonic tone, utility, positive emotion, liking something, effects, valence, pleasantness, and approach behaviour (Russell, 2003)</p>	<p>Excitement, happiness, awe, exhilaration, enjoyment, immense pleasure (see Chapters 4, 5 and 6)</p>

The thesis demonstrates that the main distinction between pleasure and enjoyment is based on the intensity of the emotions experienced and the effect of these encounters. The study highlighted the concept of enjoyment as a complex phenomenon. In the first instance, many positive emotional states are synonymously linked with enjoyable encounters. These include feelings of exhilaration, awe, contentment, fulfilment and joy. Secondly, these are intense and engaging experiences (Section 4.3, 5.2 and 7.2). The findings draw attention to the long-term impact of enjoyable experiences on a personal and emotional level. From this perspective, enjoyable encounters often have a lasting effect on personality, leading to personal and emotional growth. The

outcome of these experiences is evident in the therapeutic and restorative effects of ethical tourism consumption (Chapter 6). Among the participants, this, in turn, led to a greater commitment to a particular course of action, evident in their future ethical tourism choices (see Extract 23). This corroborates the studies of Scanlan and Lewthwaite (1986) and Kimiecik and Harris (1996), by providing empirical evidence of the role of enjoyment in motivating choice and participation. However, it was also clear that enjoyable experiences involved a heightened level of engagement for the participants, thus adding value to their overall encounters. In many cases, these experiences were shown to have influenced future decision-making processes (Section 4.3). From this perspective, enjoyment is a pivotal factor in ethical tourism as it often led to an augmented consumption encounter. Although many consumption experiences can be regarded as engaging, this study identifies the link between the fittingness of the experience and its hedonic value.

The level of engagement with the experience was dependent, for the participants, on the fittingness of the consumption encounter. Fittingness here refers to suitability in terms of fulfilling the participants' desire to reflect their ethical beliefs and values in their tourism choices. The analysis demonstrated the pivotal role of emotion, as a value construct, in connecting the participants' ethical beliefs to their consumption experience. This connection strengthened their level of engagement with the experience, often resulting in a state of congruence. This study highlighted that the participants did not only value the ethical tourism experience because it resulted in enjoyment or satisfaction, but that they valued the enjoyment these experiences brought them. That is, it emphasises the important role of the emotive aspects experienced in the process of consumption. It demonstrated the difference between emotion as a valued outcome, and as an integral part of the consumption experience. This is important, as emotions experienced in the process of consumption can lead to a higher degree of pleasure or enjoyment (Campbell, 2003), often adding value to the consumption experience. The following section develops the concept of hedonism in relation to ethical consumption practices, as identified by the participants in this study.

7.2.3 Hedonism and Ethical Tourism Consumption

The findings of this thesis highlight the pivotal role of hedonism in ethical tourism consumption (RQ. 3). The significance of hedonic factors for ethical tourism is noteworthy from the point of view that ethical tourism has not traditionally been associated with hedonic value. In this study, the participants reported taking great pleasure in exercising their ethical beliefs and values. This is notable, as the current research on ethical consumption has generally referred to the avoidance of unnecessary consumption (Etzioni, 1998) or to selective involvement and interaction with the marketplace (Shaw et al., 2002, Shaw et al., 2006, Shaw and Riach, 2011). The findings corroborate Soper's (2007, 2008) and Soper et al.'s (2009) notion of an "alternative hedonism" and Szmigin and Carrigan's (2006, p.610) idea of "ethical hedonism", providing empirical support for a link between enjoyment and ethical consumption practices. Fennell (2006, p.71) claims that hedonism is sought when participating in an activity that is deemed meaningful. This thesis supports this claim, as the analysis demonstrated how the participants determined what constituted an enjoyable experience, depending on the personal meaning they associated with certain encounters (see Section 4.3). That is, for some participants, enjoyment was derived from the freedom associated with these encounters; for others, ethical tourism represented a reciprocal relationship with mutual benefits for all involved. The central role of enjoyment, as a hedonic factor, in ethical consumption as well as its influence on future ethical choices is identified in this study (see Chapter 6). However, this is not the case for all. The analysis noted a tension between ethical consumption and the possible negative outcomes associated with hedonic pursuits. That is, as these self-proclaimed ethical consumers set themselves apart from mainstream tourism, this demonstrated their level of ethical awareness and a willingness to diminish the negative impacts of their actions wherever possible. This thesis has thus found that self-proclaimed ethical consumers actively take part in exchange relationships with the promise of mutual benefits, with the aim of preserving the local environment, owing to their awareness of the impact of their travels (see Section 5.3.2).

In many cases, the participants' ethical choices helped them to maintain a positive emotional state. There are two alternative interpretations for this finding. First, it is plausible that such decisions help people to avoid the feelings of guilt associated with tourism practices. From this perspective, ethical

alternatives can offer a 'guiltless' option, allowing people to maintain an ethical sense of self, expressed through positive emotions. This presents the question: Are these people experiencing pure enjoyment or is this a form of "guiltless hedonism"? The concept of "guiltless hedonism" (Lascu, 1991) is thought to be an advertising tactic employed by marketing professionals as a means of suspending the guilt traditionally associated with certain types of market activities. In this case, feelings of guilt are averted by choosing an ethical alternative and can be replaced by a feeling of freedom in the ability to enjoy such experiences. Indeed, Caruana and Crane (2011) refer to responsible tourism as offering a sense of freedom from feelings of guilt. The second interpretation is that, although a sense of guiltless hedonism was not expressed in detail in this study, the findings do demonstrate the idea of freedom as an affective state, as a positive encounter based on liberation. That is, being free to express one's ethical beliefs and values acts as a source of hedonism, thereby representing an enjoyable consumption encounter.

It is clear from this thesis that a sense of personal responsibility is reflected in the participants' sense of accountability, expressed through reciprocal relationships, that is, through giving as well as receiving. The participants showed that they expressed their ethical awareness through their choice of an ethical alternative, exercised through the decision-making process. Despite the ambiguity in the literature with regard to who is responsible, and whether or not ethical tourism has a negative impact on the environment as mainstream tourism does, the participants in this study appear to view ethical tourism as an engagement platform, on which they could demonstrate their ethical beliefs and values. This supports Miller (2001a) and Crouch et al. (2005) assertion that the role of consumers in maintaining an ethical tourism industry is important. This study demonstrates that ethical tourism was a deliberate choice made by the participants based on the emotive aspects of the consumption experience. In contrast to Miler et al.'s (2010) study, the findings of this thesis highlighted that not only were the participants aware of their impact on the environment, they implied feeling of empowerment expressed through their ethical choice and the concomitant feelings of joy, freedom and pride. It is important to note that the participants in current study were self-defined ethical consumers, and were perhaps, more informed in terms of sustainability; Miller et al.'s (2010) study concentrated on a small 'green activist' group as well as the public at large demonstrating a weak knowledge on the topic of sustainability.

The literature recognises the importance of tourism operators (supply-side) in contributing to the management of a more ethical industry but little is known about the role of the consumer (Crouch et al., 2005, Dolnicar et al., 2008). This is despite the fact that tourists place great emphasis on the nature and quality of their consumption experience (McCabe, 2009) by matching individual choices with their interests and desires. From this perspective, the findings support and enhance Shaw and Clarke's (1999) Shaw and Clarke's, (2000), Shaw and Newholm's (2002), Shaw and Shiu's (2002), and Shaw et al.'s (2006) concept of ethical obligation as it highlights the power of emotion in reinforcing ethical behaviour, stemming from a desire to express their ethical beliefs and values as expressed through a sense of reciprocity and mutual benefit. However, in some cases, negative emotions had a positive effect on the participants' ethical behaviour. The following section details the relationship between the positive and negative emotions experienced in this context, as expressed by the participants in this study.

7.2.4 The Relationship between Positive and Negative Emotions

A positive relationship between the experience of emotion and future ethical consumption practices is evident in this thesis. The findings demonstrated that, not only do positive emotions play a pivotal role in ethical tourism consumption, but negative emotions, such as disgust or negative pride (referred to as hubris), can also have a positive impact, by influencing an individual's ethical behaviour. These feelings were generally other-orientated, that is, evoked by mainstream tourists and their behaviour. The participants reported that the impact of such emotions often led them to boycott or avoid certain tourism destinations, as exemplified by Fiona (30 years old) when she spoke of one such destination in a negative manner, claiming, "*I avoided it, boycotted it*" (see Chapter 6: Extract 64). In this case, negative emotions had a positive effect on ethical consumption practices. The findings of this study demonstrated that experiencing negative emotions prior to, or during consumption had a positive effect on the ethical behaviour of the participants. That is, these experiences were incongruent with the participants' ethical sense of self as they did not complement their self-defined ethical beliefs and values. As a result, locations or activities provoking these negative emotions tended to be avoided by the participants, thereby enabling them to maintain an ethical identity (Chapter 6). As an eventual result, this process would enhance the participants sense of self,

expressed through positive pride (alpha and beta), leading to an enjoyable experience (see Section 6.3.1), as exemplified by Joanna (49 years old: Extract 65), who claimed "*I want to engage with people, my pleasure is in the simple things*". To date, the literature on ethical consumption refers to negative emotions, such as feelings of guilt, resulting from an inconsistency between ethical intentions and unethical behaviour. These emotions are a consequence of one's actions and are experienced in the post-consumption stage (Steenhaut and Van Kenhove, 2006, Gaudine and Thorne, 2001, Marks and Mayo, 1991). It is clear from this study that an individual's motivation for ethical tourism consumption is not solely driven by the negative by-products of affluence, as is expressed by many theorists (Gaudine and Thorne, 2001, Soper, 2008, 2007); but in fact, ethical consumption in a tourism context appears to be motivated, more often than not, by positive emotions such as pride and enjoyment, associated with choosing a perceived alternative type of consumption practice. Indeed, negative emotions emanating from an ethically sensitive setting often promote greater achievements in future ethical behaviour and the future decision-making process. Thus, the participants in this study demonstrated a tendency to distance themselves from certain locations and behaviours, and this was often motivated by a desire to avoid potentially unethical associations.

Finally, the participants in this study expressed feelings of negative pride, generally related to others and their behaviour, and positive pride in relation to themselves and their actions. They highlighted feelings of negative pride, bordering on arrogance or superiority (Tracy and Robins, 2004, Tangney et al., 2007). In many cases, both positive and negative pride was experienced simultaneously. In general, pride is regarded as a positive emotional experience (Haidt, 2003, Connelly et al., 2004). The action tendency associated with positive pride is to "broaden by creating the urge to share news of the achievement with others and to envision even greater achievements in the future" (Fredrickson and Branigan, 2001, p.220). In fact, the action tendency for positive pride holds, to some degree, for negative pride in this study. That is, the experience of positive pride often seems to have helped the participants to confirm an ethical sense of self, while negative pride corroborated and strengthened the self-concept, through avoidance of, or separation from perceived unethical behaviour. This highlights the transformational effect of both positive and negative pride on an individual's ethical identity and their actions (see Section 6.3.1). From this perspective, mixed experiences of pride play a prominent role in acting as a coping mechanism to deal with the

potentially negative emotions associated with unethical activities, thereby ensuring a positive outcome. This echoes Isen and Patrick's (1983) 'mood maintenance' theory, as the outcome of these experiences is to maintain a positive emotional state. The following section details the transformational effect of these encounters, thereby highlighting the enduring effect of emotional experiences.

7.2.5 The Transformational Effect of Positive Emotional Experiences

The participants of this study identified ethical consumption as a therapeutic experience in which restorative benefits were bestowed (see Section 6.3.3). The value of ethical tourism consumption was, according to many of the participants, based on its restorative ability, and the transformational effect it could have on both a personal and an emotional level. These benefits were expressed through positive emotional states, such as feelings of enrichment and healing. Often the source of such emotions seems to have emanated from being immersed in and engaged with nature. As a result, the participants felt transformed on a personal and emotional level, resulting in an augmented consumption experience overall. Many theorists claim that the role of enjoyment in restoring a tourist at an experiential or activity level is somewhat vague (Waterman et al., 2003, Waterman, 2005, Waterman, et al., 2008, Waterman, 2009,). Although Moscardo (2009) refers to emotional well-being as a restorative factor resulting from tourism consumption, little is known about this area. The analysis in this study corroborated Frijda's (1999) and Fredrickson's (2001) notion that positive emotions such as happiness and joy are an essential ingredient and a basic element in enhancing one's subjective wellbeing and quality of life as it demonstrated the pivotal role of positive emotions in the restorative process and highlighted the long-term impact of such experiences (see Chapter 6).

It is clear from this study that emotions experienced in the process of consumption also contribute to one's wellbeing (Section 6.3.3), as described by Fiona (30 years old: Extract 82): *"I feel better being in the hills, trekking, or out in the ocean, kayaking. I get my motivation from the enjoyment I get from doing these activities and past-times, as in I feel better, I feel healthier, my mind feels free"* (11-14). Sinead (31 years old: Extract 1) expressed a similar view: *"I just feel so much better when I get out there [referring to being out in*

nature] (.) I just feel it lifts my spirits. I feel like all the negative stuff just drains away or something" (72-76). It's like a renewal or something". The analysis demonstrated that the restorative benefits of a natural setting are not only founded on an individual's attitude towards ecological and environmental concerns, or through the fulfilment of an individual's emotional needs and self-regulation, as depicted by Hartig et al. (2001, 2003), Korpela et al. (2001) and Korpela and Hartig (1996) respectively; benefits can also be constructed through, or motivated by, emotional experiences occurring in the process of consumption (see Section 6.3.3). This is despite the fact that the transformational effect of positive emotions is often thought to be an outcome of the tourism experience (Hartig et al., 2001) or associated with a particular location (Korpela and Hartig, 1996). There is a growing interest among researchers related to health and wellbeing in a tourism context, resulting in niche product offerings in the form of wellness tourism (Laing and Weiler, 2008, Smith and Puczko, 2009). However, it is important to understand the consumer perspective in the overall understanding of the restorative benefits of tourism. These subjective experiences were actively sought out by the participants in this study. This study supports the argument that many consumers' ethical tourism practices are motivated by the desire to visit an unspoilt, natural setting for its therapeutic properties which facilitate the restorative process (e.g. Korpela and Hartig, 1996, Wallenius, 1999 cited in Custance et al., 2011).

The findings of this study demonstrated the importance of the positive emotions experienced in the consumption process, as they can lead to personal wellbeing, growth and improvement. Indeed, the notion that restorative benefits gained from natural settings and favourite places can lead to happiness and enjoyment is supported by many researchers (Hartig et al., 2001, Korpela et al., 2001, 2008). However, not all ethical consumption experiences influence an individual's subjective wellbeing or act as restorative experiences. It is clear from this study that when the individual creates a personal experience with emotional meaning, this can influence the longer-term impact of an ethical tourism consumption experience (see Section 6.3.3). The following section summarises the analysis thus far by proposing that ethical consumption is an emotional choice, taking into account Arnould et al.'s (2002) consumption stages and Elliott's (1998) emotion-driven choice model.

7.2.6 Ethical Consumption: An Emotional Choice

This section demonstrates the significance of emotion in the process of ethical tourism consumption, using Arnould et al.'s (2002, cited in Caru and Cova, 2008, p.167) four consumption stages. These stages are as follows:

- (1) "pre-consumption experience, which involves the search, planning, day-dreaming about and foreseeing or imagining the experience;
- (2) purchasing experience, which involves choosing the item, payment and packaging, as well as the encounter with the service and the environment;
- (3) core consumption experience, which involves sensation, satiety, satisfaction/dissatisfaction, irritation/flow and transformation; and
- (4) remembered consumption experience and the nostalgia experience, with photos being used to re-live past experiences through narratives or arguments with friends about the past, all of which tends to culminate in a classification of memories".

The analysis presented in this thesis demonstrated that the participants' ethical tourism choice was motivated by the emotive aspects of the consumption experience. Regardless of whether emotions are experienced or anticipated in the pre-consumption stage, the findings show the role emotion plays as a value construct prior to the consumption experience. That is, the emotions felt (real or anticipated) in the pre-consumption stage were found to help strengthen an individual's overall engagement in the 'core consumption' stage, as expressed through many sensations (Chapter 4) and the restorative benefits bestowed in the consumption experience (Chapter 6). The impact of emotion on the 'purchasing experience' is demonstrated in its ability to influence the participants' ethical choices. In this case, positive emotions encouraged a particular purchasing choice, whereas the experience of negative emotions tended to deter the participants from making 'bad' choices, as they avoided or boycotted certain tourism destinations (Section 6.3.1). It is clear from this study that the participants tended to focus on the positive emotions that reinforced their sense of self and encouraged future ethical behaviour. This highlights the pivotal role of emotion in the first three of Arnould et al.'s (2002) consumption stages. However, this cannot be said of all emotions. In the case of pride, the analysis highlighted the fact that such experiences often resulted in mixed feelings. That is, pride was experienced as a dual-valence emotion, often

experienced simultaneously. The long-term impact of positive pride was evident in terms of self-confirmation, as an ethical self-concept was expressed by the participants through self-defined ethical behaviour. They reported establishing and maintaining the self-concept through the decision-making process, which affected future ethical choices (Section 5.5). This demonstrates the role emotion plays in the remembered consumption stage as the participants recalled positive emotions experienced from past events. The experience of emotion in the post-consumption stage is supported by many researchers (c.f. Hirschman and Holbrook, 1982, O'Shaughnessy and O'Shaughnessy, 2002, Phillips and Baumgartner, 2002, Pearce, 2009) as expressed through memories, photos and narratives. Therefore, the significance of emotional experiences was found not only during the process of consumption, but also prior to and after it.

The importance of emotion as a hedonic factor in ethical tourism consumption is evident in this study. The findings highlighted the significant role emotions play in the core consumption stage as a source of hedonic value (see Section 5.3). The participants reported obtaining emotional value in the form of feelings of freedom, mutual benefits, contentment and fulfilment, and the sense of achievement gained from meeting challenges (see Table 9). Therefore, their ethical behaviours were motivated and strengthened by the emotive aspects of the experience, which in turn led to an augmented tourism encounter in general. The findings of this thesis show ethical decision-making in a tourism context to be an emotional process. According to Bagozzi et al. (1999) and Bagozzi (2006), emotions play a mediating and regulatory role in marketing behaviour; however, there is a lack of agreement about the mediating role played by emotion (Kaltcheva and Weitz, 2006, Caro and Garcia, 2007). It is clear from this study that emotions can mediate a person's ethical decision-making process and is an integral part of the satisfaction and enjoyment bestowed in the consumption experience.

To further demonstrate the findings of this thesis, Elliott's (1998: see Figure 7) emotion-driven choice model will now be discussed in an ethical consumption context. According to Elliott (1998), the motivation for, preference formation and justification of an individual's consumption choice is replete with emotion. In the first instance, such choices are based on non-rational preference formation, motivated by self-illusion, a subjective reality and a focus on the self, e.g. identity formation and maintenance. The motivation for these choices is based on an individual's interpretation of the symbolic meaning of consumption

practices, e.g. an ethical sense of self. The findings of this study support this claim as the participant's actions were based on what they believe to be ethical. Although Elliott emphasises negative emotional experiences, such as guilt, anxiety or regret, as part of post-hoc rationalisation, this assumes that the outcome of these experiences will be negative. In this study, in states of congruence, the outcome of ethical tourism consumption is a positive experience, often leading to personal transformation and subjective wellbeing.

To apply Elliott's (1997) model, in an ethical context, some revisions are required in light of the findings of this thesis. First, the model does not explicitly account for the role of positive emotions. It is clear from the current study that positive emotions are pivotal in motivating, influencing, reaffirming and committing consumers to ethical consumption practices. Second, the model tends to neglect the impact of recalled emotions, which can influence the remembered consumption stage. Indeed, memory retrieval and the remembered consumption stage can affect future decision-making. Therefore, the experience and role of emotion in the core consumption stage is significant, as it has the potential to influence future behaviour and consumption choices through associated memory recall. However, the implications of positive and negative emotions will differ (Section 2.4.1). Although Elliott (1998) does not refer to emotional valence, the action tendency theory (Frijda, 1986) posits that negative emotions such as guilt or regret may lead to inaction, or affect behaviour through feelings of inhibition or avoidance. In this study, the participants referred to negative emotions such as pride and disgust as leading to changed behaviour for future consumption practice. On the other hand, positive emotions such as joy can reinforce or endorse future behaviours. To date, interpretative studies aimed at exploring the role of emotion in consumption contexts are limited and form an under-researched area in consumer behaviour (Grant and O'Donohoe, 2007). Thus, this thesis provides a greater understanding of the role and effect of emotion on the consumer consumption experience, thereby advancing the current knowledge.

7.3 Conclusion

This chapter synthesises the main findings of this thesis by addressing the aim of the study and discussing key themes, such as the role and sources of emotion in ethical tourism, ethical consumption as a hedonic experience and the

relationship between positive and negative emotions. The use of IPA in this study facilitated a greater level of understanding and interpretation of the participants' meanings associated with ethical tourism consumption experiences. It aimed to give voice to the participants and to understand the emotions experienced from the first person perspective. Although ethical tourism is not traditionally associated with a hedonic consumption experience, the findings of this study help advance our understanding of such experiences by relating them to Arnould et al.'s (2002) consumption stages and Elliott's (1998) emotion-driven choice theory. In the next chapter, the importance of these findings is summarised and the main contributions and limitations of the study are discussed.

Chapter 8 Conclusion

8.1 Introduction

This chapter represents the main conclusion of this thesis. This is the first study aimed at understanding emotional experiences from the first person perspective in an ethical context. Firstly, the purpose and aim of the study are reiterated. Secondly, the contributions of the thesis are discussed, in terms of the new insights it offers to the literature on ethical consumption, emotion and tourism. The theoretical, practical and methodological contributions of the research are summarised. Finally, by way of conclusion, this chapter points to the practical relevance of the central findings of the research, building on the implications for tourism practice. Areas for future research are taken into account and the limitations of the study are considered.

8.2. Purpose and Aim of the Study

The aim of this research was to explore the role of emotion in ethical consumption, as understood and identified by consumers in a tourism context. This meant that the study was concerned with understanding the meaning of the emotions experienced, the relationship between ethical choice and hedonic factors, and the impact of emotion on a hedonic consumption experience. Thus, the following research questions were presented:

1. What is the *role* of emotion in consumer's ethical consumption practices in a tourism context?
2. How do consumers *understand* and *make sense* of the emotions felt during ethical tourism experiences?
3. What is the relationship between ethical considerations and hedonic factors in this context?

As discussed in Chapter 2, the current understanding of the role emotion plays in ethical consumption is limited. This is despite the fact that many researchers have suggested that emotions are an important part of an individual's ethical choices (c.f. Ferrell et al., 1989, Marks and Mayo, 1991, Gaudine and Thorne, 2001, Steenhaut and Van Kenhoven, 2006). Thus far, the majority of studies

have tended to focus on post-consumption experiences and associated feelings of guilt. These feelings tend to stem from tensions between an individual's intended ethical behaviour and their actions. Although guilt potentially results from post-hoc rationalization, it is plausible that, these feelings can influence future ethical choices as individuals try to avoid negative emotional consequences. This corresponds with Isen and Patrick's (1983) mood maintenance theory, based on the idea that the experience of negative emotions in decision-making can influence future behaviour as individuals strive for an optimal experience, resulting in a positive emotional outcome (Raghunathan and Tuan Pham, 1999: see Section 2.3.2). It further corresponds with Baumeister et al. (2007) notion that emotion acts as an evaluative construct, which results from the decision-making process (outcome-based), expressed through feelings of satisfaction/dissatisfaction. However, this perspective fails to take into account the effect and experience of emotion prior to or during the decision-making process. It overlooks the prospective role of emotion in influencing or motivating a consumer's consumption choice. This omission is very important, particularly "as consumption experience is replete with emotion" (Elliott, 1998, p.96). This oversight may be attributed to the fact that emotion has been considered an undifferentiated aspect of attitude formation (c.f. Nicosia, 1966, Howard and Sheth, 1969, Olshavsky and Granbois, 1979). Therefore, our understanding of the role and effects of emotion in ethical consumption is ill-defined (RQ.1).

A further gap in the literature is evident in the lack of understanding with regard to emotional experiences and the meaning associated with them. Due to a strong scientific paradigm, studies on emotion have tended to overlook subjective accounts or the first person perspective (Barrett et al., 2007: Section 2.5). This is because the scientific methodological approach often used in current research, rarely, if ever, addresses the question of meaning. This happens despite the fact that consumers often make decisions in order to create feelings, experiences and emotions (Mowen, 1988). Thus, Richins (1997) argues that studies of consumption emotions must be carried out in context since these emotions are diverse in nature and subjectively experienced. They require an interpretative approach as they can differ in character, intensity, and quality (Section 2.8). She argues that traditional methods are too restrictive and lack the sophistication required in consumption studies. To date, the emotive aspects of consumption phenomena have largely been ignored (Hirschman and Holbrook, 1982). Consequently, this thesis concentrates on

Goldie's (2002, 2009) 'phenomenological perspective' of emotion within the tourism consumption experience (see Section 2.5). From this perspective, feelings are central to this study as they are the subjective representation of individuals' emotions (Barrett et al., 2007). This thesis focuses on the first person perspective, and aims at understanding the meaning associated with the participants' experiences. The gaps identified in the literature are addressed in the first two research questions, by concentrating on the role and effect of emotion in ethical consumption, and how consumers make sense of these emotional encounters (RQ.1&2).

The hedonic nature of tourism activities is evidenced by many researchers. In many cases, emotion is considered to be a powerful construct, often leading to destination loyalty resulting from emotional satisfaction (c.f. Mano and Oliver, 1993, Bigné and Andreu, 2004, Sirakaya and Woodside, 2005, Bigné et al., 2008, del Bosque and San Martin, 2008, Hosany and Gilbert, 2010); as an evaluator of holiday experiences (Gountas and Gountas, 2004, Bryant and Veroff, 2007); and as a segmentation tool, based on pleasure and arousal (Bigné and Andreu, 2004, 2005, Del Bosque and San Martin, 2008). Little attention has been afforded to the role emotion plays in motivating particular tourism choices. From an ethical tourism point of view, the link between emotions and ethical considerations is largely unknown. This is despite the fact that tourism, as a leisure pursuit, is generally associated with sensual pleasures and hedonistic motivations aimed at personal enjoyment. The lack of understanding with regard to the role emotion plays in ethical consumption practices led to the third research question, which aims to investigate the relationship between ethical considerations and hedonic factors (RQ.3).

A rationale for the methodological underpinning of this thesis is offered in Chapter 3. In light of the aims of this study (Section 7.2), a more interpretative approach to data collection and analysis was required. IPA offers a means of providing new insights into the concept of emotion in an ethical consumption context from the first person perspective. It places strong emphasis on the interpretation of the phenomenon (by the participants), and the double hermeneutic (by the researcher) between the phenomenon and the participants' experience of it. The use of this technique resulted in a greater understanding of the participants' narratives, allowing the researcher to make sense of the participants as they were making sense of their experiences (RQ.2: Smith et al., 2009). Consequently, this approach to data analysis enabled the interpretation

of the emotions experienced, as defined by the participants themselves, and the role played by these emotions in an ethical consumption context (in situ) (RQ.1). The main contributions of this thesis, from theoretical, methodological and practical perspectives, are highlighted in the next section.

8.3 Contributions of the Thesis

The contributions of this thesis are discussed under the following headings: theoretical, methodological and practical.

8.3.1 Theoretical and Methodological Contributions

This thesis contributes to several literature streams, namely, ethical consumption, emotion and tourism, given its multidisciplinary research context. These contributions will be discussed in turn, taking into account the relevant literature identified in Chapter 2.

Contributions to Ethical Decision-Making and Consumption

First of all, the findings of this study have demonstrated the pivotal role of emotion in the participants' ethical consumption practices. Little is known about the emotive aspects of consumer processes in general. Thus, Addis and Holbrook (2001) call for more research to be carried out on the emotive aspects of consumer behaviour. This study offers four broad insights, based on the participants' accounts, which contributes to the literature on consumer behaviour by addressing the experiential perspective and the concept of hedonic consumption.

First, the participants identified the central role of emotion prior to, during, and post decision making in an ethical context. This is a significant finding given the lack of attention paid to non-rational factors in the consumer's decision-making process and in ethical consumer behaviour. Second, based on the participants' accounts of their consumption experiences, the analysis demonstrated the motivational and influential role positive emotion plays in promoting ethical behaviour and the reinforcing role negative emotions have in discouraging unethical behaviour (Chapter 6). This is noteworthy finding as few studies have addressed the concept of emotion as it relates to the consumer's ethical

decision-making process (Marks and Mayo, 1991, Gaudine and Thorne, 2001, Steenhaut and Van Kenhoven, 2006), and none have identified its role or effect empirically. It is clear from this study that, by and large, emotions tend to be an evaluative construct or a response to consumption experiences or to a decision that is made (Forgas, 1992, Mano and Oliver, 1993, Drolet, 1998, Baumesiter et al., 2006). However, this study helps advance our current understanding of the emotive aspects of consumer behaviour and builds upon existing ethical decision-making models by identifying the motivational and influential role of emotion prior to, during and after consumer decision-making in this particular context.

Third, this study further contributes to the experiential perspective of consumer behaviour by highlighting the sources of hedonic value as identified by the participant group. Although this research is context dependant using self-defined ethical tourists, it nonetheless demonstrated that hedonic factors were an important part of the participants' ethical decision-making process. It was evident that emotions tended to motivate the participants' decisions to opt for ethical tourism alternatives. They made such choices because of the feel-good factor obtained during the process of consumption, which emerged through the emotions bestowed in the experience itself. This is an important observation from the point of view that ethical practices have not traditionally been associated with hedonic motivations or values. The participant group identified the source of hedonic value as emanating from being part in an exchange relationship, the idea of ethical tourism as an escape experience and its concomitant feelings of freedom and from a sense of challenge and associated feelings of achievement (see Table 9).

Fourth, the findings of this study also contribute to the theory of consumer behaviour by identifying the role of emotion in ethical decision-making. Drawing on Goldie's (2002, 2009) phenomenological perspective of emotion, this enabled insight into the role of emotion in the decision-making process by advancing our current knowledge through identifying the powerful role it can play, not only in influencing decisions, but in many cases, driving particular consumption choices. For many of the participants, emotion not only motivated (pre-consumption) their consumption choice and helped them to evaluate it (post-consumption), but it was a value-added factor experienced in the process of consumption. According to Bagozzi et al. (1999), emotion is a marker, mediator and moderator of experiences, and although some instances of this are evident in

this study, it is the mediating role of emotion that dominates here, as it appears to have helped guide and reinforce the participants' ethical choices, thereby having a knock-on effect on future ethical decision-making (Chapter 6 and Chapter 7, Section 7.3.6). These findings are particularly relevant given the lack of understanding with regard to consumption emotions (Richins, 1997).

Contribution to the Literature on Emotion

As this study has focused on the participants' subjective experiences of emotion, it offers a timely counterweight to much of the mainstream positivistic research that has rarely considered the feeling or meaning of emotion, particularly in an ethical context. The findings of this thesis contribute to the current theory of emotion, by providing greater insights into the ability of emotion to motivate, influence and engage the participant group within an ethical research context. This is a significant insight given the strong scientific background employed in the majority of emotion studies, as little attention been afforded to the interpretative or phenomenological view of these experiences (Solomon, 2002, Barrett et al., 2007, Solomon, 2009).

The phenomenological approach employed in this study helped to provide a greater understanding of the emotions experienced from the first person perspective (Chapter 4). With its IPA focus, the present study identified the participants' difficulties in communicating emotional encounters. Although others have highlighted the difficulties encountered by individuals in communicating emotions (c.f. Kövecses, 2000, Plutchik, 2001), interpretative studies aimed at exploring the role of emotion in consumption contexts are limited and form an under-researched area in consumer behaviour (Grant and O'Donohoe, 2007). This study concentrated on each individual's encounter, their description of it (lifeworld) and the meaning embedded in the narratives. The findings of this thesis identified that the participants ethical tourism encounters are deeply engaging and emotional experiences. References to sensory stimulation and the variety of language used to describe these encounters highlight a heightened level of personal and emotional engagement between the participants and the consumption experiences described (Malone, 2012). These findings add to the current knowledge of emotion, by pinpointing the pivotal role it played in this study in engaging the participants with the consumption process.

A further focal point of this study was to gain an understanding of the participants' emotions in the context in which they occur. This is especially important as Eatough and Smith (2006a) claim that emotion-based experiences take different forms based on the context in which they appear. Thus far, the author of this thesis has not found any other studies aimed at understanding these experiences in an ethical context from the first person perspective. Thus, the findings herein offer new insights by adding to the literature on consumption emotions through revealing the complex nature of these experiences, the difficulties in describing these encounters and by identifying the presence of mixed valence emotions, namely, pride. In general, pride has been regarded as a positive emotion, synonymous with feelings of accomplishment and success (Hart and Matsuba, 2007). Few studies have addressed its negative counterpart, hubris, which is comparable to arrogance and superiority (Lewis, 2007). In fact, in Richins' (1997) Consumption Emotion Set (CES), pride is not classified in terms of valence but categorised as 'other' thereby suggesting that pride is an insignificant or less important consumption emotion. Alternatively, this categorisation may be due to the fact that few studies have addressed feelings of pride and, consequently, little is known about its role or function.

This thesis advances the current understanding of pride by identifying its powerful role in the participants' ethical choice, as well as its dual valence. Two insights into the experience of pride are offered. First, based on the participants' accounts, pride appeared to be both a positive and a negative emotion, often experienced simultaneously. The author of this thesis would argue that pride, as a consumption emotion, is perhaps the most important of all emotions, due to its impact on a personal and emotional level, and its ability to influence an individual's ethical decision-making process (see Sections 7.3.4.1 and 7.3.5). Second, positive pride was found to not only enhance the participants' ethical behaviour (related to the self-concept), but also a suppressor (behaviour and purchase) of unethical actions, thereby having a significant impact on their ethical choices. The experience of negative pride was found to have a positive effect on the participants' ethical behaviour, as it helped reaffirm their choices. That is, they experienced a sense of hubris pride (negative) towards others and their behaviours, which, in turn, enabled a process of separation for them, as they did not want to be associated with perceived unethical activities related to mainstream practices. In this case, negative pride promoted avoidance behaviour in terms of unethical activities, expressed through feelings of superiority and arrogance about their own ethical

choices and positive pride encouraged approach behaviour in terms of ethical practices. In sum, the participants' accounts highlight the complex nature of pride, as well as its powerful role in ethical tourism consumption in influencing their behaviour and the decision-making process.

In addition to pride, feelings of enjoyment take central stage in this thesis. The literature review (see Figure 8) highlighted the many definitions of enjoyment, many of which are somewhat ambiguous, and often viewed as synonymous with pleasurable experiences. It is evident from this study that pleasure and enjoyment are related but distinct concepts (see Section 7.3.2.1). Earlier, this thesis outlined the difference between these two positive states (see Table 10). The main point of difference, identified by the participants, is based on the intensity of the emotions felt in enjoyable experiences and the impact of these encounters in the long term, i.e. the transformational and restorative effects. None of the definitions offered in the literature referred to the role of enjoyment in engaging individuals in the consumption experience (see Table 3 for definitions of enjoyment and Sections 4.3). Thus, this study contributes to the current definitions by highlighting the bond between the choice made by the participants and the actions taken resulting in an enjoyable and engaging experience on a personal and emotional level (see Section 5.2.1).

Contribution to the Literature on Ethical Tourism

There are many definitions of ethical tourism in the literature; it is variously referred to as alternative tourism, nature-based, eco, sustainable or responsible tourism, to name but a few (see Appendix II for an overview). This begs the question, what is ethical tourism? First, this study draws attention to the participants' desire to engage in ethical tourism, not simply as a wish to consume environmentally benign goods, but also because of the flow-like experience to be had (Csikszentmihalyi, 1990); that is, the participants experienced feelings of enjoyment during the actual process of consumption. An intrinsic enjoyment is bestowed by the experience itself. In addition, the perceived ethical tourism offering provides a platform for self-identity creation and affirmation. Although the concept of self-identity in ethical consumption has been highlighted by Shaw and Clarke (1999) and Shaw and Shiu (2002), the present study demonstrates the importance of positive emotions that help the participants to establish and confirm their ethical self-identities.

Second, the findings highlight that self-defined ethical consumption in a tourism context is an active choice that includes social (see Table 1 and Section 4.3), economic, cultural (see Section 5.3.1) and environmental concerns. It is also evident that ethical beliefs and values are not a standard set of principles as many of the participants in this study referred to the use of unethical modes of transport, such as flying abroad to Spain (Extract 59) or Nepal (Extract 59). These actions were more often than not diminished by a reciprocal act such as contributing to the local economies, caring for the local environment and offsetting air miles. In other cases, the participants described how they would take their holidays 'at home', using more ethical modes of transport such as trains or cycling (Extracts 20, 26 and 27). In both cases, the participants felt as though they were more ethical than mainstream consumers (Chapter 5).

What is Ethical Tourism?

The concept of ethical consumption is acknowledged by the participant group as stemming from a belief and value system that is regulated by their desire for congruence in the acquisition, usage and disposal of goods and services in a tourism context. These values are reflected through a perceived ethical sense of self, which is verified by positive emotions. From the participants' perspective, ethical consumption in a tourism context enriches the lives of those who take part in it, as well as those who are in receipt of its mutual benefits (Chapter 5). It is believed to be a different, and in some cases, superior quality experience that offers a more meaningful consumption practice. The participants in this study highlighted the added emotional value in ethical tourism experiences. The analysis identified that ethical tourism consumption is not only a way of thinking, but also a way of feeling. It highlights the significant role emotion plays in self-identity confirmation, but also the effects of both emotion and self-identity in promoting ethical practices. In this sense, this study advances many previous investigations of ethical consumption (Shaw et al., 2002a, 2002b, 2006, Newholm et al., 2007) and the many definitions of ethical or alternative tourism (see Appendix II for definitional overview) by demonstrating the role of emotion in helping to establish and maintain an ethical sense of self.

Despite the fact that Shaw and Clarke (1999), Shaw et al. (2000), Shaw and Newholm (2002), Shaw and Shiu (2002), Shaw et al. (2006) and Newholm et al. (2007) maintain that ethical obligation stems from a sense of responsibility towards others and based on internalised ethical rules about what is right and

wrong, this concept is not explicitly evident in this present study. In some cases, the idea of a mutual benefit arose (Chapter 5), reflecting a participant's awareness of the impact of their consumption practices on the host destination and people in the surrounding environment. It is plausible that an individual's sense of ethical obligation (Shaw and Clarke, 1999) implies an emotional undertone. On the one hand, to feel obliged to behave in a particular way requires a heightened degree of sensitivity to the task at hand, as well as a high level of personal involvement in the decision-making process. In this case, feelings of obligation may have a positive tone potentially eliciting emotions such as pride and happiness as one's beliefs, behaviour and actions are harmonious. On the other hand, a sense of ethical obligation may trigger anticipated emotions of guilt or shame associated with potential immoral acts; therefore consumers behave ethically due to feelings of duty or concern. This form of self-regulation resonates with Isen and Partick's (1983) mood maintenance theory which posits that a choice that will result in a positive emotional outcome is upheld, whereas, a choice that will lead to negative outcome is modified to ensure a positive emotional outcome. The motivation for reciprocal relationships was evident in the positive feelings bestowed on the participants, which, in turn, influenced their ethical behaviour. It was clear that the emotional value in ethical consumption can change the participants' behaviour; yet, they did not appear to feel obligated to do so, it was because they enjoyed it. Therefore, engaging in ethical tourism appears to be an intentional act, based on the emotional benefits obtained through exercising one's ethical beliefs and values.

The concept of ethical tourism has remained ambiguous with varying definitions evident in the literature. The idea that ethical tourism is a hedonic experience is largely unheard of. The current study provides significant evidence in favour of it, though. It supports Szmigin et al.'s (2007, p.399) claim that "ethical consumers do not deny their consumption but rather choose goods that reflect their moral, ethical and social concerns" as the participants described ethical tourism as a superior quality, hedonic experience, often involving more rewarding acts such as giving as well as receiving as part of the tourism encounter, and a sense of challenge and its concomitant feelings of achievement. The perceived heterogeneous nature of ethical tourism experiences appears to lead to a more emotionally stimulating encounter when compared to mainstream tourism. From this perspective, ethical tourism tends to be viewed by the participants as more diverse in nature, intriguing and sometimes a challenging experience. This can give rise to more engaging

encounters and augmented tourism experiences. Finally, the literature review highlighted that ethical consumption in any form is often an act of compromise in one way or another. It is often thought that to be ethical or responsible equates to non-consumption, as exemplified by the rise in Voluntary Simplifiers and Downsizers (Ballantine and Creery, 2010). This is because belief systems tend to collide with marketplace activities. In a tourism context, these compromises are often linked with sacrifice and rarely with enjoyment. The findings of this thesis, in contrast, show that ethical tourism is not regarded as a compromising act, but rather is a value-added, enjoyable experience due to the emotional benefits it bestows as defined by the participant group.

8.3.2 Practical Contributions

This study should be of particular interest to professionals such as marketing managers and tourism providers, as well as tourism stakeholders and policy-makers. From a practical point of view the findings of this thesis warrant attention as the economic impact of the tourism industry is self-evident. According to the World Travel and Tourism Council (WTTC; 2012), the Travel and Tourism industry is one of the largest in the world contributing 9 per cent to global GDP and accounting for 255 million jobs and is estimated to continue to grow. Despite the global economic challenge of the past few years, the industry grew by 3 per cent, directly generating 1.2m new jobs. Thus, a greater understanding of how to continue this development is imperative.

To date, our knowledge of ethics in tourism is modest. A special issue on sustainability and consumption, published in the *Journal of the Academy of Marketing Science* (2011, vol,39, issue 1), highlights the need for a greater understanding of such issues from a practical standpoint since "how effectively business deals with the challenges of sustainability will define its success for decades to come" (Sheth et al., 2011, p.21). This is due to the fact that "the concept of sustainability is increasingly being addressed. With this growing focus on sustainability efforts, marketing is in a unique position to elevate its focus from managing relationships with customers to strategically managing a broader set of marketplace issues" (Hult, 2011, p.1). Thus, from a practical point of view this thesis makes three contributions to the following perspective:

tourism providers and marketers, as well as policy-makers. These will be outlined in the following paragraphs.

First, from a tourism provider perspective, understanding the role emotions play in a consumer's ethical decision-making process can facilitate the production of a more customised ethical tourism offering. For example, tourism providers might modify their promotional material, to communicate and reflect the ethical beliefs and values to existing consumers, as well as potentially gain new customers. If emotions influence, motivate and reinforce ethical choice, it is plausible that by developing an emotional attachment with a particular tourism organisation, customer loyalty and commitment will ensue. A recent study by Malär et al. (2011) highlights the significance of consumers' strong emotional attachment to products or services, enhancing their sense of self, and in turn generating consumer commitment and loyalty. Thus, by understanding how ethical tourism is experienced and the motivations for such encounters, this enables a more pleasurable consumer experience as their needs, wants and desires are met satisfactorily. As a result, greater customer retention may follow as consumers move from being merely interested to advocates of the organisation.

The value of developing consumer advocacy for business purposes is gaining attention due to its long-term implications. Consumer advocacy is "an advanced form of market orientation that responds to the new drivers of consumer choice, involvement and knowledge. Customer advocacy aims to build deeper customer relationships by earning new levels of trust and commitment and by developing mutual transparency, dialogue and partnership with customers" (Lawer and Knox, 2006, p.123). It is a behavioural consequence of satisfaction in a consumption experience (Anderson, 1998), leading to greater level of loyalty whereby customers willingly make strong recommendations (or express praise) to other customers on behalf of another product or service supplier (Hill et al., 2006). According to Fullerton (2011), the greatest way to ensure consumer advocacy is to gain affective commitment. Indeed, many authors have stressed the connection between eliciting an emotional connection during the service process or consumption experience, and greater consumer loyalty or advocacy (Pine and Gilmore, 1999, Schmitt, 1999, Davenport and Beck, 2001, Gobé and Zyman, 2001, Pullman and Gross, 2003, Zaltman, 2003). A consumer's loyalty to an experience, organisation or type can lead to a much higher increase in the

profits and overall value of an organisation (Holbrook, 1994, Heskett et al., 1994, Heskett et al., 1997).

Second, from a marketing point of view, greater knowledge of consumers' ethical decision-making process enables an elevated consumer segmentation process, aimed at gaining the long-term commitment of existing ethical consumers, and the development of new strategies targeting potential new customers. These could include customising marketing communications, branding ethical products and services and enhancing product/service design to elicit the required emotions. According to the online forum and annual conference of the US market segment LOHAS (lifestyle of health and sustainability), this segment of society is worth an estimated \$290 billion, of which ethical tourism represents \$41 billion. In the UK, ethical consumption has increased 9 per cent since 2010, despite the economic downturn. As a growing segment, it is essential for marketers to understand the motives and factors that influence this consumer group, not only for the organisation, but also for the longevity of an ethical tourism industry, not only to satisfy consumer's desire to express their ethical beliefs and values, but also to promote employment and continued economic growth in a more sustainable fashion.

Finally, understanding consumers' ethical tourism experiences and the motives for such practices is important to help encourage continued ethical behaviour, potential change behaviour and to shape the future of the tourism industry. Thus the findings of this thesis will have a direct impact for various policy-makers. Some policy discussions on sustainability and the limitation of growth are evident in the Brundtland report; ever since, this has been a central theme for tourism stakeholders and governments alike. In the first instance, the findings of this thesis can contribute to two priority themes set out by the Economic and Social Research Council (ESRC), which focus on the impact of research to business. This, in turn, "shapes public policies and makes businesses, voluntary bodies and other organisation more effective as well as shaping wider society". First, the 'Economic Performance and Sustainable Growth' theme is aimed at securing benefits for populations in the UK that will maximise an existing focus on a low-carbon economy. In this case, greater insights into ethical consumption practices in a tourism context will offer longevity to an existing industry, generate employment and continue to contribute to the economy's GDP. In addition, if policy-makers help promote a more ethical industry and support the growth of new initiatives, this will ensure

that relevant stakeholders, public bodies and organisations will assist with ethical enterprises. As the ESRC wish to invest in entrepreneurial activities related to the benefits that can be derived from a low-carbon economy such as environmental resources, this will encourage the allocation of funds will encourage a more ethical entrepreneurial spirit within, and beyond the tourism industry.

Second, the priority theme: 'Influencing Behaviour and Informing Interventions', focuses on understanding consumer and corporate behaviour and to enhance wellbeing (also referred to as preventative health) through intervention. In this case, a greater knowledge of transformative and restorative consumption practices can enable a more direct approach to enhancing the wellbeing of populations through promoting the benefits of ethical tourism encounters (See Chapter 6). The associations between tourism and health benefits is gaining momentum (c.f. Smith and Puczko, 2008), however, this tends to be sought after by a certain type of tourist, hence, interventions by government and policy-makers is rarely considered.

Government intervention is imperative in terms of educating and encouraging ethical consumption practices, to the general public through social marketing campaigns and tourism providers, to ensure that an ethical tourism industry flourishes. A study by Miller (2001a) highlighted that most consumers consider the government as being primarily responsible for the development of a sustainable tourism industry. Thus, the findings of this study will assist decision-makers in governmental agencies such as the Department for Environment Food and Rural Affairs (DEFRA) with their 'Environmental Agenda' for sustainable development and the Department for Culture Media and Sport's (DCMS) policy on sustainable tourism. This is consistent with the Government's 'evidence based policy making' demonstrated by best case example such as VisitBritain's Sustainable Tourism Strategy and 'Be a Responsible Traveller' as well as the European Agenda 21 for Tourism and Tourism 2023 to develop a more sustainable industry in terms of economic prosperity, social equity and cohesion and environmental and cultural protection. Furthermore, the findings contribute to the creation of a more honed marketing campaign to help promote ethical consumption practices by informing sectoral bodies and social marketing agencies in tourism such as The Travel Foundation, ENCAMS (Environmental Campaigns) and Tourism Concern. In sum, this study should help promote

longevity in the industry by informing and shaping policy by taking into consideration the positive aspects of ethical consumption and its implications for economic, social and environmental prosperity.

8.4 Limitations of the Study

Although this thesis offers many insights and theoretical, methodological and practical contributions, there are some limitations. The first limitation is the use of Interpretative Phenomenological Analysis (IPA). Although IPA provided a sensitive approach, allowing an in-depth enquiry into the role of emotion in ethical tourism consumption, a grounded theory approach could have provided a different set of findings and more generalisable outcomes. A second limitation is the number of participants used in this study (n=13). One of the core principles of IPA is to carry out an ideographic study. That is, it seeks to produce a clearly situated, circumscribed and transparent account of what has been found within the research context, using a fairly homogeneous population. Therefore, IPA studies employ an average of eight participants, due to the volume of data needing to be collected. The phenomenological focus and the length of the interviews thereby offer detailed, in-depth accounts (Smith et al., 2009); nonetheless, there are several drawbacks when using a limited number of participants. This study does not make claims of generalisability or claim to have reached a point of saturation, however. It is concerned with the 'particulars'. Therefore, it does not claim to know everything possible through one study. The author of this thesis would argue that the aim of an IPA study is to offer transferability, that is, the transfer of meaning to new phenomena in similar contexts or to related phenomena in new contexts (Guba and Lincoln, 1985, cited in Bryman and Bell, 2003).

A third limitation of this study is the research context. Although tourism as an area of study has many positive characteristics for understanding consumers' ethical consumption practices, it also has its limitations. As a consumption context, tourism is more complex and subjectively experienced than the purchase of more durable goods such as food or items of clothing. It is a high-involvement, on-going, experiential and adaptive experience, therefore the participants' accounts are context-and time-specific. Thus, in another ethical setting, self-proclaimed ethical consumers would not necessarily provide the same findings.

8.5 Future Research

In terms of future research opportunities, this thesis lends itself to further enquiries into the concept of commitment to ethical consumption practices, that is, investigations into individuals' commitment to such practices and the impact on their lives in general. Taking the findings of this study in relation to Shaw and Clarke (1999), Shaw and Shiu (2002) and Shaw and Newholm (2002) concept of ethical obligation, commitment implies a lasting orientation that leads to customer retention (Moorman, et al., 1992, Morgan and Hunt, 1994). It is associated with a customer's desire to reject other alternatives (Pritchard et al., 1999). According to Meyer et al. (1993), people have been found to be committed for different reasons: (1) because they want to be committed and feel emotionally attached (affective commitment), (2) because customers perceive no other options than to commit (continuance commitment), and (3) because they feel obliged to stay (normative commitment). Therefore, further investigations should explore the impact of consumer advocacy, a deeper level of loyalty, on ethical consumption behaviour through strong customer relationships, trust and commitment (Lawer and Knox, 2006), thereby leading to new marketing tactics. That is, consumer advocacy can potentially result in increased awareness of ethical issues and changed behaviour in terms of consumption practices. According to Fullerton (2011), the greatest way to ensure consumer advocacy is to gain affective commitment. Therefore, the role of emotion in linking one's ethical commitment to one's ethical consumption practices would offer an interesting line of enquiry.

Another stream of investigation would be to explore the concept of emotion contagion, that is, to understand the ripple effect of experiencing positive emotions on others and to look at whether this has an impact on others' behaviour. According to Fredrickson (2003), positive emotions can spread through organisations, creating a ripple effect whereby onlookers observing prosocial behaviours that are emotionally driven are likely to take part in prosocial acts themselves. Thus, further research should investigate how experiences of positive and negative emotions by ethically-orientated 'champions' influences the emotional reactions and behaviours of others. That is, do positive or negative emotions have a communication effect, thereby having the potential to influence the behaviours of others who are surrounded by, directly and indirectly, self-defined ethical consumers?

This study highlighted the importance of positive pride in relation to the self-concept. Such experiences can lead to greater self-esteem as one feels good about themselves and their behaviour (Lewis, 2000). Therefore, an associated area of further research should investigate the concept of elevation (Haidt, 2003), which is defined as an emotion elicited when one sees others behaving in a virtuous, commendable or superhuman way. It is plausible that positive pride leads to feelings of elevation, thereby having the potential to influence the behaviour of others. This resonates with the concept of emotion contagion and research has shown that emotion-generated behaviour can produce similar emotional reactions in others (Hatfield et al., 1993). Indeed, Barsade (2002) found that emotional reactions played a significant role in work-group dynamics, influencing not only group members' emotions but their individual cognitions, attitudes and behaviours as well. Furthermore, the impact of positive versus negative emotions should be explored, with the aim of understanding, to what extent, do particular negative emotions (i.e., shame, guilt and embarrassment) influence behaviour, and to determine whether positive emotions exert stronger influences on behaviour than negative emotions.

Finally, a future area of study stemming from this research relates to the idea that ethical tourism enabled the participants to create meaning which was often influenced by the consumption setting. That is, as a setting, ethical tourism consumption provided a platform on which the participants were able to express their ethical beliefs and values, thereby maintaining an ethical sense of self. However, in the literature, a confusion exists about the value of hedonic consumption as facilitating meaning creation and whether this is informed by the consumption setting (Holt, 1995, Tynan and McKechnie 2009a). That is, according to DeBerry-Spence (2008), is an individual's meaning making context dependent. The findings of this study help broadly clarify this issue in terms of an ethical tourism consumption context. In the case of the current study, the context does provide a platform on which the participants created personal meaning as expressed through self-identity creation and reaffirmation and in the enjoyment bestowed in ethical tourism. However, an individual's desire to reflect their ethical beliefs and values is not solely dependent on a tourism context. In many instances, the meaning derived from consuming ethically spread across the participants lives. For instance, Jimmy referred to cycling as an ethical mode of transport. This is an activity Jimmy does in his everyday life, it is not only something that happens while on holiday: *"I cycle everywhere I can, anywhere with a 10K radius, I will cycle it and work allows us that extra*

time if we are cycling to get from A to B. I always get the train, I like getting the boat if it is possible and I have the time. I like the train and the boat, obviously there are sustainable benefits but I also really enjoy travelling that way". (139-143). In this case, the meaning creation in terms of identity and participation in an exchange relationship is not dependant on the consumption context alone; it is a part of the individual's self-identity and therefore an essential part of the participant's life as they wish to maintain an ethical sense of self. Furthermore, McCracken (1986) defined the meaning transfer as unidirectional. That is, meaning moves from the culturally constituted world to the consumer. However, in the context of this study, the active role of the consumer in the meaning-making process is evident. This is an essential part of ethical tourism consumption as ethical consumers choose their own recreational settings. It is an experience which is desired and enables the participants to be the person they want to be; that is, to be themselves as an ethical consumer, in the recreational setting (DeBarry-Spence, 2008). From this perspective, the findings of this thesis corroborate Thompson and Haytko (1997) assertion that the role of the consumer as a co-creator in creating meaning in a consumption experience is vital, but is not context dependent. Thus, future studies should develop the concept that meaning making is not only context dependent or unidirectional; it appears to be intrinsically motivated originating with the consumer and expressed in a culturally constituted world. Future studies should explore the role of consumers as a co-creator in meaning making process in ethical consumption practices.

Due to the rich, in-depth data gained in this study, it is clear that more interpretative, qualitative studies are needed to further develop the knowledge and understanding of individuals' subjective experience of emotion. This study has demonstrated the overwhelming importance of researching emotion in the context in which it is experienced in order to provide greater insight into such experiences. This is because of the personal nature of these encounters, which is often lost in a laboratory setting. Given the current study's focus on IPA, it has concentrated on theoretical transferability rather than generalisability (Smith et al., 2009), therefore future research should build upon the findings of this study to explore the role of emotion in other ethical consumption contexts from a consumer's point of view as means of comparison. In addition, an interesting area of investigation would be to compare the findings of this study with those stemming from similar studies in a mainstream tourism setting to observe if

similar emotions are experienced, or if the emotions felt in an ethical context are exclusive to this setting.

8.6 Conclusion

This chapter has summarised the purpose and aims of this thesis in relation to the research questions set out in Chapter 1. The theoretical, methodological and practical contributions of the research are discussed. The theoretical implications are related to the understanding and meaning of the presence of emotion in ethical consumption experiences. The chapter highlights the pivotal role and source of hedonism in ethical tourism practices and demonstrated the role of consumer responsibility in helping further the ethical agenda in terms of consumption practices. It takes into account the limitations of the study and considers new areas for future research that could offer further theoretical and practical insights. Practical implications related to the concepts of ethical commitment and consumer advocacy are demonstrated through deeper levels of loyalty and their consequences for ethical consumption behaviour. These offer an interesting line of enquiry for marketers of ethical products and services as well as for tourism providers. In addition, understanding the ripple effect of emotion contagion offers a future line of enquiry that could consider the impact on others of the positive emotions experienced by an individual, and whether this also influences others' behaviour. A further development area relates to the extent to which negative emotions (i.e., shame, guilt and embarrassment) influence behaviour and whether positive emotions exert stronger influences on behaviour than negative emotions. Although this study does not provide a definitive understanding of all positive emotion typologies, future research should aim to explore other positive emotions in the context of similar ethical consumption practices.

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Appendices

Appendix I: Interview Schedule

Thank you very much for agreeing to take part in this research. I would like to point out a few things before we start:

This interview will be recorded and responses will be anonymous. It is an informal interview, based on a conversation style; it is not a Q&A session. The aim is for you to share your experiences with me either a past holiday or a current one. So please feel welcome to speak freely and openly – there is no wrong or right answer - it is basically your opinion.

The main areas I want to discuss is your passion for ethical tourism and the decision-making as part of it– how and where that came about, take me through your decision-making process and the role of emotions in the decision-making process.

Participant Profiling

Name:

Age:

Nationality:

Gender:

Occupation:

Qualifications:

Questions	Prompt	Aim
Overview and Introduction to 'conversation topic'		
<i>Pertinent Emotions</i>		
Can you tell me about your last holiday..	<i>Where, ethical destination? Why XXXX(LOCATION) Feelings involved</i>	Start off with participant describing their holiday ... break the ice and make them feel at ease with talking
Can you tell me what this XXX (location) 'holiday/travel meant to you	<i>Can you tell me more about this? Specific 'ethical' locations? What was this like? How did you feel about this?</i>	Overview – the role of holidaying– what is the holiday purpose (hedonism/self-actualisation) possible role of self-identity –
Can you <u>describe</u> your holiday <u>experience(s)</u> from XXXXX (location) or in general ... (source of ethical decision-making)	<i>The entire experience +ve/-ve elements ... Can you give me examples of XXXXXX (emotion experienced)???</i> <i>Holiday expectation regarding hedonism/self-actualisation?</i>	It can start off with good/bad – the prompt for feelings ... Highlight emotions experienced Purpose of holiday (pleasure/educational)

	<i>Type of holiday? Who did you go on holidays with?</i>	Motivators
Why ethical tourism as a holiday choice? AND Can you give me examples?	Motivation/influencers - Pleasure or educational/cultural etc? Can you give me examples?	Either reiterating previous answers/or elaborating upon them
Take me through your decision-making process ...	Information search – strategy Alternatives and choices – why? How did it make you feel? Can you recall how it made you feel: Before – (how long before) planning/anticipation During: After:	Involvement – intensive/emotional (depends on the stage of the holiday – current or past holiday) Use of tour operators/independent travel?
Outlining the stages of decision making - (possibly highlighted previously)		
Tell me about the <u>planning</u> process for your holiday, How did it make you feel?	When did you start thinking about it, what were you expecting/anticipation How did you feel before/after/during the process?	Reiteration of question above Anticipated emotions? Current emotions?
Tell me about how you finally decided – choose XXX holiday?	Factors in decision-making (active/passive) Influencers How did it make you feel?	Motivation/influencers Coping mechanisms with alternative choices availability
Post-decision - How did that make you feel? OR While on holiday – consumption experience		During consumption emotions?
The role and affect of emotion (highlighted in previous responses – it will be developed here!)		
Can you tell me more about those XXXXX feelings/ideas/attitudes	Where do they come from –in your opinion? Source – emotion triggers/influencers	Identifying beliefs/attitudes and emotions Identify the role of emotions
Can you explain why you felt XXXXX?	When this emotions can about (prior/during/after) Reasons for these emotions – what triggers them – personal beliefs/society etc. Pleasure/eudemonia	Identify how emotions affects decision-making

	distinction.	
General 'ethical' behaviour		
How would you <i>feel</i> about the environment and tourism in general?	Recycling etc...	Lifestyles Personal values Beliefs Norms
Tell me other areas in your life where you take ethical considerations seriously		
What are your hopes for the future with regard to holidaying/travel		

Appendix II: Definitions of Alternative Tourism

Category	Definition / Points of importance	Source	Focus / Limitations
Sustainable development	<p>Development "that meets the needs of the present without compromising the ability of future generations to meet their own needs".</p> <ul style="list-style-type: none"> • Sustainable consumption and production • Natural resources protection and environmental enhancement • From local to global-building sustainable 	<p>Our Common Future (1987). The Brundtland Report.</p> <p>World Commission on Environment and Development (WCED, 1987).</p> <p>Department for Environment, Food and Rural Affairs (DEFRA, UK) Key Sustainable Development Action Areas (February, 2009)</p>	<p>According to McCool et al. (2001) this definition can only be interpreted to achieve a particular form of sustainability. What is being sustained, by and for whom?</p> <p>Sustainable development focuses on environmental quality, social equity, and economic prosperity. However, it is described as conceptually ill-defined and multi-faceted, with over 300 definitions of sustainable development. Therefore, it has the potential to mean all things to all people (Stabler and Goodall, 1996). Furthermore, little attention has addressed the question of whether tourism can drive or facilitate sustainable development (Miller and Twining-Ward, 2005).</p> <p>It is a dynamic model that broadly covers all areas of concern e.g. social, environmental, and economic issues. It refers to sustainable communities, change behaviour and positive wellbeing, but it does not offer guidance on how to achieve these.</p>

<p>communities</p> <ul style="list-style-type: none"> • Climate change and energy • Changing behaviour • Wellbeing – a positive, physical, social and mental state. 		
<p>Ecotourism is considered as a component of sustainable tourism development.</p>	<p>Hvenegaard, (1994); Lindberg and Mc Kercher, (1997); Forestry Tasmania, (1994); Commonwealth of Australia - Department of Tourism, (1994); Wallace and Pierce, (1996); Blamey, (1997)</p>	<p>According to the authors, sustainable development is the foundation of eco- and sustainable tourism practices.</p>
<p>Ecotourism and nature-based tourism can be defined as forms of sustainable development when they are limited in scale and minimize environmental and social impacts [...] consideration of positive and negative impacts of tourism development can be expressed in ecotourism goals:</p> <p>(a) To benefit local communities without overwhelming their social</p>	<p>McCool and Moisey, (2001a, p.41)</p>	<p>Sustainable development is the foundation of eco- and sustainable tourism. It emphasises limitations such as the scale of tourism projects and minimising impacts to the local area (socially and environmentally). It sets out goals for ecotourism related to benefits to local people, protection of natural landscapes and ethical or mindful behaviour of tourists. According to Mariotti, Borghi, and Safarzadeh's (2012, p.75) Handbook on Tourism and Recent Heritage "Nowadays ecotourism is more</p>

		<p>and economic systems; (b) To protect the environmental, natural and cultural resource base on which the tourism depends; (c) To require the ethical behaviour of recreational users and tourists, as well as supporting commercial recreation and tourism operators.</p>	<p>likely to comprise characteristics of sustainable tourism with regard to the impact this activity can have on the local economy, society and the environment”.</p>
<p>Sustainable Tourism</p>	<p>Tourism that meets the needs of the present tourists and host regions while protecting and enhancing opportunity for the future.</p> <p>UNWTO defined sustainable tourism as a way of managing “all existing resources that satisfy economic, social and aesthetic needs, to preserve cultural integrity, ecosystems, biodiversity and life sustaining systems”.</p>	<p>World Tourism Organisation (WTO), (ETC, 2002).</p> <p>United Nations World Tourism Organisation (UNWTO, 1988)</p>	<p>Insufficient detail to ascertain what sustainable tourism is aiming to sustain. Whilst host regions are mentioned, the environment, or tourism resources are not identified. Thus the longer term sustainability, and therefore its applicability to the research project are open to question. Furthermore, there is no clear indication on what should be sustained in order to maintain a sustainable industry, and who the enhanced opportunity applies to: the tourism industry, host community, or tourism resource? Furthermore, it does not outline who is responsible for maintaining a sustainable industry.</p> <p>A study by Miller (2001a) provided a table of sustainable indicators to help define</p>

			<p>sustainable tourism. It highlighted considerable disagreement among tourism researchers with regard to the term 'sustainability'. The majority of respondents used in the study identified the national government as being primarily responsible for the development of a sustainable tourism industry.</p> <p>Furthermore, "indicators of sustainability are not always quantifiable and may necessarily be somewhat subjective" (WTO, 1995, p.7).</p> <p>According to Mariotti, Borghi, and Safarzadeh's (2012, p.75) Handbook on Tourism and Recent Heritage, "sustainable tourism can be applied to all existing forms of tourism if the principles of sustainable tourism are respected". Therefore, sustainable tourism is a broad and inclusive term, which is open to interpretation.</p>
	<p>Sustainable tourism is development formed in consultation with local communities, businesses and other stakeholders. It aims to allow tourism to develop in a way that is fair and equitable for host communities. It is economically</p>	<p>Forsyth, (1996). Report prepared by Tourism Concern, published by WWF-UK.</p>	<p>Recognises the importance of community involvement, long term economic stability, and the protection of the tourism resource, i.e. the environment. Furthermore, Forsyth (1996) takes into consideration mainstream and specialist tourism markets.</p>

	<p>sustainable in the long term and avoids damage to tourist attractions or the physical environment. It offers high quality diverse experiences to tourists in both mainstream and specialist markets.</p> <p>A wise growth strategy for tourism is one which integrates the economic social and environmental implications of tourism and which spreads the benefits throughout society as widely as possible.</p> <p>Sustainable tourism is a positive approach intended to reduce the tensions and friction created by the complex interactions between the tourism industry, visitors, the environment and the communities which are host to the holidaymakers. It is an approach which involves working for the long-term viability and quality of both natural and human resources. It is not anti-growth, but it acknowledges that there are limits to growth.</p>	<p>Department of Culture, Media and Sport, (1999).</p> <p>Bramwell and Lane, (1993)</p>	<p>Considers the social, economic, and environmental factors, in accordance with the research project aims.</p> <p>Highlights the potential for conflicts between resident populations, visitors and the environmental resource. Considers long-term issues, and accepts limits on tourism growth. The latter is an important consideration with respect to often fragile wetland eco-systems, and the propensity for some tourism initiatives to become detrimental to the environmental resource.</p>
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	<p>Sustainable tourism protects and enhances the environment and improves the well-being of destination communities, as well as the holiday experience for visitors. Put simply, sustainable tourism means holidays that are good for local communities, the environment, holidaymakers and tourism businesses.</p>	<p>Travel Foundation (UK)</p>	<p>Focus on community and environment. It refers to the visitor's holiday experience as being augmented in some way due to the principles of sustainable tourism.</p>
<p>Tourism which leads to management of all resources in such a way that economic, social and aesthetic need can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems.</p>		<p>Towards Earth Summit, (2002).</p>	<p>Concentrates on fulfilling the economic, social and aesthetic needs as well as caring for the environment.</p>
<p>Sustainable Tourism is the adherence to a number of principles: (1) reduction of tension between stakeholders; (2) long term viability and quality of resources; (3) limits to growth; (4) the value of tourism as a form of development; and (5) visitor satisfaction through the realisation that ST is a process and an ethic.</p>		<p>Fennell, (2006, p.5-6).</p>	<p>Has a focus on ethics as bound by the nature of the process, that is, by its very nature sustainable tourism is ethical? This does not outline whose responsibility or how sustainable development is related to visitor satisfaction.</p>

	<p>Sustainable tourism develops around the need to:</p> <ul style="list-style-type: none"> • invest tourists, tour-operators and local communities with a new responsibility; • preserve the environment; • raise awareness as to the limits of tourism; • take into consideration and evaluate the carrying capacity of a tourist destination; • favour interaction between tourists and local populations; • reduce impact on the environment. 	<p>Mariotti, Borghi, and Safarzadeh, (2012, p.76). Handbook on Tourism and Recent Heritage.</p>	<p>This is a descriptive account which takes into consideration the social, economic and environmental factors as well as raising awareness of environmental protection for future tourists and stakeholders associated with tourism experiences.</p>
<p>Eco-tourism</p>	<p>Responsible travel to natural areas that conserves the environment and improves the welfare of local people.</p> <p>Eco-tourism is nature-based tourism that involves education and interpretation of the natural environment and is managed to be ecologically sustainable.</p>	<p>The International Eco-tourism Society.</p> <p>National Eco-tourism Strategy. Australian Commonwealth Department of Tourism. (Blamey, 1997).</p>	<p>Takes into account the environment and community, but offers little in the way of 'what' eco-tourism is.</p> <p>Focuses on nature based tourism as a platform for ecological and cultural sustainability. It offers education and interpretation as a means of ensuring greater awareness of the natural environment to help manage the local biodiversity and natural landscapes. Overall, it regards ecotourism as a subset of nature-based tourism.</p>

	<p>Purposeful travel to natural areas to understand the culture and natural history of the environment, taking care not to alter the integrity of the eco-system, while producing economic opportunities that make the conservation of natural resources beneficial to local people.</p>	<p>WNC Community and Rural Development. North Carolina State University. (Anon, 1999a).</p>	<p>Focus on the use of 'natural areas' and conservation. It implies a degree of learning as it refers to travel as a means of 'understanding' culture and history. It refers to considered consumption practices in terms of ecosystems, conservation and mutual benefits to local populations.</p>
<p>"Travelling to relatively undisturbed or uncontaminated natural areas with the specific objective of studying, admiring, and enjoying the scenery and its wild plants and animals, as well as any existing cultural manifestations (both past and present) found in these areas".</p>	<p>Ecotourism involves:</p> <ul style="list-style-type: none"> • a nature base • environmentally educational • sustainable managed <p>"An ecotourism experience is one in which an individual travels to a relatively undisturbed natural area that is more than 40 km from home, the primary intention</p>	<p>Ceballos-Lascura, (1987, p.14).</p>	<p>Focuses on the experience of the consumer as a 'discovery' of natural unspoilt areas. It is a nature-based experience sought by tourists. It refers to what tourists do, rather than what they should do, gives little direction in relation to acceptable behaviours.</p>
		<p>Blamey, (2001)</p> <p>Blamey, (1995a, p.24) (this definition tends to include part of Ceballos-Lascura's (1987) definition.</p>	<p>Ecotourism is nature-based with visitors who are environmentally educated and want to sustainably manage areas they visit. It focuses on the appreciation/interpretation component as suggested by Cebal los- Lascurain (1987).</p> <p>Blamey (1995a) refers to a geographical and time limitation for eco-tourists as they visit areas that are no more than 40Km from their home for a specific period of time.</p>

	<p>being to study, admire, or appreciate the scenery and its wild plants and animals, as well as any existing cultural manifestations (both past and present) found in these areas. An ecotourist is anyone who undertakes at least one ecotourism experience in a specified region during a specified period of time".</p>		<p>Unlike other authors, Blamey alludes to the hedonic value of ecotourism experiences as he claims that individuals intentionally chose ecotourism to admire or appreciate local areas.</p>
<p>Travel to enjoy the world's amazing diversity of natural life and human culture without causing damage to either</p>		<p>Tickell, (1994, p.ix)</p>	<p>Focuses on the hedonic value bestowed in ecotourism experiences related to the preservation of environment and sensitivity required for other cultures. Emphasises is also placed on the natural based, cultural and non-damaging or conservation issues.</p>
<p>"Ecotourism is restricted to that kind of tourism which is (a) based on relatively undisturbed natural areas; (b) non-damaging, non-degrading, ecologically sustainable; (c) a direct contributor to the continued protection and management of the natural areas; and (d) subject to an adequate and appropriate management</p>		<p>Valentine (1993, p.108-109).</p>	<p>Focuses on the natural-based, sustainability, conservation components of ecotourism. Valentine distinguishes between nature tourism and eco tourism [see nature based definition in the heading below]. Nature based tourism does not necessarily include conservation motives, whereas ecotourism contributes to the management, protection and preservation of the environment. Valentine does not provide who is responsible for these actions or how they are achieved.</p>

	<p>regime”.</p>		
<p>“Ecotourism is travel to relatively undisturbed natural areas for study, enjoyment, or volunteer assistance. It is travel that concerns itself with flora, fauna, geology, and ecosystems of an area, as well as the people (caretakers) who live nearby, their needs, their culture, and their relationships to the land. It views natural areas both as ‘home to all of us’ in a global sense (‘eco’ meaning home) but ‘home to nearby residents’ specifically. It is envisioned as a tool for both conservation and sustainable development- especially in areas where local people are asked to forgo the consumptive use of resources for others”.</p>	<p>Wallace and Pierce (1996, p.848)</p>	<p>This definition refers to the hedonic value of ecotourism, which is based on a sense of ‘discovery’ of natural-areas. It takes into account local environment as well as the host population. In this case, sustainability is a management tool for the cultural, environmental and social aspects of the tourism experience.</p>	

	<p>Ecotourism is tourism and recreation that is both nature-based and sustainable.</p> <p>Ecotourism has frequently been used as a barometer in tourism studies that sought to justify its position as one of the most ethical forms of tourism</p> <p>“Ecotourism focuses on (1) sustainability (2) small scale nature and ability to place money in the hands of locals (3) conservation mandate (4) experiential and educational capacities, ecotourism is both a device to stimulate social and environmental learning, and a sustainable model of tourism development”.</p>	<p>Lindberg and McKercher (1997, p.67).</p> <p>Stark, (2002); Karwacki and Boyd, (1995); Fennell and Malloy, (1995, 1999); Malloy and Fennell, (1998a and 1998b)</p> <p>Fennell, (2006, p.294).</p>	<p>Focuses on natural based and sustainability components of ecotourism</p> <p>Ecotourism as a measure of ethics in tourism practices.</p> <p>An inclusive definition based on the principles of sustainable development. It includes learning and education as well as highlighting the need to take into account economic, environmental and social sensitivities. Fennell (2006) acknowledges that not all ecotourism offerings take account of the effects of the tourism industry in general.</p>
<p>Nature-based tourism</p>	<p>Nature-based tourism relies on environmental destinations to attract visitors to a community. The attractions which make up these destinations are a combination of manmade and natural resources. Nature-based tourism uses the natural resources of an area as the focal point to draw and entertain</p>	<p>WNC Community and Rural Development. North Carolina State University. (Anon., 1999a).</p>	<p>Focus on nature rather than the wider social, and economic concerns related to the tourism industry. This definition describes nature-based tourism as an attraction in itself, with little emphasis placed on the management of these areas for long-term prosperity.</p>

	<p>visitors.</p> <p>Nature based tourism can be defined as visitation to natural or near natural areas. This includes ecotourism, adventure tourism, rural tourism, visits to European or Indigenous cultural and heritage sites, and simple sightseeing and recreation. Ecotourism is a niche component of nature-based tourism, with a focus on education and interpretation of the natural and cultural environment.</p> <p>Nature-based tourism, sometimes called ecotourism, is a sustainable economic activity that relies on an appreciation of natural and cultural resources, a desire to learn more about them, and behaviour that promotes their conservation.</p> <p>"Nature-based tourism is primarily concerned with the direct enjoyment of some relatively undisturbed phenomenon of nature".</p>	<p>Environment ACT, Australia, (2000).</p> <p>Washington State Tourism. Office of Trade and Economic Development. (WST, 2002).</p> <p>Valentine (1993, p.108-109).</p>	<p>Focuses on education and interpretation of natural and cultural environments. It describes nature-based tourism as an umbrella term that includes ecotourism, adventure tourism, rural tourism and visiting Indigenous cultural and heritage sites. In this case, ecotourism is considered a sub-component of nature-based tourism. Little emphasis is given to the preservation of the natural environment.</p> <p>Illustrates the confusion surrounding eco and nature-based tourism definitions. The use of 'natural resources' to provide economic sustainability. It highlights the educational and learning element as part of the tourism encounter and the behaviours required to promote conservation. It does not, however, describe the appropriate behaviours required to maintain a sustainable industry.</p> <p>Focuses on the hedonic value of nature-based tourism experience. It refers to the conservation and sustainable components of tourism. Valentine distinguishes between nature tourism and eco-tourism, whereby nature-based tourism does not necessarily</p>
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			<p>include conservation motives. Ecotourism, on the other hand, contributes to the protection and preservation of the environment.</p>
	<p>Nature-based tourism is focused on provision of learning opportunities while providing local and regional benefits, while demonstrating environmental, social, cultural, and economic sustainability.</p> <p>“Nature tourism involves visiting natural attractions but without any explicit objective of achieving environmental or social protection.</p> <p>Community based ecotourism (CBET) is a popular choice of activity in an enterprise-based strategy for biodiversity conservation, and a common element in integrated conservation and development projects (ICDP). Most ecotourism operations also claim to benefit local communities, either through employment or by contributing to community projects, but the term</p>	<p>Forestry Tasmania, (1994, p. ii)</p> <p>Kiss (2004, p.235)</p>	<p>Focuses on education and nature based tourism and the social and sustainability components of eco-tourism by distinguishing between ecotourism and nature-based tourism. It suggests that ecotourism is a sub-component of the nature-based tourism</p> <p>Kiss refers to Community based ecotourism (CBET) as an enterprise set up within local communities to develop and promote nature-based or ecotourism offerings in a particular area. It emphasises the active role of local community involvement in contributing to the development of CBET projects. It focuses on nature and the role of the community in shaping tourism experiences and the benefit for local communities on an economic level. It does not offer a means of how to conserve or protect local landscapes or a code of ethics in terms of right/wrong behaviour in a given destination to ensure conservation or a sustainable tourism industry.</p>

Community based tourism (CBT)	<p>community-based implies going beyond this to involving communities actively. This has been interpreted as anything from regular consultations, to ensuring that at least some community members participate in tourism-related economic activities, to partial or full community ownership of whole ecotourism enterprises".</p> <p>Nature tourism promotes conservation and sustainable development.</p>	<p>Boo (1992)</p>	<p>Descriptive account of nature tourism. It does not offer any detail in term of how to achieve conservation and sustainable development in a tourism context.</p>
	<p>A community participation approach has long been advocated as an integral part of sustainable tourism development. It is envisaged that the approach can increase a community's carrying capacity by reducing tourism's negative impacts while enhancing its positive effects. Factors influencing CBT:</p> <ul style="list-style-type: none"> • local issues have a direct impact on tourism experiences • Image of tourism is based 	<p>Haywood, (1988); Jamal and Getz, (1995); Murphy, (1985 cited in Okazaki 2008, p.513).</p>	<p>It concentrates on a community focus and the reduction of negative impacts to host destinations.</p>

	<p>on the assets of the local community</p> <ul style="list-style-type: none"> Public involvement functions as a driving force to protect local natural environment and culture as a tourism product Tourism industry is sensitive to both internal and external forces thus many tourism plans are partially or not implemented at all. 		
	<p>Community based tourism means 'tourism that involves and benefits local communities'. These do not need to be nature based, it offers cultural tours or simply run local guesthouses, and emphasis is on people. Benefits include: cultural contact, exciting destinations, local knowledge, and helping the people you visit.</p>	<p>Mann (2000, p.17-31)</p>	<p>Focuses on people and a mutual benefits bestowed in community based tourism in a respectful manner. This type of tourism does not have to be related to ecological or environmental concerns; it is more concerned with offering a local experience in terms of culture, engagement and local knowledge.</p>
<p>Volunteer tourism *referred to as alternative tourism by Butcher, (2003).</p>	<p>Volunteer tourists are: "those tourists who, for various reasons, volunteer in an organised way to undertake holidays that might involve aiding or alleviating the material poverty of some groups</p>	<p>Wearing (2001, p.1)</p>	<p>Focuses on 'holidaymakers' volunteering their time to work on projects that are established to enhance the environment of an area or a local community. The second dimension focuses on the development of the participant through the intrinsic rewards</p>

	<p>in society, the restoration of certain environments or research into aspects of society or environment”.</p>		<p>of contributing to such Project. Referred to as a guiltless choice (Caruana and Crane 2011).</p>
<p>Slow Tourism and Travel</p>	<p>“Slow travel is also about experiencing individual destinations more thoroughly, spending more time in one place and interacting with the local community and its people more deeply”</p>	<p>Mintel (2011) “The Evolution of Slow Travel”</p>	<p>Concentrates on having an engaging experience by taking the time to appreciate what a local environment has to offer. It is very much about a ‘local’ mentality as all goods are sourced locally thus contributing to a local economy. Slow travel is about making ‘conscious choices’, (Gardner, 2009) ‘Slow Travel Manifesto’, published by <i>Hidden Europe</i> magazine. Methods of slow travel are generally agreed to be by boat, train, coach or bus, bicycle or on foot, all of which have the added benefit of being better for the environment. As a result, slow travel is often linked with ecotourism and responsible tourism. The growing interest in Slow travel is evident in Michael Palin’s BBC Radio 4’s <i>You and Yours</i> programme in April 2010, which praises the virtues of travelling slowly, and really seeing the places you visit.</p>
	<p>Slow Tourism defined as “an emerging conceptual framework which offers an alternative to air and car travel, where people</p>	<p>Dickenson and Lumsdon (2010, p.4)</p>	<p>Slow tourism constitutes the antithesis of the mainstream tourism system as it values slowness of pace, the journey itself, and making connections with local practices and</p>

	<p>travel to destinations more slowly overland, stay longer and travel less. It involves:</p> <ol style="list-style-type: none"> 1. Slow equates to quality time 2. About physically slowing down to enjoy what is on offer 3. Quality experience 4. Meaning and engagement 5. 'In tune with ecology and diversity'. 		<p>cultures. Travel is meant to awaken the senses rather than constitute the precursor to when the "real" holiday begins. When at a slow tourism destination, "the focus is on tranquility, relaxation and finding meaning by leisurely taking in all that the senses have to offer rather than collecting as many touristic experiences as possible. Slow tourism is connected to an emerging larger critique of speed in all aspects of modern Western life" (Clancy, 2012, p.3).</p>
<p>Slow tourism represents four key principles:</p> <ol style="list-style-type: none"> 1. experiencing travel itself as part of the holiday, 2. valuing and learning about local culture, 3. slowing down and taking time to relax, and 4. keeping the negative impact on local communities and the larger environment to a minimum. <p>It encompasses pace and the perceived opposition to the</p>	<p>Lumsden and McGrath (2011) and Honoré (2004)</p>		<p>Focuses on the 'experience' as one emerges into a new culture, absorbing the immediate environment and to take the time to appreciate what is on offer. It concentrates on taking one's time to consume the surrounding environment or to enjoy the mode of travel. It emphasises the need to reduce negative impacts to the local environment and local communities.</p>

	<p>speed and lack of time associated with everyday life.</p> <p>Slow Tourism is "a form of tourism that respects local cultures, history and environment, and values social responsibility while celebrating diversity and connecting people (tourists with other tourists and host communities)".</p> <p>"Slow travel reinvigorates our habits of perception, taunting us to look more deeply into what we thought we already knew.</p> <p>To "engage with the community at the right level" (Gardner, 2009, p.13) and to "live in harmony with the locality and its inhabitants" (Matos, 2004, p.100), that is, to stay longer, engage more deeply, and consider the multifaceted impact on local communities (Clancy, 2012, p.8)</p>	<p>Heitmann et al. (2011, p.117)</p> <p>Gardner (2009), Matos, (2004) and Clancy, (2012).</p>	<p>Refers to respect for the host destination, its history, culture, people, but at the same time to absorb what is on offer. It is about connecting and immersing oneself in the experience.</p> <p>Emphasises is placed on engagement with the experience and the local community. That is, to not be intrusive of their local way of life but to exist and experience the local culture in a harmonious manner.</p>
<p>Ethical tourism and Responsible Tourism</p>	<p>Ecotourism is somewhat in between nature tourism, adventure tourism, and cultural tourism. In addition, an ethical perspective is evident as</p>	<p>Wight, (1993)</p>	<p>It highlights the fact that ethics are often the foundation on which ecotourism, nature tourism, adventure tourism, and cultural tourism are built.</p>

	<p>ecotourism appears only when the ethical principles are fulfilled</p> <p>“Ethical tourism is closely related to the concept of sustainable tourism and, although it is difficult to separate sustainable from ethical tourism, they share common ground. The three main principles of sustainability are rooted in social, economic and environmental equity and there are many different forms of sustainable tourism that claim to address each of these factors, including community tourism, responsible tourism and ecotourism. Ethical tourism is a concept that goes beyond the three principles of sustainability as it encompasses the needs of tourism stakeholders”.</p> <p>New moral tourism is described as, among other things, ethical tourism. The ‘new moral tourist’ (p.8) seeks non-intrusive encounters that reconnect sensitively with nature and culture. They are searching for</p>	<p>Weeden, (2002, p.144).</p>	<p>A differentiation is offered between different forms of sustainable tourism, namely, community tourism, responsible tourism and ecotourism as ethical tourism emphasises the needs of stakeholders. This includes individuals and their decision-making process.</p>
	<p>New moral tourism is described as, among other things, ethical tourism. The ‘new moral tourist’ (p.8) seeks non-intrusive encounters that reconnect sensitively with nature and culture. They are searching for</p>	<p>Butcher, (2003).</p>	<p>Focuses on the preservation of natural areas, culture, and a contribution economically to host destinations. These destinations tend to be in Third World or poorer countries. Butcher (2003) argues that ecotourism and community-based tourism are part of the wave of New</p>

	<p>‘enlightenment in other places, and a desire to preserve these places in the name of cultural diversity and environmental conservation’ (p.131).</p> <p>“Their [NMT] agenda is preservationist not only with regard to the natural world, but also with regard to culture” (Butcher, 2003, p.140).</p> <p>They seek to distance themselves from mass tourism destinations are increasingly common and approach this with an inflated sense of righteousness by viewing their trips as culturally and environmentally benign and as an antidote to mass tourism. They include volunteer, eco, nature-based, community tourism.</p>		<p>Tourism principles that is, small limited numbers in rural areas therefore their impact is minimal (p.132). However, Fennell (2006, p.10) points out that Butcher does not provide a clear definition or description or “a sense of what morality is, theoretically or conceptually”.</p> <p>This concept fails to recognise the benefits of the tourism industry for local economies on a mass scale. New tourism generally refers to small scale community based tourism projects which are also restricted in terms of contributing to a local economy as other indirect tourism industries are not required due to low numbers, therefore employment is restricted e.g. restaurants etc. Butcher’s New Moral Tourism does not refer to domestic holiday as a fortress of ethical values. He focuses on the north-south divide between the rich and poor economies. Butcher tends to “dismiss human complexity and seems to perceive tourists to be passive victims easily manipulated into feeling guilty over their comparative wealth, their open access to leisure time and their emphasis on hedonistic activity on holiday” (Weeden, 2008, p.23).</p>
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	<p>Lea (1993) coins the phrase 'responsible tourism' when referring to ethics. Mann's (2000, p.207) glossary of terms reads 'ethical tourism see responsible tourism' and Goodwin and Francis (2003) also conjoin the terms responsible and ethical. The two terms may well be synonymous but this paper favours the term 'responsible'.</p>	Stanford (2008)	Emphasises the role of ethics as the foundation of responsible tourism.
	<p>AITO – commitment to responsible travel and green tourism. Sustainable travel guidelines for its members:</p> <ol style="list-style-type: none"> (1) To protect the environment: its flora, fauna and landscapes (2) To respect local cultures: traditions, religions and built heritage (3) To benefit local communities: both economically and socially (4) To conserve natural resources: from office to destination (5) To minimise pollution: though noise, waste disposal and congestion 	Association of Independent Tour Operators	<p>An inclusive definition taking into account the environmental, cultural, economic and social aspects of the tourism encounter. Although the AITO offer a set of sustainable travel guidelines, they do not offer how these guidelines can be achieved or who is responsible for what?</p>

	<p>The growing awareness around environmental, cultural and political issues, many of these travellers will be “ethical tourists,” or those interested in environmentally and socially-conscious tourism.</p> <p>Environmental concerns over global warming and pollution have generated a mainstream interest in natural settings, preservation and sustainability. As a result, eco-tourism has grown in popularity as it combines important elements of nature conservancy, education and interpretation of our natural and cultural heritage. The concept of eco-tourism has also inspired other forms of responsible or ethical travel, including “voluntourism” and philanthropic journeys, allowing tourists to incorporate social responsibility into their trips.</p> <p>Ethical tourism “is an approach to tourism which seeks to ensure that the local population benefits from tourist development and activities. Although there has</p>	<p>Corbis, Creative IQ, (2008).</p>	<p>A socially conscious individual who is concerned with the local environment, cultural distinctiveness and political issues that a destination may face. The motivations for such experiences appear to be an interest in natural settings, preservation and sustainability including conservation and learning. Volunteerism is considered to be a form of ethical/responsible tourism.</p>
		<p>Encyclo.co.uk (online encyclopedia, n.d.)</p>	<p>Concentrates on economic development in host destinations. It does not offer a mutual benefit or how reciprocal relationships could be developed to ensure longevity of the tourism industry for local economic</p>

	<p>been a rapid increase in the number of tourists visiting”.</p>		<p>prosperity.</p>
<p>“As one of the world’s most significant industries, and arguably the one with the strongest impact on people, the potential for tourism to cause harm is enormous – and more varied than you might think. Ethical tourism attempts to redress the balance, with its proponents doing everything possible to ensure that, when they go on holiday, their impact on the local environment, culture and people is positive rather than negative”.</p>	<p>Sustainablestuff.co.uk (n.d)</p>	<p>Ethical tourism as an harmonious experience motivated by a desire to minimise ones impact to the environment, to be culturally aware and to have a positive influence on the host destination.</p>	
<p>Tourism is not just an economic transaction or a series of activities which can be isolated from everyday life or from their impact on people. The very fact that tourism involves travel to another culture and direct contact with the people there raises a number of ethical issues. Do local people want tourists visiting them? What are the working conditions in the tourism</p>	<p>Tearfund, (2000)</p>	<p>Initial priorities must include: good working conditions, allowing local people to participate in tourism planning and implementation, ensuring that a greater share of tourism revenue goes to the host communities and investing in local resources, labour and skills (see the Tearfund Report, 2000).</p>	

	<p>industry? What change does tourism make to local relationships and values? Where does the money go - who benefits? What are the environmental consequences of travel? Does travelling to a particular place support democracy and human rights, or undermine them?</p>		
<p>Ethical tourism has evolved as a term when one considers travelling to, or developing tourism in a destination where ethical issues are the key driver, e.g. social injustice, human rights, animal welfare or the environment. Ethical tourism is geared towards encouraging both the consumer and industry to avoid participation in activities that contribute or support negative ethical issues</p>	<p>Visit England</p>		<p>Role of customer and industry in contributing to the maintenance of local areas and to reduce negative impacts associated with tourism.</p>
<p>"Ecotourism is prominent in the advocacy of 'ethical' tourism"</p> <p>"Ethical and responsible tourism is a business and consumer response to some of the major economic, social and environmental issues, which</p>	<p>Butcher, (2008, p. 318)</p> <p>Goodwin and Pender (2005, p.303)</p>		<p>Ecotourism as a form of ethical tourism</p> <p>Concentrates on the role of the consumer and supplier of these experiences by taking into account the economic, social and environmental issues associated with tourism practices</p>

	<p>affect our world. It is about travelling in a better way and about taking responsibility for the impacts that our actions have socially and economically on others and on their social, cultural and natural environment".</p> <p>Responsible tourism as simply "making better places for people to live in, and better places for people to visit" and listed a series of components including tourism that:</p> <ol style="list-style-type: none"> (1) Minimizes negative economic, environmental, and social impacts; (2) Generates greater economic benefits for local people and enhances the well-being of host communities, improves working conditions and access to the industry; (3) Involves local people in decisions that affect their lives and life chances; (4) Makes positive 		
		<p>Cape Town (2002) Declaration on Responsible Tourism in Destinations (Responsible Tourism Partnership 2012)</p>	<p>Focuses on reducing negative impacts to the environment, developing greater economic prosperity for local businesses, the role of the community as stakeholders in the planning and development of local areas as tourism destinations and its positive contributions to natural and cultural heritage. It does not provide guidelines on how best to achieve these aims of responsible tourism.</p>

	<p>contributions to the conservation of natural and cultural heritage, to the maintenance of the world's diversity;</p> <p>(5) Provides more enjoyable experiences for tourists through more meaningful connections with local people, and a greater understanding of local cultural, social and environmental issues;</p> <p>(6) Provides access for physically challenged people; and</p> <p>(7) Is culturally sensitive, engenders respect between tourists and hosts, and builds local pride and confidence</p>		
Alternative Tourism (AT)	<p>Terms for alternative tourism include: ecotourist, green tourist, new moral tourist, ethical tourist as well as responsible tourist</p> <p>Alternative forms of tourism such as education, ecotourism, and adventure</p> <p>Alternative Tourism (1) provides economic benefits for individuals</p>	Stanford, (2008)	Alternative tourism as an umbrella term for ecotourist, green tourist, new moral tourist, ethical tourist as well as responsible tourist
		Jackiewicz (2005)	As above
		Dernoi (1981 cited in Fennell 2006, p.5).	Focuses on economic benefits for all, social, community and cultural sensitivity; the

	<p>and families (2) allow the local community as a whole to benefit (3) allow the host country to benefit through the avoidance of leakages and the reduction of social tensions (4) provide an option for cost-conscious travellers coming from the 'north' and (5) realise cultural and international benefits across countries and continents</p>		<p>positive benefits of tourism According to Fennell (2006) alternative tourism emerged in the 70's as an alternative option to mass tourism, it focuses on small scale, local oriented and low impact tourism, however Fennell notes that such tourism practices are rarely experienced in a pure form. It articulates many of the tenets supported by sustainable development platform for tourism Butler (1990) claimed that AT can be equally destructive as mass tourism unless community, social, environmental and economic fairness is the main focus.</p>
<p>Just Tourism</p>	<p>There are five general categories of literature that deal with tourism and ethics:</p> <ul style="list-style-type: none"> • Ecology • Marketing • Sustainable development • Humanistic and social issues • Tourism education issues 	<p>Hultsman, (1995).</p>	<p>Just tourism is a metaphor to represent the notion that ethical tourism is that which is virtuous e.g. fair and honourable in the decisions made – also that such decisions are Just related to tourism alone, they are related to the industry at large. Hultsman (1995) calls for a more holistic approach to ethics in tourism.</p>
<p>Environmentally Friendly Tourists (EFT)</p>	<p>These tourists claim that to “maintain an unspoiled environment on vacation is important to them”</p>	<p>Dolnicair (2008, p.200).</p>	<p>Identifies the role and responsibility of tourists in maintaining an unspoilt environment with emphasises placed on the value of the tourism experience.</p>