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JUST TOURISM

An Ethical Framework

John Hultsman

Arizona State University West, USA

Abstract: This paper proposes an ethical framework for tourism services delivery. It makes a distinction between a paradigmatic ethic and an operational code of ethics, and offers a perspective on the evolution of ethics in general and of tourism ethics in particular. A brief review of extant literature on the subject suggests five general categories of literature that deal with ethical issues in tourism: issues related to ecological impacts, marketing, sustainable development, humanistic and social concerns, and education. Since tourism educational materials do not appear to deal adequately with ethical issues, the paper proposes a paradigm and discusses the issue of infusing ethics into tourism education. **Keywords:** tourism, ethics, education, professionalism.

Résumé: Le tourisme juste: un cadre éthique. Cet article propose un cadre moral pour les services associés au tourisme. On distingue entre une éthique paradigmatique et une éthique opérationnelle, et on présente une perspective sur l'évolution de l'éthique en général et de l'éthique du tourisme en particulier. Un bilan de la littérature à ce sujet identifie cinq catégories générales des questions morales pour le tourisme: impacts écologiques, marketing, développement soutenable, questions humaines et sociales et formation en tourisme. Puisque le matériel pédagogique pour le tourisme ne paraît pas donner assez d'importance aux questions éthiques, l'article en propose un paradigme et discute l'idée d'insuffler des sujets éthiques dans la formation en tourisme. **Mots-clés:** tourisme, éthique, formation, professionnalisme.

INTRODUCTION

This paper considers a paradigm of ethicality — conceptualized here as *just tourism* — in which tourism services might be grounded. Such a paradigmatic framework is seen as being distinct from and as a potentially useful precursor to attempts to develop operational standards or codes of ethics for various facets of the delivery of tourism services.

Krohn and Ahmed (1992) were speaking to what is being called an operational perspective of ethics when they argued for the need to develop an ethical code of behavior for the marketing of international tourism services. Such a code, they suggested, would help ensure that the ways in which tourism goods and services are marketed meet or exceed widely accepted industry standards and practices (e.g., standards for truth in advertising). Such codes of ethical standards — covering various facets of tourism goods and services delivery — would certainly seem to be warranted, both for the enhancement of

John Hultsman is Associate Professor at Arizona State University West (Recreation and Tourism Management Department, Phoenix AZ 85069, USA. E-mail: "atjth@asuvm.inre.asu.edu"). His writing centers on philosophy in general and the lived experience of leisure in particular.

professionalism implicit in them and to help provide consumers with a sense of assurance that they are being treated fairly.

It also seems, however, that any code of ethical *practices* (hence the use of the term operational) needs to be grounded in a more paradigmatic footing. As Johnson suggested, while it is possible to develop ethical practices without such a paradigmatic footing, having a basic or foundational grounding for ethics can preclude problems caused by “zealous but ignorant moral reformers.” This grounding, according to Johnson, would serve as the basis, the foundation, or the underlying principle, for “widely accepted industry standards and practices” (1974: 3). Electronic and manual searches of the tourism literature reveal no such foundation, although citations linking tourism and ethics are not infrequent. Accordingly, it seems appropriate to introduce into the literature a discussion that might serve as the genesis for the development of such a foundation.

TOWARD A TOURISM ETHIC

Ethics Conceptualized

Philosophy has been defined both as the critical evaluation of assumptions and argument and as the clarification of concepts crucial to the ideas subjected to such critical evaluation. It has further been suggested that philosophy can be subdivided into the philosophy of *knowledge*—including epistemology, metaphysics, science, psychology, and logic—and the philosophy of *practice*—including social policy, politics, law, and ethics (Raphael 1981).

The concept of ethics (both as philosophical inquiry into values, and as practical application of moral behavior) becomes complicated by two factors. First, as Aristotle cautioned, one cannot demand greater clarity than a subject allows; ethics are not discernable *per se*. As with aesthetic judgments, however, it is possible to reach ethical perspectives from the experience of emotions, as one may feel morally moved when witnessing an act of kindness or cruelty. Second and in a related context, ethics reside between the “is” and the “ought” (Bowman 1991); ethics—and the feelings and values on which they are based—are subjective.

Both issues—clarity and subjectivity—that potentially confound the development of ethics are articulated in Boulding’s (1956) seminal work on perception, *The Image: Knowledge in Life and Society*. Boulding used the term *image* to describe subjective knowledge: what one believes to be true. One’s image is shaped, refined, and clarified by *messages* (information, structured experiences) one receives in response to actions taken. In turn, the refined image shapes one’s subsequent behavior. He went on to argue that the way in which one’s image grows “determines or at least limits the directions of future growth” (1956: 174). What Boulding was saying has two implications for the development of ethics. First, the development of one’s image is an ongoing search for clarity that consists of the interplay of the messages received, the subsequent refinement of one’s beliefs, and the resultant behaviors exhibited. Put simply, one’s image evolves. Second, one of the basic

propositions of Boulding's work is that "behavior depends on the image" (1956:6). As an individual's image evolves and matures, behavior changes in kind. Positive (ethical) acts produce positive messages that further shape positive growth of the image.

Boulding's arguments are primarily articulated here at the level of beliefs of the individual. However, there seems to be no reason why the same growth cycle of *message influencing image-influencing behavior-influencing message* would not hold for how ethics evolve in a broader context for groups of individuals (for example, cultures such as the ancient Greeks, and other collections of individuals bound together by some common focus, such as tourism services delivery professionals). Boulding, in fact, spoke to the idea that:

a subculture may be defined as a group of people sharing a common image. This need not be a conscious image and the group need not be conscious that they are sharing it. If, however, there are basic similarities in the images of the different individuals in the group, the behavior of the group will reflect and will, in general, reinforce the similarities (1956:133).

Boulding went on to argue that similar images held by members of an interest group evolve toward convergence as group members interact and reinforce one another's image. The tourism literature suggests that this sort of evolution has begun with respect to ethical development in this field, for numerous authors are taking up discussions of this topic. As these discourses continue and nourish one another, it is natural to anticipate the emergence of a common ground of ethics for tourism services. The intent of this paper is to continue this dialogue by attempting to develop a foundational model for the ethical delivery of tourism services that, in turn, can serve as a basis for further discussion.

A Model for Just Tourism

A useful model for the ethical paradigm of tourism services considered in this paper may be found in the field of conservation. Aldo Leopold, in *A Sand County Almanac* (1949) developed at some length a concept that he termed "the land ethic." Briefly, an ethic can be described as a limitation on freedom in the interest of social (as opposed to anti-social) conduct. Thus, he argued, an ethic originates in the propensity of interdependent social groups to evolve modes of cooperation. Examples of such ethics, according to Leopold, would include the Mosaic Decalogue (an ethic between individuals) and the Golden Rule (an ethic between the individual and society). The underlying premise of such foundational ethics, Leopold thought, is that the individual is a member of a community of interdependent parts. The notion of the land ethic simply extended this interdependent community of which Leopold spoke beyond humankind to include soils, water, and the biotic community of plants and animals. Leopold's concept of "*the land*" is in much the same broad sense of Mumford's (1930) "the Machine" which refers to the entire edifice of industrial and technical organization that he saw emerging between the world wars.

An ecologist by training, Leopold saw the development of the land ethic as a natural part of humankind's evolution: "Ethics are possibly a kind of community instinct in-the-making" (1949:203). Accordingly, his approach to ethics was intuition-based in that he assumed moral persons would naturally discern what constitutes ethical behavior. This way, an ethic provides an intuitive basis for decision-making and action. A tourism services ethic can be viewed as a foundational and articulated notion of what tourism professionals collectively accept and tacitly understand as being principled behavior.

Leopold's land ethic is elegant in its parsimony. It does not require that an individual wrestle with an abstraction in the ethic in an attempt to identify a tangible touchstone or metric for judging every individual action that potentially affects the ecosystem. Rather, the land ethic says simply and implicitly, do nothing to the community of the land that is not right or beneficial. Any moral person will inferentially, then, understand—in an operational sense—what is and is not acceptable behavior in a particular instance.

The intent of this paper is to introduce for discussion a similarly simple framework or paradigm of ethics (like Leopold's, institution-based) within the context of which tourism professionals can evaluate the scrupulousness of behavior. In addition, the related issue of preparing future professionals to assess the ethicality of their behavior is considered through a discussion of how best to develop professional ethics during the education of students in tourism curricula.

Arguably, any attempt to suggest a foundational paradigm for a tourism services ethic should stand up to the question of whether or not such an ethic is generalizable. In other words, one should ask "What is the range of potential issues relevant to the intersection of ethics and tourism services?" and "Is the proposed ethic responsive to this range of issues?" To provide a basis for such an evaluation of the ethic proposed in this paper, an attempt was made to categorize the literature that deals with issues connected to both tourism and ethics.

Tourism and Ethics in the Literature

Both electronic and manual searches of the tourism literature were conducted. The electronic search looked for conjoint appearances of the terms "tourism and ethics" and/or "tourism and philosophy" (or variant forms of any of the terms). The manual search, conducted in the holdings of a university with a recreation and tourism program, involved scanning the index and table of contents of all tourism-related texts available (approximately 80) for the same terms.

The results of these searches suggested two findings worth remark. First, there appear to be five general categories of literature that deal with tourism and ethics. Four of these categories focus on the development or application of ethics in professional tourism settings and the other considers the ethics of tourism from an educational perspective. Each of these categories is discussed briefly below.

Ecological issues. The effect of tourism on the physical environment has been studied by a number of researchers with a particular focus on

perceptions of local residents about the potential impacts of tourism (Edwards 1987; Farrell and McLellan 1987; Gartner 1987; Liu and Var 1986, 1987; Rodriguez 1987). These studies generally agree that local residents hold negative perceptions about the real or potential impacts of tourism on the physical environment. Such impacts, though, have not regularly been quantified. As Smith and Mitchell (1990) noted, there has not been a tradition developed of investigating the actual environmental impacts of tourism from the earth science perspective of geography. Moreover, while a number of studies have considered the environmental impacts of tourism, few have directly taken up the question of how to formally address the ethical implications involved. Two exceptions to this include D'Amore's (1993) suggestion of the need for a code of ethics for both socially and environmentally responsible tourism development that would focus primarily on environmentally conscious guidelines and the Bureau International du Tourisme Social's (1992) recently published charter aimed at minimizing the effects of tourism and transport on the natural environment.

An emerging area of investigation relative to tourism, the environment, and ethics is the relatively new focus on ecotourism. One source (Wight 1993) suggested that, in addition to the need to balance profit-making with conservation, ecotourism in general would benefit from an ethics-based orientation — as well as from industry product and performance standards.

Marketing issues. As Perdue (1991) noted, concern over the past several years has been growing with respect to ethical behavior in tourism marketing research, a perspective echoed by several other authors. As noted already, Krohn and Ahmed (1992) called for development of an international tourism code of ethical behavior directed toward tourism goods and services marketing. Haywood (1990) suggested that, inasmuch as tourism is a community-based, service industry, marketing efforts may need to become more collaborative in nature. Go and Haywood (1990), in a thoughtful review of nearly 300 citations that focused on tourism marketing and marketing in general, noted the irony of how a general growth of interest in tourism marketing has coincided with a commensurate expansion of concern about the negative effects—social, environmental, economic, and cultural—of attempts to generate tourist traffic through marketing.

Sustainable development issues. The Commission on Environment and Development has defined the philosophy of sustainable development as development capable of meeting present needs without compromising future generations' ability to meet their own needs (Riley 1991). The idea that future, as well as present, concerns need to be addressed in tourism development planning has been considered from the local level, relative to city planning (Denney 1991), to the global level, relative to the need to preserve unique qualities of destinations in order to maintain physical and cultural diversity under the pressures of mass tourism (Slattery 1983).

The philosophy of sustainability, according to Riley (1991), has

served as a basis for recent tourism development in Bermuda, where, as tourism was peaking in the early 1980s, concern was growing that the country was attracting more visitors than it could handle. A government-commissioned study of the local population determined that perceived concerns focused on overcrowding, the condition of hotels, and the number of available beds. New governmental policies were implemented to respond to these concerns.

The idea of tourism as an instrument of sustainability has also been considered (Farrell, Smith and Eadington 1992). Using Maui County, Hawaii, as a case in point, these authors noted how a conscious state policy to direct funds away from a main tourism hub (Waikiki), while a success from a conventional tourism standpoint (evidenced economic and social gains), has caused significant losses in terms of a degeneration of the former rural ambience of the county.

Humanistic and social issues. Socially responsible tourism has been considered both from the standpoint of how tourism attractions are developed and from the perspective of the potential impact tourism can have on indigenous peoples. Riegner (1992) explored the former concept in a discussion of how pride of ancestry for cultural and historical achievements among ethnic groups in the United States—particularly African-American, Hispanic-American, Asian-American, and Native-American—needs to be explored and respected in the development of tourism attractions. Such development should be considered, Riegner (1992) argued, both from the perspective of providing visitors with authentic and stimulating experiences and in order to foster a sense of heritage and dignity among these populations. Weiler and Hall (1992) also touched on this notion of developing culture and heritage in a discussion of special interest tourism as a form of ethical tourism.

The ethical impact of tourism and tourism development on indigenous populations has been considered as well. Zaccarelli (1984) noted that, while many Third World countries look to tourism as a way out of poverty, international development is complex; and that there is a need to understand the impact of tourism on the micro-level in order to ensure that ethical strategies are used to minimize effects on a society's cultural heritage. Similarly, Storen (1991) suggested the need for a more ethical approach to tourism development based on the impacts of industry growth in Mexico, including rising housing costs, relocations, inflation, and increasing crime and pollution.

In addition to the specific effects of tourism on local populations, there has been a limited number of calls for broader discussions of ethics in tourism and hospitality policy-making. Hegarty (1992) provided a general discussion of how philosophy and ethics might be used to develop a framework for tourism decision-making that might lead toward more socially responsible and sensitive tourism development. The International Institute for Quality and Ethics in Service and Tourism has produced an edited text (Hall 1992) that discusses ethics across a broad range of topics relevant to the hospitality industry in the interest of encouraging more writing about the topics of ethics and to encourage professional schools to begin more in-depth teaching of the topic.

Tourism education issues. While there have been some limited empirical attempts to investigate professionalism and ethicality among tourism

service providers and students (Freedman and Bartholomew 1990; Sheldon 1989), the primary aspect of this facet of tourism and ethics that emerged from the literature focused on the extent to which ethics are imparted to students in professional curricula. As Hegarty (1990) noted, while there is a strong ethical dimension underlying much of what the tourism industry has to offer (e.g., guest satisfaction, public responsibility), the idea of ethics in tourism—given its connections to business—seems contradictory. Hegarty did, however, argue that ethics should be included in professional curricula. Enghagen (1990a) reported on a study that examined the extent to which 4-year Council on Hotel, Restaurant and Institutional Education (CHRIE) institutions included ethics in their curricula. The results suggested that most of the undergraduate CHRIE programs do include ethics in their instruction. O'Halloran (1991), however, suggested that most undergraduate programs fail to integrate ethical issues effectively into their curricula. In general, there is no consensus on the extent to which ethics are effectively combined with practical education in tourism curricula, although citations that dealt with the topic were all in agreement that such efforts are an important and necessary component of tourism and hospitality education.

Beyond these five categories of literature dealing with tourism and ethics, the second general finding that emerged from the two literature searches focuses on where the writing about tourism and ethics is occurring: in journals, proceedings, and juried collections, as opposed to textbooks. Of the four areas of literature reviewed above that dealt with ethics in professional tourism settings, three—ecological, marketing, and humanism—were found in tourism textbooks. The treatment of these topics, however, was both limited in scope (one citation was identified for each of the three areas) and fairly superficial. Heath and Wall (1992), for example, devoted one paragraph to the potential environmental impacts of tourism. Reilly (1980) briefly mentioned (one page) the ethics of advertising within the context of a chapter on the role of advertising in marketing. McIntosh and Goeldner (1986) gave about three pages in a summary chapter to the humanistic idea that increased familiarity, bred through tourism, begets understanding that can contribute to world peace.

The general lack of substantive textbook treatment of tourism services and ethics stands in marked contrast to the degree to which such treatment is called for in the juried literature. Accordingly, a foundational paradigm of ethics for tourism services might prove useful as a springboard to such textbook discussions. The lack of treatment of ethics in standard tourism texts, coupled with the apparent interest in the topic on the part of tourism scholars, also suggests the need for tourism educators and professionals to begin a dialogue on how best to frame discussions of ethics in tourism service delivery for students. One possible framework is developed below.

A Tourism Ethical Framework

An ethical framework for tourism service delivery can be developed with an eye to the conceptual meaning of tourism. Without getting mired down in the definitional arguments that plague tourism scholars,

tourism is being considered here in what Gilbert (1990) defined as a social context that focuses primarily on human, or subject-based activities and, hence, both the act of tourism and the motivational aspects of the reasons for being a tourist. Put differently, tourism—and by extension, the ethical framework proposed here—can be considered primarily from the experiential perspective of the tourist. Other perspectives on tourism, such as, economic (Gilbert, 1990:25), would lead to the development of different ethical frameworks.

Within this experiential context, it is suggested that what needs to be perpetuated is a *spirit* of tourism services delivery necessary to allow tourists to find meaning in and derive benefits from activities in which they engage. This spirit can be embodied paradigmatically in a concept referred to in this paper as “just tourism.” The term “just,” as Harper (forthcoming) has pointed out, carries with it two possible interpretive meanings. On the one hand, is the adjectival sense of “just” meaning fair, honorable, upright, or proper. On the other hand, the adverbial meaning of “just” conveys a sense of merely or only (as in “It is just a small thing.”). Each of these meanings needs to be further developed.

Simply put, tourism services should be delivered in a principled manner. The underlying premise of this facet of “just tourism” is that some generally understood and basic ethicality is fundamental and necessary to the evolution of tourism as a recognized and legitimate profession. The question of what constitutes acceptable ethical behavior in the delivery of tourism services (i.e., what is “generally understood and basic ethicality”) is at the heart of this aspect of “just tourism.”

Moore proposed a succinct answer to the question of what aspect of a concept makes it generally understood (he was dealing with the issue of what is “good”):

My point is that “good” is a simple notion, just as “yellow” is a simple notion; that, just as you cannot, by any manner of means, explain to any one who does not already know it, what yellow is, so you cannot explain what good is. . . . You can give a definition of a horse, because a horse has many different properties and qualities, all of which you can enumerate. But when you have enumerated them all, when you have reduced a horse to his simplest terms, then you can no longer define those terms. . . . And so it is with all objects . . . which we are able to define: they are all composed of parts, which may themselves, in the first instance, be capable of similar definition, but which must in the end be reducible to simplest parts, which can no longer be defined. But yellow and good, we say, are not complex: they are notions of that simple kind, out of which definitions are composed and with which the power of further defining ceases (1974: 325).

Ross (1939) spoke to the issue of basic ethicality in his interpretation of Moore’s (1912) utilitarian principle of ethics that what makes actions “right” is that they are productive of more good than could have resulted from any other potential action available to the agent of the act. Ross took issue with the universality of this concept, partly because he did not agree with Moore that “right” and optimal—“more good”—are

necessarily coincident and partly because he felt that certain duties and obligations that one may have can at times supercede the potential good of an act. He did, however, feel that the tendency of acts to promote good in general is one of the main factors in determining their rightness. This perspective on rightness seems particularly attractive in that it does not preclude the self-interest inherent in for-profit ventures; it simply suggests that an action is ethical if it is the most virtuous among a collection of potential choices.

Such an approach for determining ethicality—based on the “just” notion of generally understood and basic ethicality—is arguably subjective. However, it would seem to have the potential to professionalize tourism services in much the same sense that the practice of medicine has become associated with one of its primary tenets, “to do no harm.” The concept of “just tourism,” like Leopold’s (1949) land ethic, does not require complex reasoning to understand and operationalize, so long as one accepts the basic tenant that moral behavior is a desirable goal; “just tourism” counsels service providers to act in a manner that reflects ethicality. But, as already stated, there is a second interpretive meaning of “just tourism.”

Tourism is big business and is getting bigger. Over a decade ago, it was predicted that by the year 2000, tourism would be the largest industry in the world (Kahn 1979). As with other entities, tourism, as it burgeons, runs the risk of taking itself too seriously and in so doing becoming no longer just in the sense of “simply” tourism. Something of a parallel for this concern may be found in today’s intercollegiate athletics and Olympic Games. As the financial and prestige values of these events have grown, the spirit of amateurism and play for the sake of play itself have been trivialized to the point to which no reasoning person could claim that the participants in these contests are anything less than professionals.

The more important tourism becomes to the economy of a particular locale, the more its true spirit of an uplifting, uncontrived, prereflective (lived, but not pondered over or thought about) and intrinsically rewarding experience is in danger of being forgotten at the expense of the extrinsic value associated with the income derived from it. When this extrinsic value grows out of proportion to the intrinsic worth of tourism, the social and personal value of the experience may be reduced to the point to which ethical concerns—for the environment, indigenous peoples, and tourists alike—are of little, if any, concern to service providers. Should tourism reach the point of being considered by service providers as first a business and second an experience, it is no longer “just tourism”; it is industry. This perspective, insofar as the connotation of industry as diligence and busyness is concerned, is quite at odds with the personally rewarding, meaningful, and leisurely facets of tourism that make such experiences attractive in the minds of participants.

There is probably not a specific prescription for nurturing “just tourism” in either its adjectival or adverbial sense. It does seem, however, that the logical starting point for imparting a foundational ethic of tourism services is in the education of tourism students. Such education needs to be considered both in the context of curricula that teach

professional aspects of tourism and in the general education component of such curricula.

Educating for a Tourism Ethic

An ethical paradigm for tourism can provide a basis for professional behavior and the development of codes of ethics for service delivery. Equally, if not more importantly, however, the issue of how best to imbue college tourism majors with a sense of professional ethics needs to be pondered. As Enghagen (1990b) suggested, there are both cognitive and affective aspects to consider in the ethical development of tourism students. This issue is in turn tied closely to the broader questions of how tourism is related to higher education in general and how the academy is evolving, both of which require elaboration.

The evolution of higher education. Books such as Bruce Wilshire's *The Moral Collapse of the University* (1990) and Alan Bloom's *The Closing of the American Mind* (1987) reflect a growing social concern over what some observers see as a deterioration in the overall quality of higher education. Wilshire, referring to reports from the Carnegie Foundation for the Advancement of Teaching, the National Commission on Excellence in Education, the National Endowment for the Humanities, and the Association of American Colleges, argued at length that this deterioration is due, "in significant part because of our proud professionalism" (1990:95). Wilshire in particular argued that society seems to be moving toward an educational focus on *knowing* at the expense of *thinking*. This focus de-emphasizes creative thinking and contemplation—both of which lead to consideration of issues such as ethics and morality—and extols *training* in a technical or professional sense.

According to Wilshire, contemporary disciplines, faced with shrinking budgets and the need to prop up credit hour production, look increasingly inward to their own course listings at the expense of fostering a basic connectedness across the curriculum—to the ultimate detriment of the student. Wilshire argued, "Persons are not respected and recognized as persons in their field-reality and sacredness, but are objectified, treated as objects to be engineered, manipulated and measured—their 'productivity' determined" (Wilshire 1990:213; italics original). The upshot of this trend, according to Wilshire, is what Max Weber feared, "a race of highly trained barbarians is produced, 'specialists without spirit, sensualists without heart.'" (Wilshire 1990:278).

Such concerns for the decline of what traditionally has been known as a classical education are not limited to contemporary thinkers. The results of this trend were lamented a half-century ago by John Gould Fletcher, who wrote the chapter on "Education: Past and Present" in a collection of essays by twelve Southerners, generally referred to as the Fugitives, titled *I'll Take My Stand: The South and the Agrarian Tradition* (Reuben 1977). As Fletcher had it, modern education—and recall that he was writing a half-century ago—was less likely to produce an educated person than "a behaviorist, an experimental scientist in sex and

firearms, a militant atheist, a reader of detective fiction, and a good salesman" (1977:95). Fletcher continued,

Today the object of American education is to turn out graduates—whether good, bad, or indifferent we neither know nor care. Formerly, quantity had to give place to quality; today it is the reverse. Formerly, we followed Goethe's maxim, to the effect that everything that frees man's soul, but does not give him command over himself, is evil. Today we are out to withdraw the command of men over themselves, and to free, to no purpose, their souls" (1977:95).

Later in his essay, Fletcher struck at the heart of the outcome of such an approach to education:

The inferior, whether in life or in education, should only exist for the sake of the superior. We feed and clothe and exercise our bodies, for example, in order to be able to do something with our minds. We employ our minds in order to achieve character . . . to bring our souls into relation with the whole scheme of things, which is the divine nature. But the present-day system of American popular education exactly reverses this process. It puts that which is superior—learning, intelligence, scholarship—at the disposal of the inferior. Its goal is industry rather than harmonious living. . . . (1977:119–120).

In this same collection, Henry Blue Kline's essay, which focused on the merits of individualism, echoed the sentiment that modern schooling discourages any real sense of understanding of the nature of the world surrounding us, producing an order that was "'almost mechanical' at their machines or office desks . . ." (Reuben 1930/1977:318).

What all of these writers understood was that an integrated curriculum, based on classical, European models was capable of producing students who first and foremost, could think. As Fletcher, quoting W. H. Learned, put it, the *summum bonum* of education should be that "in choice of materials the teacher shall always consider, not the learning merely, but rather what powers in the pupil—particularly independence of judgment, of feeling, of imagination, and of will—can be developed and heightened" (Reuben 1930/1977:102). Instead of conveying information—a major goal of modern schooling—education, according to Fletcher, should nourish "the pupil's mind in such a manner that he can master for himself whatever subject he wishes to take up, and to enlarge his mental horizon by showing the relationship of this subject to the whole of human life" (1977:115–116).

An integrated tourism curriculum. Therefore, students in tourism programs would benefit in terms of both cognitive and affective development if educators focused more on integrative strategies: to combine various parts of tourism curricula with one another and, in turn, to bind program content more completely to that of general education requirements. Moreover—and this is where the "proud professionalism" (and the fiscal realities of modern universities) may be an impediment—educators should consider revising how many of the total hours required for a degree ought to be devoted to major program require-

ments as opposed to the need for a more complete liberal education.

It could well be argued that society has changed and that contemporary college curricula, including tourism, are an appropriate (or at least necessary) response to the times in which one lives. Whether one prefers this perspective or the more pessimistic one espoused by Wilshire, it would seem that at least two strategies available to contemporary tourism educators should be considered. First, in the interest of intellectual, moral, and ethical development, students should be counseled to gain as liberal an education as possible, given the constraints of major plans of study (and campus politics). Such an education encourages *contemplation*. As one ponders issues as opposed to memorizing facts and learning rote techniques, and as one becomes aware of and intrigued by the inscrutability of the world in general, one eventually grapples with questions of ethics in both abstract and concrete senses. To provide a bridge between such questions in the general, or abstract, sense and their applicability to issues relevant to professional education, courses in tourism could be structured to focus on the development of integrative and critical thinking skills.

As a second strategy, professional ethics could be integrated into professional tourism curricula, both in philosophical discussions (what ethics are in general, what ethics mean to tourism, how tourism ethics evolve *vis-à-vis* the social contexts that shape their evolution), and in practical, case study approaches. In schools of business, courses and textbooks in accounting, management, and marketing devote considerable attention to the ethics of their respective subject matter. The review of textbooks conducted during the preparation of this paper suggests that if ethics are the focus of attention in tourism-specific courses, the materials must be coming in large measure from other disciplines. It would seem that case studies in particular would be more beneficial to students if the content and settings developed were focused specifically on tourism services.

CONCLUSIONS

Perhaps the most profound conclusion that stems from the literature reviewed for this paper is the need for the inclusion of ethical issues in textbooks used in tourism curricula. Educational experiences tend to increase in meaning as they grow in relevance. If tourism students are learning about ethics through case studies in general business, much of the relevance to the profession in specific terms is missing. In addition to treatments of ethics in particular tourism subject matters (e.g., sales and marketing), a collection of case studies, perhaps modeled along the lines of *Problem Solving in Recreation and Parks* (Bannon and Busser 1992), which presents specific scenarios for discussion and resolution, would be a valuable addition to the literature. Such a text, rather than being targeted to a course in ethics and tourism *per se*, could cut across topical matter and thus be used to augment text materials in a variety of courses.

The literature also suggests that there is concern among tourism scholars and professionals for ethical service delivery. Whether the notion of "just tourism" is an appropriate framework for the develop-

ment of a tourism services ethic or not is secondary to the premise that the profession needs to develop some such paradigm in order to provide services ethically now and, through the education of students in matters of ethics, in the future. □ □

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