# Ethics in Tourism

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**Abstract**

The negative impacts of tourism development on the environment, the society and the culture of places receiving mass tourism, as well as the development of forms of tourism of dubious morality, such as sex tourism, raise major ethical dilemmas for all stakeholders (supranational and national agents managing tourism development, NGOs, tourism entrepreneurs, tourists, tourism destinations). The answer to these problems is argued to be responsible tourism and sustainable tourism development which establishes a suitable balance among the social, economic, cultural and environmental aspect of the local structure creating at the same time the conditions (services, structures and know-how) that will ensure its continuous feedback. The key problem of ethics seems to be that of understanding the Other and his needs. This will be the first step towards the solution of ethical problems in the sector of tourism.

**Key-words**: ethics in tourism, negative impacts of tourism, sex tourism, sustainable tourism

## 1. Introduction

The tourism industry is one of the biggest industries worldwide. It employs around 67.5 million workers (2.6% of jobs) and if we include indirect employment generated by tourism in other sectors of production, the number amounts to 194.5 million jobs (7.6% of jobs in the whole world). What's more, international tourism associations, such as theWorld Travel and Tourism Council, estimate that this share will rise to 8.6% in 2012 and 50 million new jobs will be created. In the European Union, around 19.5 persons work in the tourism sector (11.9% of jobs) and this figure is definitely bigger in Greece. Around 20% of the total workforce in Greece works in the tourism industry either directly or indirectly[1].

Tourism is a globalized business activity, thus facing growing challenges in terms of fairness and ethics. Ethics in tourism is and should be a matter of concern to all stakeholders (supranational and national agents managing tourism development, NGOs, tourism entrepreneurs, tourists, tourism destinations), especially since the negative impacts on the environment, culture and the human beings put at risk its financial health and future. After 1980, people realised the need for long-term planning and general participation in tourism development. It is argued that the answer to sociocultural and environmental problems is sustainable development, which is directly connected to social responsibility, i.e. the participation of the local communities in any form of tourism intervention.

With the view to promoting sustainable development in tourism, the states adopt different policies. These policies approach tourism development as ecologically accepted, economically sustainable, socially and ethically fair for local societies. Tourism becomes then part of the natural, cultural and human environment with respect to the special features of host places. Since the tourism sector highly contributes to national economy, sustainable tourism development can be achieved through alternative tourism, which is based on the rational use and protection of the national and cultural environment (Moira & Milonopoulos, 2006:101).

The notion of sustainable tourism refers to a series of international conferences: the Conference on the Human Environment (Stockholm, 1972), the Manila Declaration on World Tourism (1980), the Brundtland Report "Our Common Future" (WCED,

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[1] The data may differ since the Bank of Greece reports that 10% of the workforce is employed in the tourism sector while the WTTC raises the percentage to 20% and the revenue generated by tourism to 18% of the GDP. See Diamantides, D. (2008). "11.02 billion euros from tourism", daily newspaper *IMERISIA*, 30 January 2008 (in Greek).

1987) and the Rio De Janeiro Conference on Environment and Development (UN/AGENDA 21, 1992) (Moira & Milonopoulos, 2006:101).

In the Brundtland Report, drawn up by the World Committee on the Development and the Environment in 1987, sustainability is described as "meeting the needs of the present without compromising the ability of future generations to meet their own needs." By extension sustainable tourism development refers to the form of tourism development, which establishes a suitable balance between the local social economic, cultural and environmental aspects of the structure of each tourism region, creating at the same time the conditions (services, structures and know-how) for its uninterrupted feedback (Kokkosis & Tsartas, 2001:35).

The adoption and promotion of this development model by a growing number of countries and international tourism agents is a positive development and an important indication that sustainable tourism will gradually expand to the international scene. In 2005 the World Tourism Organisation (UNWTO) and the United Nations Environment Programme (UNEP) identified an agenda of twelve objectives for the promotion of sustainable tourism. Among them there is economic sustainability, prosperity of host regions, social justice, satisfaction of visitor, well-being of local communities, cultural wealth, environmental integrity, biodiversity, energy sufficiency, clean environment (E.U., 2007:42). Similarly, according to the report under title "Action for more sustainable European tourism" submitted by the Tourism Sustainability Group (TSG) to the European Commission on February 2007, the main objectives of the Sustainable Development Strategy (SDS) of the European Union are economic prosperity, social justice and coherence and protection of the environment and culture. It has also been stressed that in order to achieve these objectives, the respect of the Global Code of Ethics on Tourism by the European countries as well as the promotion of the principles of the Code at a universal level need to be guaranteed (E.U., 2007:16).

Tourism can be a viable option of development for many countries, provided that its negatives effects are tempered with the appropriate planning and management of tourism development and the rational use of its benefits. The model of sustainable tourism development is now considered to be the sole option we have.

There is then the question whether tourism is "responsible" or politically correct. The study of ethical issues in tourism sheds light on its negative impacts and everything that is considered to be immoral, illegal or harmful. It deals with issues of

environmental destruction, alteration of the social and cultural character of host societies, displacement of people from land for development, exploitation of workers in the tourism industry, development of forms of tourism of dubious morality (e.g. sex tourism, dark tourism) etc.

These problems are often due to the excessive and unplanned tourism development and to the domination of organised mass tourism at a universal level during the past 30 years. Mass tourism exercises great pressure on the local social, economic, cultural and environmental structure of tourism regions, creating conditions of tourism development that do not correspond to the carrying capacity[2] of each region. This leads to the alteration of the cultural identity of these regions, the creation of social tensions, the change of the locals' values and morals, the exploitation in working and human relations, the degradation of the environment and the exhaustion of natural resources.

However, one is justified to raise the question whether mass tourism and ethics can coexist or are incompatible, since mass tourism is dominated by the reason of profit, which is completely alien to that of ethics. Can the tourism industry take the challenge of ethical tourism? Is it possible to put ethics into action?

In the following pages we will try to analyze the most important environmental, social and cultural impacts of tourism development, which raise ethical issues and need to be taken into account by all stakeholders (supranational and national agents exercising the tourism policy, NGOs, tourism entrepreneurs, tourists, tourism destinations), each one bearing his own share of responsibility.


## 2. Tourism development and natural environment

Tourism development can exercise great pressure on natural resources (water, land, air) and the ecosystems and endanger the natural balance of the planet. Water, and especially fresh water, is one of the most critical natural resources. Tourism increases demand in water both for the personal use of tourists and for the maintenance of gardens and other facilities (e.g. swimming pools, golf courses, aqua parks). The average use of water is 450 liters per tourist in luxury hotels and around 280 liters in

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[2] The notion of carrying capacity was initially used in ecology, then in agriculture and later in transportation. In recent years it is used to define the transgressions in tourism and is referred to as "tourism carrying capacity" (TCC). Brachya V. - Juhasz F. - Pavasovic A. & Trumbic I. (1994). *Guidelines for Integrated Management of Coastal and Marine Areas with Special Reference to the Mediterranean Basin,* United Nations Environment Programme, Priority Actions Programme, Regional Activity Centre, PAP/RAC (MAP-UNEP), Split, December, p. 52.

most others lodgings (Kokkosis & Tsartas, 2001:149). Still, the greater waste of water comes from the golf course maintenance. The annual consumption of water for golf corresponds to the consumption of a city of 12,000 inhabitants (Tourism Concern, 2006). The scarcity of water resources often creates rivalries between the tourism industry and local populations. Pumping of ground water becomes then necessary. However, this practice undermines the groundwater table, what affects the overall development of the region. The example of seaside tourist resorts in Goa, India is illustrative. In these resorts there is round-the-clock water supply. But the supplying pump passes through neighboring villages, which are denied water supply, even for one to two hours a day. As a result, the locals need to cover many miles under the hot sun to draw water from the existing wells, which are very few in the area. A hotel consumes 28 times more power than one inhabitant of the area (Burns & Holden, 1995:162). It is obvious that while the locals are deprived of resources that are crucial for their survival, tourism proves to be a "wasteful" activity.

Important land resources include minerals, fossil fuels, fertile soil, forests, wetland and wildlife. The construction of infrastructure (roads, ports, jetties, culverts), shore supporting works, the creation of lots of tourism facilities, tourist activities and entertainment on coast exert pressure on these resources and alter the natural landscape. For example, the increase in the number of winter sport stations, especially on the French Alps, has raised ecological issues directly related to deforestation or disappearance of grasslands, landscape alteration and degradation of natural landscapes due to the expansion of the constructed areas (Lozato-Giotart, 1996:214-215). Often enough, there arise rivalries related to traditional use of land, particularly in coastal areas, when the construction of hotels and tourism infrastructure on the coastline obstructs the recreational or other use of the land by locals.

Transportation related to tourism (road, maritime, air transport) consumes 3% of the total energy consumed in Europe and is responsible for 50% of nitrogen oxide emissions, which contribute to the creation of photo smog, and for 70% of total carbon dioxide emissions causing health problems, mainly to the respiratory system and the heart (Kokkosis & Tsartas, 2001:151). Among all means of transportation, air transport is rated as the most polluting one because it emits not only carbon dioxide but also greenhouse gases causing great disturbances to the planet's balance.

According to the existing data[3], flights emit 10 times more greenhouse gases than trains and 190 times more than ships. Gas emissions in high altitude affect the environment 2.7 times more than gas emissions on the ground. In Great Britain greenhouse gas emitted by flights has doubled within the last years, from 20.1 million tones in 1990 to 39.5 million tones in 2004. Tourism is responsible for more than 60% of air transport and consequently for a significant part of these emissions. Along with this, the increased demand for travelling by plane, particularly from India and China, has given rise to discussions and activists stress the need to limit pleasure, and especially long-distance trips.

Although energy is not a natural resource, its production usually requires the consumption of a non-renewable natural resource, such as hydrocarbons. Tourism development leads to an increase in energy consumption and, consequently, in energy production with serious repercussions on the environment. The example of Dubai is illustrative. Dubai has always been one of the most inhospitable places in the world with its temperature rising above 45˚ C. However, due to rational planning it has achieved a 228% raise in tourist arrivals within the past 15 years. But the demand in power for the construction and operation of the huge buildings literally drains the planet of its resources, since the resources possessed by the emirate are not sufficient and the emirate seeks outside its boundaries to cover its needs. For this reason, the emirate was recently ranked 1st among the countries with the highest ecological footprint[4], leaving even the USA behind (Stefanides, 2007:130).

The natural ecosystems are affected by construction activities related to the construction and operation of tourism units, ports, marinas, transport service installations (e.g. airports, roads), as well as the physical planning of these works (in a short distance from the coast). This leads to the interruption of the movement and communication of the species and the delimitation of their natural space, the alteration of the biocenosis composition both in land and marine ecosystems – the phenomenon of eutrophication is illustrative here, the change in the behaviour and habits of the

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[3] Focus (2006). ***Air pollution by airplanes***, 29-05-2006. Available at
http://www.focusmag.gr/fora/view-message.rx?oid=289364#msg_289364 (accessed on 17/02/2008)
[4] The *ecological footprint* is a unit measuring the per capita "cost" for the environment. It practically means that for each one of our daily activities -making coffee in the morning, using the transportation means to go to the office, working on the PC, listening to the radio etc.- we make use of a natural energy source, which we share with every other person on earth. The average inhabitant of Dubai, a region as big as Karpathos, draws daily the biggest part of the planet's existing energy sources.

animals, the disturbance of their reproduction procedures and, therefore, the reduction of the population of rare species etc.

This degradation of the natural environment is imputed from the one hand to the nature of the tourism phenomenon and from the other hand to the tourism policy adopted by the government (Komilis & Vagionis, 1999:134). Tourism activity is characterised by time and place concentrations. This means that tourism zones often host a greater number of tourists and infrastructure than they can hold with disastrous impacts on the local environment. The government endeavours to channel the investment into certain areas suffering from overexploitation of tourism resources, environmental degradation, scarcity of infrastructure and faulty use of land, the coastal zones included, thus allowing the perpetuation of problems. At the same time, the lack of the appropriate legislation to regulate tourism development and the inadequate control from the government, encourage tourism enterprises to violate the law by adopting practices that are harmful for the environment.

Achieving a harmonious relation between tourism and the environment is, despite the contradiction, what we are looking for in modern tourism. The interest of science and technology as well as the concern of the enterprises and the government moves towards this direction, for everyone is now aware of the fact that the economic health of tourism is mainly based on its ecological health that has to be the common objective of all efforts for tourism development worldwide.


**3. Tourism development and the society**

The social impacts of tourism are the results on local societies generated by the direct and indirect relations with the tourists and the interaction with the tourism industry. For many reasons, host societies often constitute the weakest contracting party in their interaction with their guests and the providers of services. This leads to changes concerning the lifestyle and the behaviour of their inhabitants, the value systems and the structure of both the family and the society as a whole.

Coming into contact with the standards and morals of societies that are considered more modern, the local society adopts urbanised consumer and social standards and new morals. Locals turn to abandon the traditional professions and engage in tourism activities, imitate the tourists' lifestyle, copy their outlook and habits, consume more and change their moral standards, which leads to the creation of a "social demonstration" phenomenon. The phenomenon of "social demonstration" occurs due

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to the interaction of people with different lifestyles and is manifested through the change of their values. It usually leads to the change of social values due to the expectations of the locals that they will thus obtain the material level and the values of tourists (Lichorish & Jenkins, 2004:125). The changes in morals are related to the relations of the two sexes and to the manifestation of phenomena of social delinquency and of important social deviations, such as crime, gambling and prostitution (Lytras, 1998:113-114) especially in some Asian states in the Caribbean and in the islands of the Pacific Ocean (Chanduvi, 1990:13-14; Hall, 1996; Singler, 1997:6; Muroi & Sasaki, 1997:180-219). The "local gigolos[5]" in Antigua hang around the beaches looking for western women in search of friends among the locals. The reward for their "services" can be a dinner in a luxurious restaurant, the offering of clothes and other material goods (Patullo, 1996), such as money etc. In many tourist destinations, it is easier for tourists to fall victims to a criminal act than it is for the local population (De Albuquerque & Mc Elroy, 1999:968-984).

Being an important source of revenue, tourism leads to the gradual abandonment of agricultural and other professional activities and to the creation of a new "moral of labour", which is characterised by the search for the easy and profitable investment opportunity and by a negative attitude towards every form of labour demanding organisation or education. This situation favours the development of parallel activities by locals who seek the easy way to meet the new consumption standards imposed by tourism. What's more, this turn to tourism activities leads to the creation of a new production structure, which places emphasis on tourism. As a result, the production basis of the society is neither modernised nor diversified and the future of the region becomes precarious (Tsartas, 1996:281-282).

The increase in revenues generated by tourism attracts, as it is natural, a great number of employees in the tourism sector. However, the increase rate in employees is higher than that of the revenue. There is then the problem of revenue distribution, which is the cause of serious social tensions. At the same time, the economic interests

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[5] The phenomenon of 'summer lovers' is usual on coastal and island regions [see Tsartas, P. (1989), *Social and Economic Impacts of Tourism Development at the Cyclades prefecture and especially in the islands of Ios and Serifos during the years 1950-1980*, Athens, EKKE, pp. 175, 180] and has led the institution of marriage to a crisis. See Kokkosis, H., Trartas, P. (2001), *Sustainable Tourism Development and the Environment*, Kritiki, Athens, p. 287. In Seychelles, most parents forbid their daughters to keep company with the locals, but encourage the company with white tourists at the prospect of a good marriage. See Wilson, D. (1976), "The Early Effects of Tourism in the Seychelles", in UNESCO and World Bank Seminar, *Tourism Passport to Development*, Oxford University Press, pp. 224-225.

undermine social relations and contribute to the prevalence of individualism over solidarity and cooperation among the inhabitants.

Conflicts are also created between the inhabitants and the tourism industry. Their object is the use of land and main resources, such as the water and energy, due to their low reserves. Often enough the locals are excluded from the natural resources or displaced from their land for development. This happens for example when tourism regions are awarded national park status. This was the case of Uganda, which in 1993 converted the Mount Elgon region into a national park in the framework of a reforestation programme undertaken by the Dutch company GreenSeat and the FACE (Forests Absorbing Carbon-dioxide Emissions)[6] institution, as a response to the problem of the increase of $CO_2$ emitted by flights. But the implementation of this programme had serious negative effects on locals who not only lost their rights on the natural resources but were also evicted from the region by the government of Uganda without any compensation (Byakola & Lang, 2006:8). All these, together with the land-planning, environmental and other problems created by unbridled tourism development in regions receiving mass tourism, intensify the social anguish and generate social conflicts.

Similar problems and conflicts also arise between the local and the foreign workforce. The increase in the revenue induced by tourism development attracts foreigners into the labour market who usually take over prestigious managerial positions. On the contrary, the locals are engaged in positions characterised by appalling labour conditions: poor wages, over dependence on tips, long working hours, unpaid overtime, insecurity, lack of training and low perspectives (ILO, 2001). The ones facing the worst conditions are the workers in the developing countries. What's more, the recent developments in the sector of travel and tourism trade (liberalisation, tough competition) seem to enhance the trend for more flexible and uncertain working conditions. This is harder for unskilled workers, mostly women or

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[6] FACE is a Dutch Foundation that was established in 1990 by the Board of Management of the Dutch Electricity Generating Companies with the initial objective of establishing 150,000 hectares of tree plantations to compensate for the emissions from a new coal fired electricity generation plant to be set up in the Netherlands. The new project was to represent millions of tons of carbon dioxide released into the atmosphere. Due to the costs involved, they turned to the establishment of tree plantations in developing countries. This is how FACE came to Ecuador where it established the FACE Forestación del Ecuador (PROFAFOR) programme, and funded the PROFAFOR del Ecuador company to establish monoculture tree plantations of exotic species (pine and eucalyptus) to "store" atmospheric $CO_2$.

even children who are hired for this kind of work because they are considered to be cheap and flexible workforce.

However, it is not only the workers; it is the whole local community who suffers from the presence of foreign interests in the region. And that is because in many cases external agents (tour operators) take control of tourism development and there is no sufficient support to local initiatives. So instead of the host societies, it is the powerful international travel companies who enjoy the profits and get rich to the detriment of the poverty-stricken local populations. Several international agents, such as the World Tourism Organisation, the Pacific Asia Travel Association etc., as well as tourism companies have included in their codes of ethics provisions concerning the need to enhance local initiatives (Danos, 2005:95-97). Moreover, Tourism Concern has published and invites aspiring tourists to refer to the Ethical Travel Guide, which contains a list with hundreds of initiatives supporting the local communities all over the world.

## 4. Tourism development and culture

The transformation of culture into a tourism resource entails changes in the culture of the host society. These changes are related to the commercialisation and refutation of the meaning of the local cultural tradition, the distort of morals and, finally, the decay and degradation of the built environment as far as it constitutes an element of culture.

The transformation of culture into a commodity is apparent in several cultural manifestations, even in those related to religious traditions and local manners and customs, since they are adapted by the tourism agents and the local officials in order to meet the expectations, the need for entertainment and, often enough, the lack of time of tourists. As a result, they risk losing their significance and meaning for the locals (McKercher & Du Cros, 2002:61). For example, in Indonesia they sell tickets to those tourists who are willing to attend customs related to the burial of the dead (Tsartas, 1996:299).

These developments are related to the domination of organized mass tourism and are particularly apparent in the regions of the developing world considered culturally and environmentally "traditional" and "clear", thus satisfying tourists' pursuit of authentic experiences. An illustrative example is the giraffe women of the Padaung tribe in Birma or Myanmar. Many years ago the women of the tribe began to wear big

coils of bronze or copper around their neck to protect themselves against tiger bite and at the same time become unattractive to slave trade. As a result their neck seemed to be elongated at about 25 cm, because of the pressure exerted on the clavicle and the ribcage, and the muscles of the neck ceased to develop, which made the coils absolutely necessary for supporting the head. Despite the fact that nowadays there is no reason for these deformations, the Padaung women keep preserving the custom because they earn their living from tourists who pay to take pictures of them and, by the way, buy their textiles (Bozaninou, 1999: 120).

The commercial exploitation of cultural heritage is related to the transformation of material forms of art, e.g. handicrafts that the tourists buy as souvenirs into tourism objects. However, mass tourism brought about changes in these creations of popular art both in their production procedure and in the final products which end up most of the times being cheap imitations of the traditional objects. In other cases, the new tourism products lose their initial value as symbols or objects of usage and are used as decorative objects, one more tourism service of organized mass tourism. The selling of molas by Kuna women in Panama is a good example. Molas are blouses worn by the women of the tribe and their designs reflected the conception of the world, of nature and of the spiritual life of the Kuna nation. Nowadays, the art of creating molas is transformed into a commercial trade and the designs of the molas are changing according to the interests of the tourists, while the Kuna women are losing the knowledge of the old designs and their interpretations and meanings (Eco-Index 2001).

The commercialisation and standardisation of the elements of cultural heritage as well as the urgent need to diversify the tourism product is also related to changes in consumer morals of tourists who believe that they have seen everything and are now attracted by strange, wired or even hideous sights, uninterested in the foreign places and the authentic local culture. An example is the tourism valorisation of places where criminal acts were committed and freedom was denied, such as the Gestapo cells in Berlin and the prison of Alcatraz in New York, or even the highly confidential base of China, where atomic and later on nuclear bombs were produced until 1987. There are travel agencies in Kenya offering safari not in the pure and exotic savanna but in the poverty-stricken and socially wretched neighbourhoods of the African continent.

Finally, the massive continuous influx and the tight squeeze of visitors at the monuments, the religious and archeological sites, the traditional settlements and the

historic city centers, which cause damage to the monuments (Costa, 1988) and are often accompanied by pollution, illegal removal of items of cultural heritage or even vandalisms, as well as the arbitrary interventions on the traditional architecture of the local structure caused by the works of tourism infrastructure and superstructure, alter and degrade the cultural landscape putting in danger its intergenerational conservation and survival.

## 5. Codes of ethics in tourism

Codes of ethics have been developed in recent years as a response to the ethical transgressions of the tourism industry, the tourists and the government in order to enhance the ethical aspect of tourism both as business activity and as practice. Several international tourism organisations and professional associations have developed codes of ethics. They provide guidelines, which have to comply with specific moral standards. Their variety reflects the diversity and the dimensions of the tourism industry what makes it impossible to create a code of ethics that is common to all aspects of tourism activity. It is, however, commonplace in every code of ethics that, first, the tourism industry is mostly based on a limited resource, the natural environment. Therefore, sustainable development requires setting limits to growth. Second, the tourism industry is community-based and greater consideration needs must be given to the sociocultural costs of tourism development. Third, the tourism industry is service-oriented and must ethically treat both the employees and the customers (Fleckenstein & Huebsch, 1999:141).

The Global Code of Ethics for Tourism (GCET) adopted by the World Tourism Organisation during the San Diago conference in 1999[7] seems to be in accordance with these principles. The Code sets a frame of reference for the responsible and sustainable development of world tourism. There are codes of ethics of shorter range such as the Code of Ethics for Tourists of the Universal League of the Third World Nations, the Code of Conduct for the Protection of Children and Adolescents from Commercial Sexual Exploitation in Tourism[8] of the ECPAT (End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes) network, a

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[7]UNWTO/World Tourism Organisation (2007b). *Global Code of Ethics*. Available at http://www.unwto.org/code_ethics/eng/global.htm (accessed on 16/07/2007).
[8]UNWTO – ECPAT, *The Code of Conduct for the Protection of Children and Adolescents from Commercial Sexual Exploitation in Tourism*, Available at http://www.protegiendoles.org/documentacion/Code%20of%20conduct.pdf. (accessed on 27/02/2008).

project financed by UNICEF and supported by the World Tourism Organisation, the Ten Commandments on Ecotourism of ASTA[9] (American Society of Travel Agents), WWF's Codes of Conduct for Mediterranean Tourists and the Industry (tour-operators, hotels, airlines) and WWF's Recommendations for Local Authorities[10], the Code of Ethics and Conduct of the PATA[11] (Pacific Asia Travel Association) members, UNEP (United Nations Environmental Programme) Principles on Sustainable Tourism[12], the Cultural Tourism Charter of ICOMOS[13] (International Council on Monuments and Sites) etc. In addition, the tourism industry creates its own codes of conduct in an effort to promote responsible tourism policies.

## 6. Conclusions

Defying sustainable tourism can be difficult given the lack of consensus over what constitutes sustainability and which ethical values are ustilised or discarded in the decision-making process. Societies do not share the same ethical values. Problems arise when two or more cultures with different ethical values interact. Whose values will be followed? It is the values of western societies that mostly prevail. Western codes of ethics and development processes are implemented, while local interests are subsumed. The key problem of ethics seems to be that of understanding the "Other". Planners and developers of tourism policies should understand that their interpreting of the needs of Others may not correspond to reality (Smith & Duffee, 2003). This will be the first step towards the solution of ethical problems in tourism.

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[9] ASTA, (The American Society of Travel Agents). *Ten Commandments on Ecotourism*, Available at http://www.gdrc.org/uem/eco-tour/10-command.html (accessed on 27/02/2008).
[10] *WWF Code of Ethics*. Available at
http://www.panda.org/about_wwf/who_we_are/organization/ethics/index.cfm (accessed on 27/02/2008).
[11] Pacific Asia Travel Association (PATA). *PATA Members' Code of Ethics and Conduct.* Available at http://www.pata.org/patasite/index.php?id=1276 (accessed on 27/02/2008).
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