THE IMPORTANCE OF WORLDVIEW FOR SUSTAINABLE TOURISM DEVELOPMENT ON THE BRUCE PENINSULA, ONTARIO

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by

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ABSTRACT

THE IMPORTANCE OF WORLDVIEW FOR SUSTAINABLE TOURISM DEVELOPMENT ON THE BRUCE PENINSULA, ONTARIO

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In this thesis worldview theory, sustainability, planning, tourism, and the UNESCO concept of Biosphere Reserves meet to focus on tourism operators located on Ontario's Bruce Peninsula. Understanding how these operators view the world has direct implications for how they can be expected to act within it. An appreciation for the complexity of tourist operators was realized through an analytic framework composed of two main worldviews; the dominant/mechanistic and the alternative/ecological. In the hermeneutical tradition of qualitative inquiry, differences in how operators make meaning of their world were recorded among respondents. This awareness set the stage for further investigations into how their worldviews could affect their willingness to accept and integrate concepts of sustainability into their businesses. The suggested process for encouraging a more ecologically-friendly worldview is one of personal change, known to adult educators as transformational learning. Since this approach is not known to have been applied and researched within a tourism context, it is suggested that this action and research be undertaken.

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To recognize everyone I feel has contributed to getting me through this would be an impossible task. For those unnamed, space alone is my excuse. Whatever the importance of these contributors, responsibility for the final product is mine alone.

My first thanks are to my committee. Professor Don Reid for his guidance, support, and insight since the very beginning; Don's willingness to let me grow into my own questions and to let me make mistakes has been especially appreciated. His approach to learning and life has positively affected much more than this thesis. Professor Al Lauzon played an essential role in guiding me towards alternative understandings of how we make meaning from experience; the provision of academic insight accompanied by an unusually strong demonstration of praxis made for compelling conversations which often occurred when I was least sure of myself. Professor Stew Hilts for accepting to chair the committee; his extensive understanding of stewardship and ecology in Southwest Ontario, as well as his critical eye, has undoubtably contributed to a more readily understood text.

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PROLOGUE

I set out on this piece of research with somewhat of a different understanding of where it might lead than where it has gone. That in itself has made it a rewarding endeavour. With a work history in tourism, an interest in environment, an academic familiarity with the study of politics and political economy, and a budding personal interest in questions of meaning and purpose in our lives, my initial research plan did not have much hope of lasting.

The meeting of my interests resulted in a topic with considerable personal importance and possibly of some use to others. Trying to understand how tourism operators see their world and what this means has helped me understand myself. It has challenged me to review how I understand the world and act within it. As I have done so, I have gained an appreciation for how complicated these understandings can be and for how this affects the world around me. Without any pessimism intended, I am more accepting of the limits of change in our society and less impatient for it to happen. Through a better understanding of what has been going on, I have re-kindled a positive approach to finding demonstrable means to live in accordance with a worldview that is at odds with the mainstream of the West.

I realize more than ever how much of our lives are affected by the mantra that the current direction is inevitable. This sort of thinking annoys me because of how complacent it can render someone; why attempt improvement if the outcome is known to be of no consequence? While no individual can claim outright responsibility for the long-term sustainability of the biosphere, the current separation of person from

environment has more or less absolved individuals of responsibility. It seems to me that too many people share this fatalistic outlook; our condition is critical but we do not benefit from a mentality of crisis or complacency.

I have always believed that we have choices that are based on principles; if we ignore these choices we are releasing ourselves only from the short term responsibility of our actions. In the longer term, we (and following generations of all creatures) will all drink what we flush and bear the consequences. But what shall these principles be? Revisiting the practices and understandings of an entire society in times of prosperity is no simple venture - there are few compelling arguments or crises to motivate the changes which would affect the comforts attained or anticipated. It is no wonder more people are not taking the concerns of today more seriously.

I started with little appreciation of what qualitative inquiry could open. Vastly affected by the quantitative "truths" on which we are formed, truly appreciating the significance of a hermeneutic approach was only possible after the data was collected and after months of reading and journaling. This is not to say I have come to a point of completely rejecting the mechanistic/scientific forms of inquiry; they have their place but they no longer retain the elevated status of "value-free objectivity" which had made their results the definitive "bar" that could not be matched by qualitative inquiry. Now, on considering which methodology is most suited to a research question I feel far more capable of understanding the subtleties of how this choice will affect the results.

I am still interested in tourism. In the process of conducting the research however, I discovered a growing interest in how we understand and use land and also in

how communities communicate and develop - internally as well as in relation to other communities. The challenge now will be to avoid becoming content with the belief I have achieved something through study; I have only started to question my worldview and staying both critical and disciplined will probably be some of my greatest challenges.

CHAPTER ONE ~ INTRODUCTION TO THE RESEARCH

1.1 Framing the Research

The manner in which the world is understood affects how we act within it; that our society has undergone profound changes in how the world is perceived during the last few centuries does not change the validity of this observation. Western societies operate within a perspective - or worldview - that has been characterized by some as having attributes like a machine. Though not the only possible worldview, this dominant, 'mechanistic' worldview, is present through most areas of academia, government, business and our personal lives; in short, it is present to the extent that many are unaware of it's existence because it is all they have known.

The consequences of retaining a worldview that understands the world as a machine could be as terminal for the well-being of humanity as they have already been for many other species. To some extent the underlying assumptions of this piece of research are framed by the understanding that the mechanistic worldview in incompatible with organic processes.

Recognizing the consequences of unchecked production (a result of a mechanical worldview) on ecosystems and human social development is by no means a new concern. Until the 1980's however little political will existed to actually *do* something about this. In 1987, after four years of research and consultation, the World Commission on Environment and Development (popularly known as the Brundtland Commission for its Chair Gro Harlem Brundtland) issued its report. Our Common Future's (WCED, 1987) conclusions were far from dramatic but the *effect* of their publication was. Essentially,

the report called for sustainable development to be the new operating rationale behind the decisions of government and business. The purpose of sustainable development is "to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs." (Ibid, p.8) Since the popularization of this term, sustainability has undergone countless criticisms and clarifications but for the purposes of this research the original explanation provides a suitable general definition. (Sustainability is revisited in chapter two.)

Like almost all other industries, a mechanistic worldview by far dominates the business and research choices of tourism. Wearing and Davidson (1997, p.39), in an article discussing alternative perspectives on tourism research, state that "The dominant social science paradigm in tourism research is that associated with empirical-analytical inquiry." The authors go on to argue in favour of alternative worldviews in tourism research. This study takes their lead and explores alternative perspectives in both design and purpose. In doing so, it will rely on the values expressed by tour operators and related stakeholders in the process. The limitations of the dominant, mechanistic, perspective are such that they may prevent operators in the study area from realizing and acting upon values that are key to the continued well-being of the environment upon which their lives and livelihoods depend.

Thus, the purpose of this research is to better understand the role worldview plays in the sustainability of a nature-tourism industry. Furthermore, the research will attempt to provide some understanding of the process necessary for cultivating worldviews in this part of the industry which are compatible with the principles underpinning sustainability.

The thesis has implications for planning, tourism development and environmental stewardship because it holds the argument that sustainability, if practiced as no more than a set of techniques, will only succeed as long as the conditions are favourable. If, for example, environmentalism is deemed less 'marketable', a decline in the willingness of corporations and politicians to implement environmentally responsible policies would be expected.

A secondary contribution made by this research is improving our understanding of UNESCO's Biosphere Reserve concept. The site selected for data collection is situated in Ontario's Niagara Escarpment Biosphere Reserve. The 'Biosphere Reserve' designation was started by UNESCO in the 1970's but little progress has been made towards making the concept meaningful to the residents of the more than 300 designated regions. Biosphere Reserves are representative of Earth's diverse ecosystems. The Biosphere Reserve model exemplifies sustainable human interaction with nature, providing a link to issues of sustainability in a nature-tourism region.

This study will provide some insight to how people living within a Biosphere Reserve (BR) and operating tourism businesses within a capitalist economic system view the world and how compatible these understandings may be with the BR concept. Some speculation of how they might understand the BR more fully will also emerge, as will our understanding of problems in developing sustainable communities anywhere.

While efforts to effectuate behaviour changes are helpful, as long as they are founded on a worldview which permits and encourages unlimited exploitation of the

natural environment, real change towards sustainable practices will not occur. This may well explain the failure of 'ecotourism' (and its many synonyms) to become more than a 'niche product' with limited environmental success. Many of the values of a mechanistic worldview are different from those of an ecological understanding of our world; it is therefore not surprising if tour operators experience confusion when encouraged to live by both sets of values. Whereas a mechanistic worldview tends to compartmentalize ideas, the ecological worldview leans towards harmonization and integration of diverse worldviews into a holistic understanding of phenomena. In this way the ecological worldview actually incorporates the mechanistic worldview rather than standing in opposition. More discussion on the distinctive features of these two worldviews is found in chapter two. Both worldviews mentioned here are theoretical constructs that inform our understanding of humans but neither should be taken as a single, comprehensive explanation for how people see the worldview.

Following a section outlining the theoretical background of the study the research methodology and a description of the study area are presented. Study findings, including analysis of the interviews, provides some understanding of the range of worldviews present among tourism operators and people associated (non-clients) with their businesses. The final chapter discusses the findings in relation to the literature as well as introducing concepts which could form solutions for this group, the industry in general, biosphere reserves elsewhere, and communities that are struggling with issues of sustainability.

1.2 Research Goal

To examine the worldviews of nature-tourism operators in relation to the dominant (mechanistic) understanding of our universe and an alternative (ecological) perspective and determine how these may affect willingness to accept and integrate concepts of sustainability into their businesses.

1.3 Research Objectives

- to explain the relationship between worldviews, planning, tourism, and sustainability
- to provide an understanding of the worldviews of small tourism businesses reliant on nature-tourism
- to discuss the significance of the worldviews of tourism operators as they relate to concepts of sustainability.

1.4 Limitations

As in all forms of research, this study contains limitations of which awareness will help in comprehension. Perhaps the most significant limitation is the data-base used for the study was originally conceived for another purpose. While respondents were all aware of the likelihood of their responses being used for this research, the specific topic of the thesis was not yet available to inform them of. Another limitation is that the applicability of the observations is probably only relevant to tourism operators of Western cultural heritage. Readers are encouraged to consider how the issues within would be met by other cultures or other professionals. Another limitation of the study is it focuses on the ways in which people see the world and speak about it and very little attention has been placed on evaluating their actions or choices through means other than their words. For those who seek a detailed evaluation of how closely the respondent actions resemble their words, a thesis topic is surely waiting here for you. Finally, the

findings as well as the literature review reflect what was discovered in a brief period of time. Over a longer period, and with more respondents and more reading of the (very large) body of literature, more extensive insights would surely have been possible.

1.5 Assumptions

Three basic assumptions behind this paper are as follows:

1. Maintaining life is good; end of life by non-human causes is acceptable.

2. Change/reform is a part of human society and the natural world. This does not presume there is a predetermined course for what these changes will produce.

3. Diversity in life is an essential part of the definition of living things.

CHAPTER TWO ~ LITERATURE REVIEW

While this chapter is intended to provide a theoretical base, some attempt to keep the material grounded in practice has been made. Worldview theory is at first extensively discussed; first as free-standing concept, then in two selected forms, which later become the 'lenses' through which data is interpreted. Next comes the contextualization of worldview theory in the planning tradition, structured around John Friedmann's (1987) grouping of major approaches. The third part of this chapter deals with the tourism industry and how worldview theory relates to tourism research. The chapter concludes with an overview of the UNESCO Biosphere Reserve model as an example of operationalizing the concept of sustainability. Together, these parts will be revisited in the final chapter of the paper.

2.1 Worldviews

2.1.1 A General Overview

A common assumption made by many people is to think a single, 'objective', manner of understanding the world exists. People view the world through 'lenses' and each one of us have our own perceptual qualities that make them unique. Because we have had this unique perception of the world since childhood, most are unaware it exists and are thus unaware of how it influences our everyday behaviour (Maser, 1997). This unique perception provides a framework through which we make sense of every-day events. Class, religion and culture are known to be some of the important social determinants in establishing a person's view of the world. Such elements of our personal

histories also provide commonalities with others, thereby allowing some generalization. Though often undetected, these 'lenses' deeply affect how we make meaning of the world and it is these 'meaning frameworks' that influence our actions. (Lauzon, 1995) Consequently, our view of the world - or worldview - is tremendously important in providing the context within which we choose to act.

This observation is no less true of social and scientific researchers in their investigations. Paraphrasing Thomas Khun, who was one of the best known advocates of understanding the role of worldviews (he called them paradigms) in scientific inquiry, Wearing and Davidson (1997, p. 41) remind us that "the framework of a paradigm is a prerequisite to perception itself." Western worldviews are characterized by enlightenment thinking and 'positivism'- a belief that there exists an underlying order which can be perceived through agreed-upon rules known as objective criteria.

Other worldviews are known to exist or have existed in the past. Singh (1992) refers to at least three other worldviews in the West, starting with the Greeks. The Greeks, he suggests, viewed the world cyclically in which change indicated bad times and stability was optimal - these rotated intermittently depending on the will of the Gods. Another Western worldview was that of the medieval Christians who understood life as a downward progression in which the purpose of humanity was to seek salvation. Lastly, Singh proposes a 'biospheric' worldview that "reveals the intrinsic interdependence of the social and economic systems and the global ecosystems, such as the land, the water bodies, the atmosphere, and the biota." (Singh, 1992, p. 148)

Considering the understanding each faith and culture proposes for what the world

represents opens the possibility for a much more extensive list. At the root of these worldviews is a set of values and assumptions that provide some structure to the 'meaning framework'. Values are maintained by suppressing experience and modes of behaviour that are incongruent with them (Lauzon, 1995).

While it is recognized that many worldviews exist - often in overlapping ways - two stand out for having received wide attention in popular and social science literature today. Specifically, these are the 'mechanistic' (dominant) worldview and the 'ecological' (alternative) worldview. The literature sources for this discussion are diverse and include sociology, resource management, planning, organizational development, philosophy and political economy.

2.1.2 The Mechanistic Worldview

Though there may be many names for the dominant worldview, near-consensus is apparent among writers about what characteristics it possesses. Alternately called 'mechanical'(Singh, 1992; Maser, 1997), 'mechanistic'(Korten, 1999), , 'reductionist' (Maser, 1997), 'rational-comprehensive' (Freidmann, 1987), 'logical positivist' (Habermas, cited in McCarthy, 1978), 'scientific' (Lauzon, 1995; Shand, 1990) and 'empirical' (Lauzon, 1999); each has chosen a term to emphasize particular characteristics common to all. For the purposes of clarity however, 'mechanistic' or 'mechanical' will be used for the dominant worldview except where selected quotes have been found, in which case the original wording has been preserved.

The history of western civilization helps us to understand the mechanistic worldview and why differing nomenclature exists to describe this phenomena. Though

Lauzon (1995) and others argue that the formative seeds are found as far back as 2500 B.C. and Sale (1997) suggests it was the 'age of expansion' of the 1400's that started things off, most agree that it was during the enlightenment - in the 17th century - that this worldview became entrenched in modern western thinking. This era represents some of the most dramatic and powerful changes in western social and scientific thinking.

The story of the emergence of the mechanistic worldview is of critical importance in understanding the present situation. Korten (1999) provides a rendition which is summarized here. Others (eg. Lauzon, 1995) provide complimentary - if somewhat more detailed - versions.

- Nicholas Copernicus (1473-1543) argued for our current understanding of the Earth's daily and yearly rotations and the position of our planet in relation to the Sun. His conclusions were later re-affirmed by Galileo Galilie (1546-1642) in the face of enormous resistance from the powerful theological establishment which supported the theory that the universe revolved around Earth. In these times the Church was omnipotent and could bear no opposition that might weaken the sanctity of the knowledge it shared directly from God.
- Amid times of increased but still rare questioning of Church doctrine, Rene Descartes (1596-1650) used the new understanding of the universe to support his theory that celestial bodies moved in mathematically predictable ways and therefore had a mechanical relation to one another that was established by God. The mathematical explanation of 'laws' of gravity by Sir Isaac Newton (1642-1727) confirmed Descartes' findings and enhanced the view that "every event in

nature is governed by universal laws that can be described in mathematical notation." (p.25)

- This new understanding of the universe, when combined with John Locke's (1632-1704) theory that all thought is based on sense perception made by an originally 'blank' mind, effectively "freed science from the obligation to pay homage to revelation as a source of knowledge."(p.25) The public perception of God's powers were significantly diminished whereas the understanding of human capacity to influence their world was vastly expanded. If there had ever been a God, He was credited with getting things going but His hand in current workings of a mechanical universe were not evident.
- While by no means an easy transition, acceptance of these ideas was assured as the Christian-theological hegemony became incapable of dealing with emerging crises of the day. The failure of the theologians to deal with plagues, agricultural blights, affairs of state and other issues of a burgeoning European population was all the more stark in the face of the explanations of the universe (beginning with Copernicus and Galileo) and creation that they seemed only capable of affirming with brute force.

"Thus it was," Korten notes (p.25), "that science came over time to see the universe as a gigantic clockwork driven by a spring that is gradually running down to a state of exhaustion - a mere collection of material parts that interact according to fixed physical laws knowable through observation, measurement, and mathematical calculation." The study of life switched from an all-encompassing philosophy to become

reduced into compartmentalized disciplinary domains (or components) of chemistry, physics, mathematics, etc. - each reinforcing their understanding that empirical measurement was the requisite for acknowledging existence. The accompanying wisdom was that which could not be measured must therefore not exist.

One of the greatest supporters of this shift was the mathematician and sociologist Auguste Compte. Shand (1990) notes that it was Compte who, in the early nineteenth century, predicted the introduction of empiricism into studies previously regarded as moral; social theory had previously been based on what humans thought of one another, as opposed to borrowing from the scientific observation of objects. "Once this transition [the adoption of empiricism into physical sciences] had come about, Compte saw the obvious next step as the introduction of positivism into sociology, economics, ethics, and politics." (Ibid., p. 17)

This newly acquired scientific understanding lay the ground-work for unprecedented levels of research and control of the material world. Mechanistic-based knowledge, growing at seemingly exponential rates, has allowed for leaps in medical know-how, agricultural production, travel beyond Earth's atmosphere, and communications as fast as light. While all are indications of what is often called progress, they have not been without cost to human-ness. As Korten (1999, p.26) recalls,

> The scientific premise that life is an accident and consciousness an illusion stripped our lives of any purpose or meaning. It was seventeenth-century philosopher Thomas Hobbes (1588-1679) who made the link between this premise and the moral philosophy of competitive self interest and materialistic hedonism subsequently embraced by modernist culture, current mainstream thought, and contemporary capitalism.

Hobbes' conception of hedonistic materialism and competitive self-interest

provided the basis for his belief that authoritarian governance was necessary to prevent humans from unrestrained gluttony and descending into savage living conditions that would render life "poor, nasty, brutish and short" (citing Hobbes, Ibid., p.26). Historian Edward Burns (quoted in Korten, 1999, p. 27) provides a more thorough summary;

> Hobbes contended that not only the universe but man himself can be explained mechanically. All that man does is determined by appetites or aversions [fears], and these in turn are either inherited or acquired through experience. In similar fashion, Hobbes maintained there are no absolute standards of good and evil. Good is merely that which gives pleasure; evil, that which brings pain. Thus did Hobbes combine with materialism and mechanism a thoroughgoing philosophy of hedonism.

The resulting vision of human purpose profoundly influenced modern economics. The Hobbesian ideology of rational materialism was applied to the development of an understanding of human behaviour and social 'science' - the theoretical underpinnings of which were the goals of hedonism and material self-interest. This vision, applied to capitalism, is often mistakenly associated with the ideas of Adam Smith (1723-1790) who argued for a 'market' economy free of unnecessary government regulation. The association is common not just among proponents of unconstrained capitalism but also to its critics (eg: McMurtry 1999; Singh, 1992). Reference to Smith's original text, as well as biographies of his life (in which ethics and morality figured prominently), demonstrate that what is accepted as 'capitalism' is the antithesis of Smith's 'free market' (Korten, 1999; Saul, 1995).

The confusion between Smith's 'free market' and capitalism represents an example of how elusive such concepts can be. Fernand Braudel (1990), in Afterthoughts on Material Civilization, provided a 'conceptual framework' for understanding the full

effect of capitalism. His main point was that capitalism must be understood as a mode of exchange rather than a mode of production (Howard, 1985). To illustrate this concept, he created a three-tiered economic model consisting of "material life", "market economy" and finally "capitalism". (Braudel, 1990, p.73)

Braudel's Three-Tiered Economic Model	
Material Life	is virtually absent in our present systems of accounting. It is the most accessible because we are all engaged in it through preparing dinners for one-another, cleaning our homes, ironing our clothes, etc.
Market Economy	is where we find small businesses conducting their affairs in a manner transparent to the consumer and with the aim of earning a living without massive accumulations of wealth or gross exploitation. This is consistent with Adam Smith's theories and vision for where the 'invisible hand' of commerce would have its place.
Capitalism	is where monopolists dominate with the aim of maximizing profits through wealth extraction while minimising the effects (or possibilities) of competition. "In the long procession of history, capitalism is the latecomer. It arrives when everything is ready." (Braudel, 1990, p.75) Infinite expansion of resource exploitation is assumed as are inexhaustible resources to exploit, and limits on this are viewed as unnecessary barriers - usually by the state. Distinctions between capitalism and market economy are occasionally blurred by phrases like 'free market capitalism', a term whose meaning is intended to be more similar to market economy than capitalism (as seen in Shand, 1990, p. 3)

Table 2.1

After so much attention on capitalism, it is important to note that it is but one socio-economic construct of the mechanistic worldview. Lauzon (1995) argues that Marxism was based to a high degree on the same scientism as that of capitalism - an observation concurring with political-economist Joseph Schumpeter (1942) and doubtless many others. Interestingly, for critics of these economic theories, both have histories of

massive environmental degradation and ecosystem destruction.

While capitalism is arguably one of the most recognizable manifestations of Hobbes' theory, the worldview on which it rests has profound implications for social inquiry. So deep are the assumptions of a mechanical universe, referred to by philosophers as logical-positivism, that most of us are unaware there may be competing paradigms. This scientism has itself become problematic among some of its supporters as extensive debate takes place as to who is scienti*stic* and who is scienti*fic* (Shand, speaking about economics, 1990, p. 10) - a distinction marked by which one can provide the most convincing argument of their sensory objectivity.

2.1.3 An Ecological Worldview

As noted previously in the opening remarks about worldviews, it is possible that a wide range of world-views exist. Having discussed the dominant worldview and revealed some of its characteristics, a comparative example of an increasingly accepted ecological worldview is useful for the purpose of deepening understanding of the 'worldview' concept as well as for providing a basis for analysis in the discussions on the pages to come.

The natural environment, with its changes of season, its relentless cycles of growth and decay, and its dynamic complexities has received much attention as a choice for humans to model their understanding of the world. Alternately referred to as 'Bioeconomics' (Lasn, 1997), 'ecological' (Lasn, 1997; Korten, 1999), 'deep ecology' (Devall and Sessions, 1985), 'organic' (Korten, 1999), and 'Biospheric' (Singh, 1992), a

worldview in which humans are *part* of the natural world rather than *separate* from it is keenly sought by increasing numbers of people demanding an alternative to the mechanical worldview and its inherent weaknesses. The differences between the various terms notwithstanding, for the purposes of clarity our discussion will use 'ecological' to describe this view excepting those instances where quotes may appear.

The attraction of an ecological worldview is summed up by Korten (1999, p.116).

> A shift from machine to organism as the guiding metaphor of post-modern societies holds promise of a transformation in human consciousness, understanding, and institutions as profound as that which resulted from the Copernican revolution's shift from an earth-centered conception of the solar system.

Korten's thoughts are echoed by Devall and Sessions (1985) who argue that the current failure of scientists to deal with environmental crises bears similarity to the failure of the Church to address social concerns at the beginning of the seventeenth century. The dominant worldview can no longer maintain a position of omnipotence in the face of mounting evidence of its failures.

The ecological worldview understands humans as equals among organisms in a living universe. Hierarchal understandings of our species in relation to others has provided the justification for immeasurable environmental destruction in an extremely brief period of time. Relative to the estimated occurrence of what physicists call the 'Big Bang' in which the universe began fifteen billion years ago, our species is an extreme late-comer to the story of life. Scaled against a twenty-four hour clock, the sixteen thousand years of modern humanity occupies only a fraction of the very last second of the clock - and yet has proceeded already to "place the planet at peril by reversing the process

of nearly 4.5 billion years of evolution." (Korten, 1999, p.104)

The root of difference between mechanical and ecological worldviews lies in their values. Where the mechanical worldview prizes a measurable 'truth' born from empirical methodologies, the ecological worldview is chiefly concerned with the natural systems and the maintenance of their qualities as humans pursue their activities.

The idea of nature is not free of contention and this is worthy of some consideration. Alexander Wilson (1991), in his overview of the contemporary North American relationship to landscape and nature, reminds us that "nature is part of culture". An equally true observation might be that 'culture is part of nature'. Humans are the only known species to have willfully attempted to separate themselves from their natural habitats and try to remove signs of dependence on organic cycles. Nature's meaning is deeply complex - perhaps more so with every step we have taken towards a mechanistic existence. Separating science from our attempts to understand this is hardly useful though, since science is also embedded in western culture, and itself provides important clues to how nature is understood.

What most clearly defines nature in the ecological worldview is the concept of interconnectedness (Devall and Sessions, 1985). On a human cultural level, this is manifested in the understanding that we are not (nor have we ever been) separate from life forces. That the opposite is constantly being projected on us - from the design of cities to the position of 'resources' in our economy - represents a falsehood. Nature is the oldest story there is and the only source of life. "Humans and nature construct one another." says Wilson (1991, p.13), "Ignoring that fact obscures the one way out of the

current environmental crisis - living within and alongside of nature without dominating it."

So much of the environmental literature is directed towards concerns for an impending crisis that a new reader could mistakenly understand the main theme to be 'damage control'. While mitigating and stopping alarming species and habitat destruction is necessary, the richness of the ecological worldview is not apparent without consideration of the deeply held values and beliefs it embodies in one shape or another. These are not a hysterical response to crisis or romantic interpretations of enlightenment-era thinking - as some (eg: Brown, 1998) might hear them - but rather an expression of values and a deeply human search for meaning in life. Philosophical and spiritual considerations are integral to the ecological worldview rather than compartmentalised and separated as is the case in the mechanistic model.

Ecological beliefs are rooted in pre-monotheistic societies, evidence of which is found in the traditions of indigenous peoples everywhere. Arne Naess (1988), Aldo Leopold (1966), Rachel Carson (1962) and Gary Snyder (1992) are some well-known contributors to a growing movement of western-raised people seeking deeper meaning in the quest for 'long-range' ecological approaches. Hence terms like 'deep ecology' that denote a sensitivity to all non-human life and an on-going questioning of purpose and of our role have become part of the language. As Devall and Sessions (1985, p. 65) note, "The essence of deep ecology is to keep asking more searching questions about human life, society, and Nature as in the Western philosophical tradition of Socrates."

Since we are part of nature and our understanding of nature is deeply cultural,

finding ways to express the deeper meaning of ecology as well as finding new directions to prevent our meeting with greater ecological ruin is challenging *because* it is complex. Not only are we not dealing with a machine composed of exchangeable parts (thereby defying simplistic 'technical' solutions), but in fact we are part of the problem and all of our actions influence its continuation. While awareness of the existence of worldviews is in itself a major leap towards effectuating essential value changes, striking at the seat of power of the mechanistic worldview is a necessary step; the organization of economy requires scrutiny.

An ecological-economic model reflects the characteristics of an undisturbed ecosystem. Otherwise said, it captures the essence of interdependence of organisms in a select habitat. No ecosystem is static, and thus change is embraced as part of this model. Included in the model would be a balance of providers of services and goods, the absence of monopolistic 'choking' tendencies, the recognition of interconnectedness and diversity as requisites of vitality, a pace of change representing general conditions rather than selfish motivations, and activity that is locally situated and - ideally - owned or controlled. Such characteristics, as Korten (1999) notes, bear close similarity to Adam Smith's vision of the 'free-market' (a realization that could eventually lead to a diminished use of Smith by capitalists seeking moral grounds for justifying monopolistic behaviour).

The result of such an economic shift is not a 'leveling-off' at the current status quo. Economics that ensures sustainability of functioning ecosystems is sometimes criticised for supporting current levels of industrial activity and pollution. The confusion

perhaps emerges from the perception that sustainability issues are something we forecast but are not (yet) threatened by. In fact, current human activity is causing devastating impacts that are clearly far from supportable in the long run; global warming and water pollution are just two of many large-scale occurrences that evidence this change. It is only to emphasize how destructive western lifestyles are at present that ecologists propose scenarios of what would happen if our lifestyles were replicated throughout the world. Perpetuation of the western standard for what a 'developed society' must consume in order to live well spells horrific consequences in a much shorter time than what current rates of destruction already predict. (Rees, 2000)

Sustainability therefore must be understood as a vital concept in our dialogue with nature. While part of this will certainly be informed from the biophysical studies of nature's capacity to endure pollution and produce raw materials, it must go further into the sorts of questions asked by deep ecologists. What is our purpose? What is the purpose of nature? Do our answers to these questions lend themselves to long-term ecological survival?

The interpretation by some that sustainability is a technique for mitigating damage from intensive activity amounts to no more than a search to justify perpetuating the mechanistic worldview. The findings from global studies (eg: WCED's 1987 Our Common Future) that are meant to influence institutional and public behaviour rarely can provide adequate strength for the importance of value changes. Language, as an expression of the dominant meaning-framework we live in, presents an obstacle to providing clear interpretations of sustainability that can be operationalized in the context

we currently live within. The essence of sustainability, like that of ecology, is contrary to the extractive and exploitive practices we have developed to support our lifestyles. Thus, in an era of economic prosperity and ecological awareness, we are attempting to live by two sets of values and may be confusing ourselves in the process.

2.1.4 Discussion on Worldviews

As stated previously, worldviews are often active without the awareness of those who are acting in them; even to deny acting from a worldview is to express having one. The assumptions become embedded in our language, our traditions and our so-called practical decisions (McCarthy, 1978). The trouble with this tendency is that it leads many to believe there are no choices on a wide range of important social and scientific issues (Reid, 1995). This belief has become so entrenched as to lead John Ralston Saul (1995) to describe the West as an "unconscious" civilization.

It is precisely the near-fundamentalist vigour with which rational-positivists endorse theories of a mechanical universe that alarm the critical theorists, lead by Jurgen Habermas. McCarthy (1978, p.140) explains Habermas' objection:

> It is not a matter of choosing between the two [mechanical/objective vs. subjective] but of criticizing any pretension to universal and exclusive validity on the part of either and of finding some sort of higher synthesis in which both have a place.

We clearly see that Habermas does not aim to promote interpretive understanding at the expense (or exclusion) of causal analysis. Rather, his view is that a plurality of interpretive approaches are valid, the balance of which is in constant development through intersubjective discourse. Thus, objective verification as exclusive 'truth' does

not exist.

While this is of course anathema to many defending the positivist approach, notable kernels of interest are increasingly found among prominent physicists (Korten, 1999). This is significant because these scientists occupy the core discipline supporting a mechanical understanding of our universe. Shand (1990) notes the observations from one commentator on the progress of physics: "The 'exact sciences' no longer study an objective reality... the distinction between objective and subjective has vanished...if the new physics has led us anywhere, it is back to ourselves..." (p.24, quoting Zukor, 1980) This is further enforced with ideas from such revered physicists as Nils Bohr who, it is said,

> claimed that science tells us nothing about the world as it is in itself - 'it tells us of the way we *interact* with the world.' Bohr went on to say there is a frontier of the *knowable* - a barrier that would never be breached. (Shand, 1990, p.24 citing an article in *The Times*, 3 December, 1983. Italics in original.)

Devall and Sessions (1985) provide yet more examples indicating that the defenders of a mechanistic universe have long been abandoned by the very scientists who would be sought to defend it. Frijof Capra, a respected physicist himself, merges eastern spiritual understandings of 'one-ness' with emerging western theories of physics in The Tao of Physics (1975).

Much more could be added in an argument against the monolithic position the mechanistic worldview occupies in the greater western society. Some discussion is merited on the different and opposing characteristics of the mechanistic and ecological worldview before shifting our attention to the economic systems that are integral to

perpetuating them.

Devall and Sessions (1985) portray the stark contrast between the characteristics of the two worldviews under consideration here and establish a theoretical framework used for data analysis in this paper (described in chapter three). Though most of these points have been touched upon already, presenting them together illustrates how deep the differences are.

Comparison of Worldviews

Dominant Worldview		Deep Ecology
Dominance over Nature	↔	Harmony with Nature
Natural Environment as Resource for Humans	↔	All Nature has intrinsic worth/biospecies equality
Material/economic growth for growing human populations	↔	Elegantly simple material needs (material goals serving the larger goal of self-realization)
Belief in ample resource reserves	↔	Earth "supplies" limited
High technological progress and solutions	↔	Appropriate technology; nondominating science
Consumerism	↔	Doing with enough/recycling
National/centralized community	↔	Minority tradition/bioregion

Table 2.2 source: Devall & Sessions, 1985, p.69

From the perspective of the dominant worldview, deep ecology does not carry sufficient scientific strength to merit serious consideration. There is just not enough 'hard' evidence to justify the actions and expense of making drastic changes. In the face of impending (or continued, since it is fully underway already if one notices rates of species extinction) ecological disaster, the mechanistic worldview adheres to the belief that human ingenuity is sufficient to solve all such problems. Furthermore, proponents of the mechanistic worldview challenge the occurrence of ecological decline on the scientific merits of those who advocate restraint and ecological values. At times this

sounds like denying your ship is sinking because the hole through which water is pouring cannot be measured.

Ed deBono (1999) uses a ship metaphor for another purpose. He suggests that modern western thinking is like a ship off course in which all hands are feverishly working on every aspect of the ship *except* those parts that control direction. Thus, we have a ship with gleaming fixtures and snapping flags flying high but are nevertheless puzzled by why our rudder and engine room continue to steer us wrong.

In both descriptions of worldviews economics was selected as an especially important element of our society's manifestation of them. One could say that economics is the engine room of our ship. Contrary to what many reductionists propose, economics is not separate from other features of society or from the environmental and cultural problems that have emerged from the mechanistic worldview. Attempts to place western economics in some form of value-free, or neutral space in which objective analysis results in optimal decisions is an expression of the degree to which scientism is practiced as a cult (Lauzon, 1995 refers to the 'cult of scientism').

The ultimate negative expression of economics in the mechanistic worldview is now embodied in capitalism. The recent so-called triumph of capitalism has attracted new wind in the sails of its advocates as well as fresh arguments against it (Korten, 1999). As previously noted however, the same worldview was responsible for communism and it proved equally destructive to ecology (Lauzon 1995). Proponents of capitalism affirm its importance as an expression of democratic values and its role in creating healthy economies. Such are the arguments being used to impose western-style economies by

international organizations such as the International Monetary Fund and the World Bank through structural adjustment programs. These programs are implemented by Third World governments at the insistence of First World institutions. (A situation which Rousset, 1995, firmly argues places immense powers in organizations that are not accountable to citizens and are thereby far from being democratic themselves.)

A healthy economy, viewed through capitalist criteria, constitutes one that provides maximum growth in profits with minimal impediments to conducting commerce. Using the health metaphor once again, some critics of capitalism view it as nothing less than a cancer causing massive destruction to the body (Earth) that sustains life (McMurtry, 1999; Korten, 1999). The essence of this argument is that like a cancer, capitalism grows until it overpowers its "host" and eventually kills it, thereby destroying itself as well. After decimating a location through resource depletion, pollution and over-saturation, practitioners of monopolistic, intensive, industrial activity re-locate and repeat the process.

In the face of remarkable short-term success and immeasurable financial wealth, arguing for an alternative economic structure garners little interest in corporate boardrooms. And yet some consideration of whether capitalism is the most natural or appropriate means of wealth distribution merits discussion.

Arguments providing moral groundings for capitalism invariably situate the individual as the most important element at the expense of all others. To some extent this makes sense; who but humans can actively discuss and assert their individual interests in a human-dominated setting? To date, birds and trees have relied on humans as their advocates. Curiously however, the degree to which capitalism is confused with the

market economy rarely attracts attention; for capitalists, the two are apparently one and the same. The failure of capitalism to support and fulfill the moral values it is said to be based on reveals how deeply erroneous the fusion of these two has been.

Reference to Adam Smith's original text, as well as biographies of his life (in which ethics and morality figured prominently), demonstrate that capitalism is not what his 'free-market' was intended to be (Korten, 1999; Saul, 1995). This provides a useful example of how the dominant worldview has successfully coopted and constructed supposedly 'natural' laws to support its financial and intellectual power. Another well-known example of this is the adaption of Darwin's 'Survival of the fittest' theory of species evolution for use in the human-social context and especially where economics is concerned. It has even been suggested that Darwin borrowed this concept from the capitalist/industrial paradigm energing in his day. (Lauzon, 1995)

Korten's comparison of capitalism and market-economy echos much of the same differences Devall and Sessions (1985) raised in Deep Ecology. Table 2.3 (below) provides additional clarity for what the operational differences might be between the values of the dominant worldview and those of the ecological one. It also enhances our analytic capacity in the process of interpreting the worldviews - something to be applied in the analysis of the data generated in this research.

The 'Capitalism' column emphasizes nature's domination and separateness with little view to the long-term. The 'Healthy Markets' column emphasizes relationship building, interdependency and a long-term interest in the well-being of others.

Capitalism vs. Healthy Markets		
	Capitalism	**Healthy Markets**
Dominant Attractor	Money	Life
Defining Purpose	Use money to make money for those who have money	Employ available resources to meet the basic needs of everyone
Firm size	Very large	Small and medium-size
Costs	Externalized to the public	Internalized by the user
Ownership	Impersonal, absentee	Personal, rooted
Financial capital	Global with no borders	Local/national with clear borders
Purpose of investment	Maximize private profit	Increase beneficial output
The roie of profit	An end to be maximized	An incentive to invest productively
Coordinating mechanisms	Centrally planned by mega-corporations	Self-organizing markets and networks
Cooperation	Among competitors to escape the discipline of competition	Among people and communities to advance the common good
Purpose of competition	Eliminate the unfit	Stimulate efficiency and innovation
Government role	Protect the interests of property	Advance the human interest
Trade	Free	Fair and balanced
Political orientation	Elitist, democracy of dollars	Populist, democracy of persons
Table 2.3 from Korten, 1999, p.41		

2.2 Planning and Worldview

As Campbell and Fainstein (1996, p. 2) point out, in any discussion of theory and planning it is "hard to stake out a turf specific to planning." Though planning has frequently been understood as a product of Cartesian thinking (because of its emphasis on rationality), its porosity and multi-disciplinary character have made it attractive to those seeking different approaches than the traditional ideological divisions that define academic 'disciplines'. How we see the world becomes the core of any design and thus planning has reflected perceptual shifts over the course of history. Where humans understand themselves as part of the land, so too do their habitation and settlement

patterns reflect this. Where humans view themselves as masters of the land and separate from it, we see some of the worst cases of intensive urban development and industrial contamination.

Like all people, how planners understand their world - or worldview - is tremendously important in shaping their interactions within it. As part of their professional responsibilities however, planners are expected to maintain a broader social awareness than many other citizens. If planners (and other like-professionals) are not capable of conceptualizing and operationalizing sustainability, it calls to question the capacity for a society (and our species) to survive. While doubtlessly worthwhile, that particular discussion will not be engaged in here since one of the underlying assumptions of this paper must be that our society - and indeed humanity - has the capacity to re-form and change.

There are many approaches within the tradition of planning. While often assumed to take the form of a management science (ie: linear approaches to achieving goals and objectives), some planning theories offer compelling reasons to seek alternative approaches. Friedmann (1987) provides a thorough overview of major planning approaches of which space prevents anything more than excerpts.

Planning as Social Reform:

This is the approach most frequently associated with what Friedman (1987, p. 87) calls "the central tradition in planning theory." The original reformers had a tendency to stay clear of politics, to court the central decision makers with their ideas, and to share a belief that a state of perfection can be achieved in the world. He explains:

From Bentham to Lindblom, from Saint-Simon to Etzioni and

> Perloff, social reform is the grand tradition of planning theory. Over the past fifty years, it produced not only the first models of institutionalized planning in the United States (Person, Tugwell), but also scores of notable monographs as well as three great synoptic treatises; Manheim's *Man and Society in an Age of Reconstruction*, Dahland Lindblom's *Politics, Economics, and Welfare*, and Etzioni's *The Active Society*. In addition, it encouraged the invention of the major quantitative models for calculation in central planning, including social accounting, input-output analysis, economic policy, models, and models for urban and regional analysis. Major philosophical systems inform the tradition. From the eighteenth century, it inherited Bentham's utilitarianism; from the nineteenth century, Comtean positivism; and from the twentieth century, Dewey's pragmatism and Popper's critical rationalism. Each of these thinkers added a distinctive feature to the tradition. From Bentham, the social reformers learned to look at the consequences of potential action and to measure their costs and benefits; from Comte, they acquired a deep respect for the empirical study of society; from Dewey, they borrowed the image of social experimentation; and from Popper, they learned about the difference between piecemeal and utopian engineering.
>
> Finally, we must again be reminded of the towering figure of Max Weber, who traced the lineaments of a rationalized society and believed that in the practice of each, science and politics could and should be held apart. Only in this way could the practitioners each do that which they were best suited: scientists to produce knowledge and politicians to produce policy decisions. All social reformers were interested in reforms, particularly in "grand" reforms of the "guidance system" of society. Economists developed information systems of considerable power, while the more philosophically inclined dreamed of central planning institutions, the "directive in history," and a "collective mind." In modified form, many of these institutional innovations were actually put in place. (Friedmann, 1987, p. 135-6)

Planning as Policy Analysis:

In many regards this second approach shares the same perspective as the Social Reformers.

> Policy analysis is focused on decisions; it is a form of anticipatory decision-making, a cognitive process that uses technical reason to explore and evaluate possible courses of action. The client for this exercise is a "rational decision maker" who is implicitly regarded also as the executor of policy who will follow up his or her choice with the appropriate implementing actions. (Freidmann, 1987 p.181)

Planning as Social Learning:

> Social learning ... begins and ends with action, that is, with purposeful activity. It is a complex, time-dependent process that involves, in addition to the action itself (which breaks into the stream of ongoing events to change reality), *political strategy and tactics* (which tell us how to overcome resistance), *theories of reality* (which tell us what the world is like), and the *values* that inspire and direct the action. Taken together these four elements constitute a form of *social practice*. It is the essential wisdom of the social learning tradition that practice and learning are construed as correlative processes, so that one process necessarily implies the other. In this scheme decisions appear as a fleeting moment in the course of an ongoing practice. They are embedded in a learning process that flows from the attempt to change reality through practice. (Freidmann, 1987 p.181-2)

Planning as Social Mobilization:

The core of this approach is also referred to as "radical planning". Once again Friedmann provides a summary (1987, p. 307).

> As the grand counter tradition, it approaches the question of social order in the light of transformative theory and practice that hold considerable appeal for those who are without effective power in society. Intellectuals have been its principal proponents. It is they who have debated the grand themes of the tradition. But for better of for worse, they have always done so in the name of those who are better at articulating their needs and hopes in the concrete settings of their daily struggles than in writing political tracts. And precisely because they stand in opposition, radical intellectuals have had to rethink society from the ground-up, both to gain a foot-hold for a fundamental critique of existing social relations and to formulate a social vision capable of expressing emancipatory values.

He concludes by saying (1987, p.308),

> With all that is manifestly wrong with social mobilization as a tradition in planning, it is nevertheless the only tradition that can stand up to the dominant order. It points to an economics, a politics, and a sociology that reject the seeming inevitability of uneven development, powerlessness, exploitation, and alienation that are the hallmarks of the capitalist world system.

Though we see in each of these four approaches differing understandings of the world at

work, one can also see how combinations could be possible. Friedmann suggests social learning models can be adapted to the radical approach. Given their shared perspectives, one can also envision combinations of the Social Reform and Policy Analysis approaches. As each of these approaches emerged in response to awareness of conditions and of the effectiveness of preceding approaches to deal with them, so too can we expect yet new permutations of these - or altogether new approaches - to emerge.

Ultimately, a planning approach involves a search for methods of how people and communities wish to evolve. Within this search (as the above approaches demonstrate) there are choices between social coercion and consent. Irrespective of one's philosophy about the ethics of these, in terms of achieving goals of sustainability they offer stark differences. Coercion requires on-going pressure be applied by the powerful on the less-powerful. Consent involves free-will of choice being exercised by individuals.

2.3 Understanding the Tourism Industry Through Selected Worldviews

2.3.1 Tourism Research and Worldviews

Despite generous attention from a variety of researchers, tourism literature's scarcity of worldview analysis presents a wide gap in researcher and practitioner understanding of this phenomena. Tourism is topical, complex and dynamic. Consequently, it has attracted a remarkably broad cross-section of social and scientific inquiry. However, only a small portion of this has dealt in the philosophical territory of worldview theories. In one of the rare articles discussing this issue, Wearing and Davidson (1997) warn that omitting alternative perspectives in tourism research restrains researchers from understanding more about it and will limit the relevance of research to

the practice.

That few literature sources challenge the dominant worldview in tourism or offer more than mechanistic techniques for coping is hardly surprising; the researchers and tourism business owners (or 'operators', as they are known) are themselves embedded in a society unaware of the depth to which choices are permeated by worldview. The amount of research conducted annually with a focus on tourism is astonishing. Most of it is descriptive (generating data such as that in the previous paragraph) or technical (as in trade journals) with only a small fraction focussing on issues of community, environment or values in anything other than a promotional sense. More specifically, tourism is a child of industrial capitalism (Brown, 1998) and in its wake are all the strengths and weaknesses (albeit possibly in different proportions) of any other major, capital-intensive, industry.

Tourism is characterized by several significant features. One of the first points made by supporters and critics, academics and bureaucrats and probably all who are involved directly in the business is tourism's position as one of the largest industries in the world. For now, only the armaments business can boast greater sales. Other characteristics, such as its dependence on the success of other businesses (Manning, 1998) and its shared use of resources with other industries or social sectors have made it difficult to quantitatively measure just *how big* tourism really is. Even so, observers have been able to isolate measurable indicators that signal the strength of most parts of the industry at any given time. One conclusion from these indicators has been the highly vulnerable position of the industry in relation to public opinion; "smashed images," Manning notes (1998, p.2) "are nearly impossible to repair". But perhaps the single

most distinctive characteristic of this industry is that it brings the consumer to the place of 'consumption' rather than sending a product to the consumer (Manning, 1998). In this way, it truly defies the norm for global-scale industries.

The principle objective here is not to analyse the impact of tourism on a global scale. Discussions about the rate and scale of tourism development, although valid, have been conducted exhaustively and seem to do no more than elevate this industry in comparison to others; Brown (1998) concludes her book noting that since tourism is not as environmentally destructive as many other industries, it does not deserve the negative reviews it attracts. Relative judgements of the tourism industry achieve little in the way of progress and may do no more than perpetuate reductionist analysis. Situating the industry in relation to the dominant and ecological worldviews provides a different, and possibly more balanced understanding of the industry's weaknesses and potentials.

2.3.2 Overview of Dimensions of Global and Canadian Tourism

Despite the above-mentioned limitations to researching the tourism industry, some grasp of its dimensions is nevertheless appropriate. International tourism, keenly observed by the World Tourism Organization, is calculated to have reached at least $445 billion in total foreign currency receipts in 1998 (Jaura, 1999). The year before, it was thought to have surpassed $2 trillion (US) in gross expenditures. This comes near the end of a decade of average yearly growth rates of 12.5% (CTC, 1997a). "By 2020," Brown writes (1998, p.118) "the World Tourism Organization is forecasting a threefold growth in international travellers over 1996, estimating 1.6 billion tourists will be visiting foreign countries annually."

The Canadian tourism market reflects the global picture but its actual share of the global success has slipped. Thus, analysts estimate that Canada lost approximately 25% of its market share since 1985 while still experiencing robust growth from one year to another (CTC, 1997a). In 1995, the total tourism spending was $41.8 billion (Canadian), an amount that contributed $27.6 billion (or more than 4%) to the Gross Domestic Product representing a 7% growth from the year before. In 1996 29% of these expenditures were being made by non-residents (Statistics Canada, 1997). Also in that year an estimated 491.9 thousand person years of work were measured - a number that is expected to have climbed by 125,000 in 2005. For national tourism planners, it is the balance between what foreigners spend here and what Canadians spend outside that causes the most concern. Though $3 billion in annual travel deficits exists, analysts optimistically predict "a positive trade balance on Canada's travel account will be achieved by 2002" so long as currency and global economic performance remains steady (CTC, 1997a, p.2).

2.3.3 Tourism as a Development Tool

In the early 1970's tourism was generally viewed as an excellent technique for local economic development. This was principally encouraged for the developing world, but also in the Euro-American context where the affluent car-owning public were still keen for new destinations. What had started in the post-war era became the norm; expansion of North American highways and attractions - such as National Parks - continued with only a slight pause for the oil 'crisis' in 1974.

Only towards the end of the 1970's did voices of concern become loud enough to

attract the attention of the organizations who had been among tourism's strongest supporters. Emmanuel de Kadt's(1979) Tourism: Passport to Development? and Turner and Ash's (1975) The Golden Hordes sounded the bugle for a flood of well-aimed attacks on the industry. The cultural and environmental impacts of masses of (mostly) affluent, white travellers to all parts of the globe became even more noticeable in the face of the explosive growth of the industry. In response to this, various management tools were developed to understand tourism and to assist planners. These include Plog's (1974) psychological continuum of traveller types, Butler's (1980) tourism area cycle of evolution, and Doxey's (1976) "iridex" measuring irritation levels of local residents of heavily touristed regions.

By the early eighties, the scale of Earth's myriad environmental crises were increasingly apparent even to the untrained observer. In 1983 Hector Lascurian-Ceballos proposed a concept intended to link this expanding industry to the protection of some of the world's rapidly disappearing natural treasures. While participating in an effort to lobby for the conservation of the wetlands of Mexico's northern Yucatan as breeding and feeding habitats of the American Flamingo, Lascurian argued that the growing numbers of tourists interested in birdwatching presented alternatives to the marinas being proposed by Mexican authorities and business interests. "Hector believed such people could play an important role in boosting the local rural economy, creating new jobs and preserving the 'ecology' of the area, and began using the word "ecotourism" to describe this phenomenon." (see Appendix A) Later, a definition was formulated with guidelines, protocols and - as one can expect - seemingly endless varieties of adherents and detractors in its ranks. The latest version of Lascurian-

Ceballos' definition reads:

> Ecotourism is environmentally responsible travel and visitation to relatively undisturbed natural areas, in order to enjoy and appreciate nature (and any accompanying cultural features - both past and present) that promotes conservation, has low negative visitor impact, and provides for beneficially active socio-economic involvement of local populations. (Appendix A)

The ecotourism concept has become one of the most recognizable labels for tourism that seeks to stray from the mainstream. Associated with it, but differing in their own regards from the ecotourism ideal, are the likes of alternative tourism, nature tourism, sustainable tourism, green tourism, cultural tourism, low-impact tourism, responsible tourism, sensitive tourism, locally-developed tourism, and indigenous tourism. Besides creating markets for themselves, supporters of these terms have collectively provided continued reminders of the impacts of tourism and the limits to the industry's growth. Thus, sustainability is a shared theme throughout.

It may seem obvious that sustainability be an integral part of any tourism plan or organization, but only since the mid-1990's have industry leaders formally recognized this in the creation of industry awareness and standards organizations such as World Travel and Tourism Councils *Green Globe* initiative (Green Globe, 2000) These efforts have yet to yield concrete results but they too suggest an increasing recognition of the limits of human impact through tourism on the resources that form the attractions their businesses need.

Sustainability in tourism is thus the recurring, essential, factor and yet just what it means remains murky (McCool, 1995). The vague objectives of the Bruntland Commission (WCED, 1987) have left some frustrated by a lack of firm parameters and

industry norms. Demands by governments to *do* something following the 1992 Earth Summit in Rio de Janiero while maintaining a worldview firmly positioned in rational-positivist beliefs has yielded a series of guidelines, best-practices and impact indicators studies. It has also yielded some peculiar and oxymoric uses of the term (Valls, 1997). Take 'sustainable growth' for example, as a means to describe the rate of expansion of an already obese industry. As economist Herman Daly (1996) has argued, 'sustained growth' is an impossibility statement which spells certain failure for any society or industry.

All well intentioned and all carrying highly useful considerations, few of the approaches seem to question the values of industrial tourism and fewer still, for all the emphasis on analysis and action, provide much direction for implementation. The trend seems to be to tinker with tourism within the structure of a capitalist economic system; hardly surprising when one recalls that mass tourism is a product of capitalism as well as a symptom of what is so deeply wrong with it.

Despite the amount of negative evidence against this industry, tourism operators and industry analysts have managed to produce a surprising amount of material arguing for the positive spin-offs of the industry. Brown (1998) comments on the ironic situation that tourism in fact has brought attention to countless ecological and human rights abuse situations, forcing powerful perpetrators to effectuate changes. (A further irony about this is many of these situations are the result of capitalism - thus capitalism manages to be praised and denounced at once). Lewis (1998) makes a strong argument for locally developed tourism as a model for sustainability. Whatever the case, countless rural communities in Canada and abroad have embraced the industry as a panacea for their

economic development woes; it is, after all, one of the few commodities they have that cannot be stripped and shipped from their periphery to the urban centres. Their zeal has barely been abated by the ongoing debate of whether or not tourism has been beneficial for rural communities and their economies (Reid et al, 1995; Brown, 1998; Lewis, 1998).

2.4 Sustainability Operationalized

The concept of sustainability has been discussed in parts of the text above. As mentioned in the introduction, some criticism and clarifications have ensued in the years since the term was popularized. Questions such as "What is being sustained? Why are we sustaining this?" and "How should we practice sustainability?" are essential and strike at the root of which values are being expressed by those applying the concept (McCool, 1995).

Since waiting for our collective values to change seems impractical and perhaps delusional (considering the current rate of ecological deterioration), attempts to explain and operationalize sustainability in ways that will impress upon a mechanically-oriented 'meaning-framework' may be helpful. We need something tangible that will help us 'see' the essence of the concept's meaning. Though no easy task, this is essentially what the United Nations Educational, Scientific and Cultural Organization's (UNECSO) Biosphere Reserves represent. Partly because they represent something situated between the ecological and mechanical worldviews, Biosphere Reserves suffer from major obstacles in comprehension from all quarters - 'experts' and lay-people alike.

The Biosphere Reserve concept emerged from the heightened environmental concerns of the 1960's and the UNESCO Conference on the Conservation and Rational

Use of the Biosphere, held in 1968. In the realization that geographers and other 'social scientists' were developing understandings of changes in the natural environment that were complimentary to the observations of biophysical scientists, greater cooperation was sought. UNESCO's [sic] Man and the Biosphere Program (MaB) assumed responsibility for the designation of Biosphere Reserve's in which cooperative research would take place in such a way as to improve the human-nature relationship. The definition of a Biosphere Reserve remains somewhat vague on account of the diversity there is among the world's ecosystems. UNESCO-MaB's promotional literature describes Biosphere Reserves as follows:

> Biosphere Reserves are areas of terrestrial or coastal ecosystems which are internationally recognized within UNESCO's Man and the Biosphere (MaB) Programme for promoting and demonstrating a balanced relationship between people and nature. Individual countries propose sites within their territories which meet a given set of criteria for this designation. Biosphere Reserves serve to combine the three following functions:
>
> - Conservation: contributing to the conservation of landscapes, ecosystems, species and genetic variation;
> - development: fostering economic development which is ecologically and culturally sustainable;
> - logistic support: research, monitoring, training and education related to local, regional, national and global conservation and sustainable development issues. (UNESCO-MaB poster, 1996)

The following diagram helps illustrate how a designated area organizes itself to fulfill the preceding objectives. At its heart, a Biosphere Reserve contains a 'core' in which natural processes of renewal and decay occur with the least possible human intervention. Occasional incursions for research purposes may take place, but the area is essentially off limits to humans. Parts of National Parks are common choices for these sites. Surrounding the core are two buffer zones. The first restricts human activity to

only very low-scale impacts - like certain forms of tourism, monitoring, and selective harvesting of renewable resources (eg: nuts, wood). The second buffer - called the Transition or Cooperation area - tends to have more intensive human activity (eg: agriculture, forestry) but not so intense that the integrity of the core is threatened. Buffer zones are also places in which humans live and as with resource use, minimal impacts to the ecosystem are encouraged.

Thus the model illustrates the various levels of activity humans can carry on in a way that recognizes that plant and animal communities as well as the things they depend on for life (eg: water) rarely respect the boundaries we construct about them. Furthermore, the model captures the principal tenant of ecology in its recognition of interdependence of all life in its territory.

Biosphere Reserves, though nearing three decades of existence, have kept a low profile in comparison to some other UNESCO-lead initiatives. World Heritage Sites, for example, are widely recognized and featured in tourism literature, other publications and public spaces such as road-signs. While vast amounts of biophysical research have been carried out in North American Biosphere Reserves, what little social research has been done has met with a lack of awareness (deSalaberry & Reid, 1999; Reid, 1996) or misunderstandings that have lead to outright hostility (Goedeke & Rikoon, 1998).

The concept, like the ecological values it embodies, is not easily introduced into the dominant North American mind-set. Biosphere Reserves do not normally have fixed, enforceable perimeters that conform with standard understandings of private property or delineated territory. They also tend to involve a wide range of organizations and individuals - thus transcending jurisdictions and confusing partners whose organizations

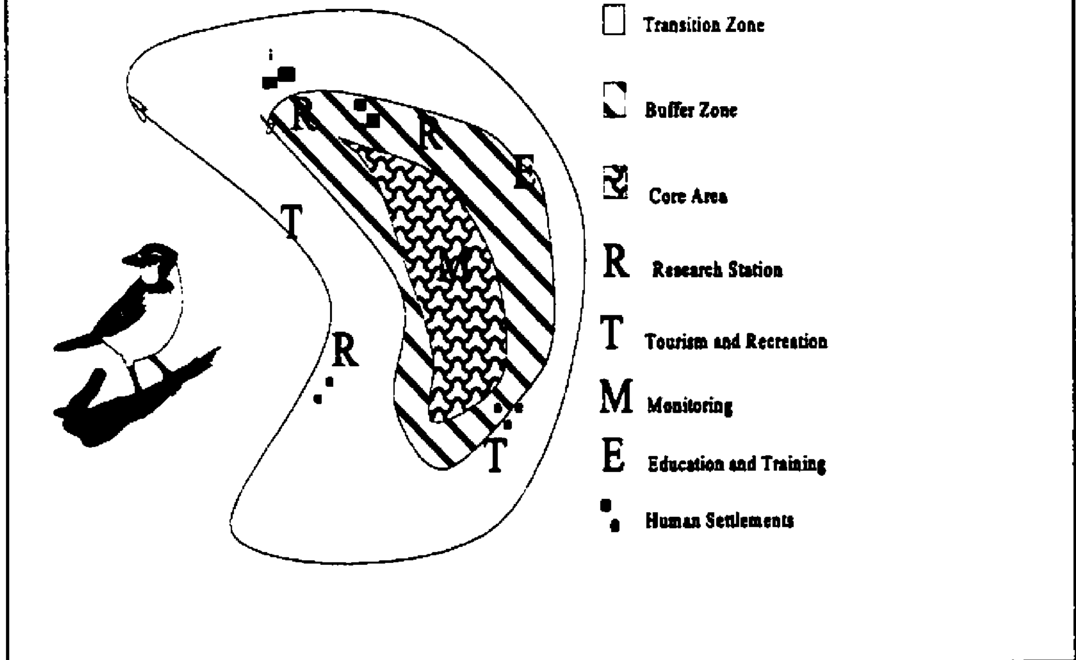

Figure 2.1

have been developed for fixed parcels of land. By extension, the lack of additional legal powers to enforce principles (except where these already exist through the presence of some other organization - like a National Park) has made the term all but unknown to the public and little more than an award for those who are aware of it.

These weaknesses notwithstanding, the concept has several benefits - some of which mirror the preceding list. The Biosphere Reserve concept provides an example of an alternative to reductionist land 'management' approaches that are failing us. The BR program's permeable borders and vague delineations of 'zones' reflects the ecological conditions it aims to preserve. The range of organizations, though sometimes ineffectual, reminds us that such efforts are *collective* responsibilities that transcend culturally-

embedded jurisdictions. And as for the lack of laws, besides being wholly impractical to implement, this omission is a necessary part of reducing the threat of environmental protection and recognizing the reality that it is the conduct of individuals by their own accord (based on their values) that will ultimately determine whether impacts happen or not. Laws are a positive short-term solution to a long-term problem that only a change in attitudes and values can address.

Most Biosphere Reserves, by including attractive natural features, frequently have a tourism component in their economic mix. Ideally, this represents a positive fulfilment of the objective to encourage economically and ecologically sustainable development. In fact, very little is known about the levels or impacts of tourism in the designated regions or about the potential for making tourism a more significant contributor to the achievement of Biosphere Reserve objectives. For the most part, the extensive research done on tourism in protected places and in rural communities is relevant and applicable, but this may not always be the case and more investigation is needed.

Despite the absence of information, national BR management organizations in Europe and North America have embarked on developing strategies to develop tourism in the designated regions for the purpose of raising local and national awareness as well as influencing positive development objectives (Soles, 1997; CBRA, 1999).

In Canada, the Charlevoix Biosphere Reserve has for more than two years been recognized on the covers of regional tourism brochures. At the end of the summer of 1999 the Canadian Biosphere Reserve Association completed a three-phase proposal to market Biosphere Reserves as a tourism partnership and to develop meaningful guidelines and networks for participants to take part in (Craig, 1999). In some parts of Canada steps

towards linking tourism to the Biosphere Reserve designation are more tentative than in Charlevoix; regional managers must explore the significance of the concept as it relates to their priorities and local interests. Careful monitoring of progress, together with the lessons from other parts of the world, could provide much needed information for the development of a relationship that respects the objectives of the program.

As might be expected, all known efforts to develop a link between Biosphere Reserves and tourism in Canada have focussed primarily on nature tourism and secondly on cultural tourism. In all cases, the emphasis has been on market development and creating incentives for the participation of operators in more environmentally conscious ways. Proposed approaches to this include developing shared recognition or stature of services, shared marketing through national campaigns, and shared quality standards to develop 'brand' loyalty. Since Biosphere Reserves in Canada form a loose federation of agencies, coordinating this is far from straight-forward and seems to defy linear management models. Adapting the concept to the Canadian Tourism Commission's 'Product Club' marketing effort, whose main objective is industry growth, necessarily leads the CBRA towards some difficult decisions of how it will broker its core objectives with its motivation for popular recognition and organizational viability. Once again, information from monitoring the emerging linkages between Biosphere Reserves and tourism may shed light where little has been offered before.

2.5 Summary of the Literature

The ideas discussed in the previous pages set a broad stage for the research undertaken. While there is vastly more that can be said about the implications and details

of each of the main ideas discussed, it is hoped that enough has been provided to allow clear understanding of the remaining portions of the thesis. The link between the selected concepts is hopefully clear as well, but merits a simplified repetition; Worldview influences the approach a planner selects, the selected approach affects the results of the activity undertaken, the activity (in this case it is tourism) will to a greater or lesser extent be ecologically sustainable. If our activities remain ecologically destructive our habitat will eventually choke us into extinction - but probably not before humans have rendered still more species extinct. Hence, further understanding of worldview, and possibly of how to influence worldview, points towards improved human interactions with the natural world.

CHAPTER THREE ~ METHODOLOGY

3.1 Approach and Design

Identifying an appropriate theoretical orientation for the research methods to conduct a study is an integral part of how any researcher makes meaning of the world. As Patton (1990, p. 67) notes, "The idea of theory-method linkages means that how you study the world determines what you learn about the world." It is not within the scope of this thesis to undertake a lengthy examination of the characteristics of qualitative and quantitative research approaches; this has been thoroughly undertaken elsewhere (McCraken, 1988, Creswell, 1994 are a few of many). Instead, I will briefly discuss the worldviews in relation to general approaches before providing a more detailed explanation of the approach used for this study.

A mechanistic worldview demands measured, empirically-based indicators in order to develop simplified understandings for the purposes of generalization and creation of 'laws'. Such scientific practices have many excellent applications, but are not suited to a range of types of inquiry. Examples of things difficult to quantify include issues of moral or ethical judgement and situations where meaning or understanding is being sought. Even when numbers are obtained through accepted methods of measuring (as performed by statisticians), the act of interpreting these data is contextually influenced and reflects the researcher's subjectivity. By attempting to remove context from the interpretation of data, decision-making takes on a sanitized, inhuman quality and reduces the utility of the findings.

The ecological worldview attempts to provide a more holistic understanding of

events in which meaning is derived through many forms of interpretation. Truth and meaning are determined not through quantifiable measurement but through discourse between the affected people. This process of discourse for the purpose of making meaning of phenomena can be termed 'dialectical'. A dialectic process of making meaning typically involves a convergence towards consensus rather than the oppositional win/lose style of argument in which evidence is submitted in order to support or dismiss an idea. Similar to the defining characteristic of ecology, dialectical approaches of making meaning accept that those sharing ideas become inter-related and their views are affected and modified as they interpret the thoughts of others. In turn, their responses to these thoughts modify the views of those who first expressed them. This is an ongoing-process involving continuous refinement with benefits and outcomes that, although experienced differently by each person, are mutual. Any research approach dealing with the ecological worldview is likely to struggle with the need to respect the dialectical process of how we make meaning from phenomena while also making such a complex and on-going matter manageable for the purpose of interpretation. Necessarily, this leads to imposing some artificial simplifications and restrictions on the research (eg: a fixed time-window of observation).

As with all research, the questions asked inform the choice of approaches. Since the purpose of this thesis is to understand and make meaning out of something less suited to quantitative measurement, a qualitative inquiry is appropriate. As McCracken (1988) and others have noted, there are many differences and conflicts within qualitative approaches and therefore some further explanation is due. Patton's (1990) careful

dissection of the spectrum of possible avenues within the qualitative tradition help to identify the most appropriate approach used for this study's data-collection as *hermeneutics*. The essence of hermeneutics, "is the study of interpretive understanding, or meaning, with special attention to context and original purpose" (Patton, 1990, p.84). This is far from a straightforward endeavour. Though the origins of hermeneutics are the interpretive techniques for Greek legends, Kneller (1984) proposes four principles that are useful for clarity in current usage.

1. Understanding the human act or product, and hence all learning, is like interpreting a text
2. All interpretation occurs within a tradition
3. Interpretation involves opening myself to a text (or its analogue) and questioning it
4. I must interpret a text in the light of my situation (Kneller, 1984, p. 68)

Even with Kneller's principles the individual researcher's choices in how they are achieved are subjective and thereby likely to vary from one person to the next. This is why it is important to know about "the researcher as well as the researched to place any qualitative study in a proper, hermeneutic context." (Patton, 1990, p.85) In all cases, application of hermeneutics requires clarity of whose perspective is being used to interpret meaning.

Patton's (1990) distinctions within the qualitative approach were greatly enhanced and made operational through Joseph Maxwell's Qualitative Research Design (1996). Maxwell draws from Patton (1990), Guba and Lincoln (1989) , Miles and Huberman (1994) and others to provide a comprehensive and highly useful book for assisting researchers to refine their goals and undertake the job of carrying out the study. Far from being a prescriptive "cook-book" for designing research, Maxwell asks questions that

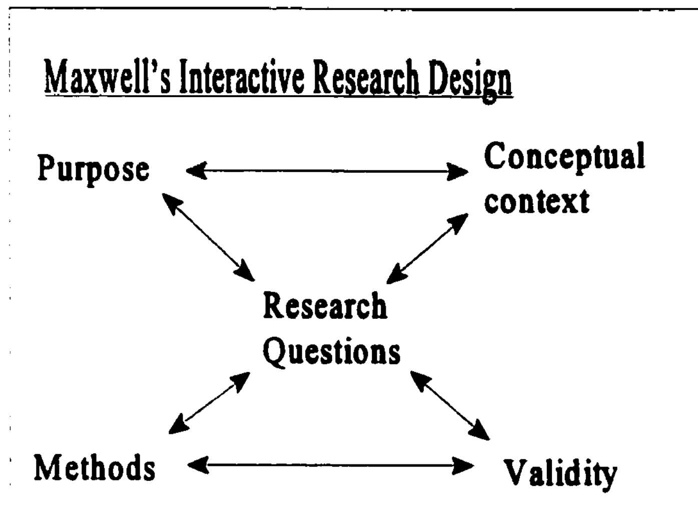

Figure 3.1

probe deeply into the meaning and purpose of the proposed study and of the researcher themselves. With firm emphasis on there being no single 'correct' manner of carrying out such work, the closest he comes to prescribing design elements is to emphasize the importance of there being an evident internal logic throughout. He suggests this can be achieved through connecting purpose and conceptual context and linking these to the research questions. Once this link is complete, methods are selected and all parts are reviewed together to ensure validity. In each step, it is essential to recall that these components are *interactive* and thus no two stand alone (Maxwell, 1996, p.10). Figure 3.1 illustrates how Maxwell connects these stages. Besides the logical relevance of interactivity, this approach captures the essence of Lauzon's (1998) description of dialectical processes of making meaning.

3.2 Data Collection

For choosing appropriate data collection methods, a link between research questions and methodologies helps ensure the best choices are made. Here, Maxwell's (1996) proposed 'matrix' provides clarity to reader and researcher alike. From table 3.1 we see a clear progression from questions to methods as we read from left to right.

Data Planning Matrix			
What do I need to know?	**Why do I need to know this?**	**What kind of data will answer the question?**	**Whom do I contact for access**
What are worldviews? Sustainability? Tourism?	To provide clarity on key terms in our discussion and set the stage for the research	Arguments of writers expressed through books, articles, and reports	Literature, colleagues, professors
What is the relationship between worldviews, tourism and sustainability?	To clarify and validate the goal of the study	comparison of literature sources with some interview responses/opinions	literature, discussions with advisors and colleagues
How do we determine someone's worldview?	To collect and analyse data that will correspond	Literature on worldviews and methodologies	literature, discussions with advisors & colleagues
In which ways do small tourism business owners perceive the world mechanistically or ecologically?	To develop an understanding of which worldviews people are situated in.	Analysis of interview responses and researcher observations	respondents
What significance does their worldview have for sustainability?	To assess how their worldview influences the practice of sustainable tourism.	Comparison of interview responses to literature findings	[none]

Table 3.1 Adapted from Maxwell, 1996

Interviews provided a rich data-base of information. These were conducted using a semi-structured questionnaire in a manner respecting McCracken's guidelines from The Long Interview (1988). As he notes, a questionnaire is essential for the purpose of ensuring the material is covered, for helping to manufacture some requisite distance between the respondent and the interviewer, for setting the direction of discourse, and it

helps keep the interviewer's focus on the testimony of the respondent (McCracken, 1988, p.24-25) The intention was not to create a rigid and sterile approach to data collection and thus respondents were free to digress and tell stories as well as respond to additional questions posed during the interview. At times, questions were shuffled to accommodate for the order in which respondents touched on subjects or how the conversation evolved.

All but two interviews were tape-recorded and mostly conducted in their place of work or homes of respondents. The two that were recorded through hand-written notes were telephone interviews. The twenty interviews that form the original data-base provide a wide variety of voices from within the industry and from a number of perspectives looking into the industry. With a balanced gender representation and in nearly all cases over 10 years of living in the area or dealing directly with the issues in

Organizational Affiliations/Occupations of Respondents

Executives, Non-governmental environmental organizations
Executive, Non-governmental recreational organization
Owners of small retail businesses
Members of town council
Owner, campground
Owner, recreation facility
Planning consultant
Restaurant owners,
Federal government bureaucrat
Bed & breakfast owners
Motel managers
Owner, tourism recreation business
Mayor
Member of management team, Parks Canada
Manager, marine tourism business
Owner, marine tourism business
Chamber of commerce executives
Tourism association executives

Figure 3.2

one way or another, the interviewees formed a strong base of local and regional knowledge. Among local residents, this was evidenced in the high number holding or who had recently held positions of leadership in the form of municipal council seats, chamber of commerce participation, industry association participation, or environmental organizations. Owing to respondent privacy, their identities are not available for publication but their diversity is evident in the previous list of occupations and backgrounds.

The data was collected in the Bruce Peninsula, an area rich in ecological diversity and known for the imposing presence of the Niagara Escarpment running along its esatern shoreline. The area is described in greater detail in the following chapter. Though representation of various occupations was broad, two important limitations must be noted here. The first is the unequal distribution of respondents within the study area. Ten were from the northern part of the peninsula, and three from each of the other two parts and the remaining four from elsewhere in Ontario. There was no representation from the western (Lake Huron) side of the peninsula. Thus the sample is of tourism operators that are in close proximity to the escarpment and is roughly spread in such a way that it reflects the density of tourism businesses in the northern end.

The second limitation is there was no data collected from either of the first nations reserves located in the study area. Were this a comparative study, balancing representation of the two most evident cultures on the peninsula would be highly appropriate. As well, the tourism industry is concentrated in the hands of the non-native population - a group already diverse enough in their views (despite the initial impression

of cultural homogeniety) that including voices from the reserve without providing adequate comparison would likely have been fruitless and possibly amount to no more than tokenism. A study of native tour-operators worldviews would likely be a valuable contribution to the literature, as would a comparison of native and non-native worldviews.

The number of respondents was limited by data-collection and transcription resources as well as their willingness to take time away from work at the height of their season. At times, respondents were either very short on time or simply could spare none at all to talk. After their season, many left the area during the winter months.

The questions covered a range of matters from general outlook on environmental and planning issues, to the tourism industry, the Biosphere Reserve concept and how all of these were related. The questions were developed for the purpose of collecting data to produce a technical report (deSalaberry & Reid, 1999) before completing this piece of research. This is understood as a limitation of the study which must be taken into account when interpreting the findings (as discussed below) and making conclusions.

For the purpose of this thesis, analysing all twenty interviews was not deemed necessary or feasible. Instead, selecting fewer respondents provided the opportunity to explore their responses further and provide greater opportunity for their voices to be included. Of the eight respondents selected, six are tourism operators and two are associated with non-governmental organizations with relations to the tourism sector. The eight are geographically dispersed in a balanced way, previous limitations notwithstanding. Table 3.2 provides a snapshot of selected respondents which is perhaps

helpful in assessing the demographic of the respondents; it provides as much of an idea of who was included as who was not.

Actually selecting the eight cases involved a few things. First, some of the interviews were more complete than others. Some were excluded on the basis that they overlapped significantly with other cases. A couple were also omitted because there was no apparent way to meaningfully include their thoughts and still preserve their anonymity (an issue far more difficult to manage than had been expected).

Profile of Respondents								
	Greg	**Peter**	**Sarah**	**Ed**	**Steve**	**Craig**	**Lisa**	**Brenda**
local?	■		■		■			
tourism contact?	■	■	■	■	■	■		■
young?		■	■		■			■
western culture?	■	■	■	■	■	■	■	■
Table 3.2	Shaded areas indicate positive answer							

3.3 Analysis

Before delving into describing the analytic process used, it is useful to recall Maxwell's (1996, p.78) observations about qualitative data analysis

> Data analysis is probably the aspect of qualitative research that most clearly distinguishes it from experimental and survey research, and the one that is least familiar to researchers coming to qualitative research from other traditions.

Maxwell continues with some suggestions for how to break the data into manageably sized pieces for interpretation while retaining an understanding of context. These

suggestions echo McCracken (1988) and others.

For manageability, a fairly straightforward categorizing of statements is most effective and this can be done with or without pre-determined themes or even with a mix of these so long as whatever is chosen is grounded in the data. As for maintaining an understanding of context, Maxwell (1996) suggests the use of strategies that "search for relationships that connect statements and events within a context into a coherent whole" (p.79). Case studies, profiles and other like methods can be used in a variety of ways to make these connections.

Analysis of the data is intended to follow roughly what Creswell describes as a "tentative conceptual framework"(1994, p.97). In this situation, theories are integral but are not being tested. The worldview theories, described in the previous section as Mechanistic and Ecological, act as lenses through which the contents of the interviews was understood. This does not follow a rigid checklist but the major characteristics of the worldviews, as outlined earlier in tables 2.1 and 2.2, form an initial framework for making observations and extracting meaning out of what respondents have said. The framework, as adapted from the tables in the literature review, is presented below.

Content analysis can be conducted in an ongoing way as interviews are conducted or once they are complete (Maxwell, 1996). In either case there are strengths but for this study content analysis was conducted following the completion of all interviews. For the most part, this choice reflected the practical considerations of getting transcripts done in time and coordinating other aspects of the research project.

Once transcribed, the data was coded and sorted into themes derived from Devall

and Sessions' (1985) comparison of worldviews. These themes, whose descriptive 'names' I assigned in absence of any provided, appear in the left-hand column of Table 3.3. Interpretive assistance is gained in the descriptions of the remaining columns.

Some themes (with * in Table 3.3 below) could not be adequately addressed through transcription materials, and these constitute a limitation of the study. While some of this data may have been collected using a different research design, the categories fall into themes that are very difficult to ask meaningful questions about in the context in which the interviews were being conducted.

To avoid interpreting data outside of the context, each utterance was first reviewed against the general profile of the individual. Next, it was reviewed against the greater context of interviews as derived from all the respondents.

Analytic Framework and Explanation		
Analytic Theme	**Dominant Worldview**	**Ecological Worldview**
Relationship with natural world	Dominance over Nature	Harmony with Nature
Principal value of natural environment	Natural Environment as Resource for Humans	All Nature has intrinsic worth/biospecies equality
*Understanding of materialism	Material/economic growth for growing human populations	Elegantly simple material needs (material goals serving the larger goal of self-realization)
Understanding of limits of natural resources	Belief in ample resource reserves	Earth "supplies" limited
*Role of technology	High technological progress and solutions	Appropriate technology; non-dominating science
*Characteristics of consumption	Consumerism	Doing with enough/recycling
Political organization	National/centralized community	Minority tradition/bioregion
Table 3.3 - * not part of analytic framework		

For the purposes of coding data, a table (see 3.4 below) was developed for each respondent in which the thematic categories were placed across the top and sections of

responses (along with impressions there of) were inserted below.

Template Showing Thematic Organization of Data and Data Source			
Relationship with nature	**Principal value of natural environment**	**Limits of natural resources**	**Political organization**
*inter-views	*interviews	*inter-views	*inter-views
Table 3.4			

Selection of passages from interviews was of course a somewhat subjective matter in which a constant eye was kept to maintain a balance between my biases, the greater context in which the statements were made and the applicability of certain statements to more than one category. This table is the principal tool for organizing and interpreting categories of data, but it also serves as a tool to profile respondents. Viewed together, further insights can be made that provide some contextually significant data.

Since respondents were not just commenting on themselves, a further analytic tool was used to situate their worldviews, those they considered were held by their community (including other operators) and those of tourists. Once again, a table (3.5, below) served useful as a resource. In this case however, the utility of the table is its capacity to identify where there were responses relating to one of the thematic groupings. In this regard, the tables on their own provide little understanding of the individual or of the context in which the information was gathered. This is why the tables have been placed in appendix C.

Example of Data-tracking Table								
Relationship with Nature	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Principal Value of Nature	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Tourism								
Limits of resources	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Tourism								
Preferred Political Organization	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Tourism								

Table 3.5

CHAPTER FOUR ~ SITE DESCRIPTION

4.1 Selection

Selecting a place from which to collect data usually involves a number of factors. For this study, site selection was influenced by the research parameters and the availability of funding.

The Bruce Peninsula forms the northern section of an ancient rocky land-form called the Niagara Escarpment and is almost entirely located within the political boundaries of Bruce County (see map in Appendix D). In many ways it is an ideal place for understanding the relationship of worldview and tourism practice; it is inhabited by two distinct cultures (native and non-native) that each form relatively homogenous communities. The economic well-being of the region has always been tied to the land or surrounding waters, it is well poised to benefit from continued popularity of nature-tourism, and the traditional balance between its communities is now increasingly being challenged through local changes and external pressures. Additionally, its position in relation to large urban centres places it beyond commuting distance but still close enough to be highly influenced by changing urban practices. One might say the peninsula is on the cusp of important changes, some of which are well underway.

The following pages provide a brief overview of the natural and cultural history of the area as well as a current economic and touristic profile. A separate listing of sources has been provided in Appendix [B] for readers seeking a more detailed account of the region.

4.2 Geography and Natural History

The Niagara Escarpment is the single greatest geographic feature of the Peninsula. It has probably done more to distinguish this ecology from that of other places in southern Ontario. On account of the large bodies of water surrounding all but the southern portion, the many small inland lakes and the presence of wetlands and mixed forested areas, a good diversity of habitats exists in this small region.

Ontario's Niagara Escarpment stretches fully 725 kilometres from Niagara Falls in the south to Tobermory at the northern tip of the Bruce Peninsula. In fact, this represents only part of a greater geological formation that extends further south into New York State and, in the north, arcs westerly emerging on Manitoulin island and again in Michigan and Wisconsin. (CONE, 1998) The Bruce Peninsula itself comprises the northern-most 80 kilometres of the Escarpment that are contiguous to the provinces mainland.

The Niagara Escarpment's bedrock is composed of limestones, dolostones, shales, and sandstones dating as far back as 450 million years to the Ordovican and Silurian Periods of the geological time scale. Unlike many other escarpments, this one is a 'cuesta' - meaning that it has been formed through processes of erosion instead of being the result of a fault in the Earth's crust. Once much greater than it now is, millions of years of erosion has lead to recede into its current position in the landscape of southern Ontario. Glacial activity, which in places nearby the escarpment dramatically influenced the landscape, for the most part did not have a major impact on the land form. With its mixture of soil-types, crevices and plateaus, the Niagara Escarpment provides conditions

that make a range of micro-climates possible. These climates support a diverse population of plants and animal life. (CONE, 1998 p.10-11)

The blue waters surrounding the peninsula are probably just as noticeable as the escarpment. Lake Huron to the west and Georgian Bay (an extension of Lake Huron) join at the escarpment's northern tip. In these waters the diverse aquatic life includes indigenous and exotic species common to other parts of Southern Ontario and the Great Lakes region (Fisher, 1998). In the interior sections of the peninsula healthy (if unspectacular) aquatic diversity is also found.

The Bruce Peninsula National Park Management Plan provides a suitable summary of these habitats;

> There are over 60 species of fish that can be found in the inland lakes, streams, ponds, marshes, and surrounding waters of the parks. Northern Pike, smallmouth bass, and to a much lesser extent walleye are common in the inland lakes. Two coldwater streams support resident brook trout, and a number of andromous salmonid species. (Parks Canada, 1998, p. 4)

The richness of the plant life of the peninsula reflects the diversity of habitats both on the escarpment and on the west shoreline along Lake Huron. Once again the Management Plan provides a summary.

> The entire Bruce Peninsula is well known for its diversity of orchids and ferns, as well as the presence of plants whose ranges do not normally extend into southern or central Ontario. Recent studies have found that the stunted eastern cedars that grow on the cliff face are among the oldest trees in North America, despite their small size. (Parks Canada, 1998, p.2)

Though originally forested with hemlock and mixed hardwoods, extensive logging, slash burning and agricultural clearing took place in the earlier parts of the 1900. Since then the forest grew back as a mixed forest that is dominant maple-beech in the

south transisting to a mixed cedar-poplar in the north.

Among the wildlife, it is perhaps the birds that get the greatest attention from visitors but must by no means eclipse the many other animals. There are over two hundred species of birds and forty species of mammals. The list of mammals includes Hoary and Red bats, black bears, white-tailed deer, coyote, fox, fishers, bobcat, lynx, beaver, and mink.(Riley, Jalava and Varga, 1996)

4.3 Cultural History

On a political map, the Bruce Peninsula makes up the northern part of Bruce County. For many residents, the town of Wiarton marks the 'gateway' to the Peninsula. Because of it's remoteness and its economic reliance on primary resources and tourism, the region retains much similarity to Northern Ontario. The cultural landscape of the Peninsula is shaped by a number of different groups. These include First Nations, non-native peoples, seasonal residents and tourists.

4.3.1 Native Peoples

Until 1836 First Nations occupied all parts of what is now known as Bruce County with some non-native inhabitants scattered through the countryside. For just a few short years the Ojibwa people continued to govern the Peninsula before it too was annexed by the County in 1851. In 1871 a census count determined there were 245 native people in the two Reserves. One hundred years later this number had quadrupled, and current population estimates are about 1300 people living in both First Nations (Planning and Reorganizing Committee, 1975; Fisher, 1998).

The lives of the first inhabitants of the region were closely attached to the land in what is currently considered subsistence living. Fisher (p.22) explains, "Hunting, collecting, occasional gardening, and especially maple syrup production were important sustenance activities." But it was the waters that provided the Ojibwa with their greatest source of food and trade. The catches of trout and whitefish were "smoked, dried or frozen for periods of scarcity or trade."(Ibid) It was only after three centuries since first contact with Europeans that this livelihood succumbed to exotic species and over-fishing by the encroaching newcomers.

The Ojibwa people of the Bruce Peninsula have experienced continued marginalization since the mid-nineteenth century. After ceding (under pressure) all but the two reserves they continue to occupy (one on each side of the Peninsula), the chronology of their experience reads like a text-book example of white-government ignorance, disregard for treaties and a general lack of respect. Though too exhaustive to list here, it includes unfulfilled promises of road-building, more ceding of territory under hardship conditions, disregard for their concerns of over-fishing, restrictions on their ability to fish for more than personal consumption, and attempts to change the strength of their rights to fish through re-wording agreements to read "privilege to fish". There are currently several land-claims outstanding on the Peninsula as well as on-going issues regarding the disputes between native and non-natives in the fishery (Fischer, 1998).

4.3.2 Non-native residents

Like most parts of Bruce County, the Peninsula was predominantly settled by English, Scottish and Irish immigrants; an ethnic combination that continues to be

reflected in the current inhabitants (Statistics Canada, 1996). The numbers of new arrivals to the Peninsula became noticeable during the middle of the nineteenth century. In this time, the lumber industry was moving north after cutting much of the southern parts of Bruce County. By 1880 Wiarton had attracted enough people to become a Town. One by one the townships of Amabel, Albermarle, Eastnor, St. Edmunds, Lindsay and the Town of Lion's Head followed. Shortly after the Peninsula reached its high of 9,549 in 1891, the population began steadily declining until it reached a low in the 1950's. In 1971 the non-native population of the peninsula totalled 6,747 (Planning and Reorganization Committee, 1975). The population has since recovered somewhat, with recent census data showing 11,044 people (Statistics Canada, 1996).

Intensive logging, farming and other primary resource activities have resulted in a landscape radically different from what settlers would have encountered. In order to work the lands in the middle part of the Peninsula (around Ferndale), settlers drained large tracts that had been known as swamps. As well, amidst logging and clearing lands for farming, a series of major fires were recorded in many of the years between 1879 and 1932. (Riley et al, 1996). As was common in other parts of the province, once the large forested areas were depleted many of the farmers who had depended on this industry for winter work or for selling produce found themselves forced to abandon their lands and livelihoods. This, and the attraction of growing urban opportunities (industrialism), likely explains the steady decline through the first half of the 1900's.

A comprehensive report on local governance completed in 1975 reveals much about the political economy of the region. Then, as now, townships and towns performed

with sporadic reliability in the delivery of their services. Over the years, the County had assumed key roles in education, health services and library management. By the 1970's the health services responsibilities had been transferred and new responsibilities including economic development and planning had been added. The view at the time was that tourism had much more to offer the region (Planning and Reorganizing Committee, 1975).

4.3.3 Seasonal Residents and Tourists

Tourists and Seasonal residents have played an important role in the development of the Peninsula since it emerged from a staples economy after the second world war. In addition to selling land that was of marginal agricultural use, farmers and other residents supplemented their earnings by providing food, construction, maintenance and other services for seasonal visitors. This group of predominantly southern Ontarians and border-state Americans were attracted to the dramatic lakeshores and scenery of Lake Huron and Georgian Bay and many established cottages in the region. In the 1970's the ratio of resident to non-resident land-ownership was 1:3.4 (Ibid.). Though no documentation is currently available of the rate of conversion, it is a well-known trend that many cottagers are converting their seasonal homes for the purposes of retirement living. Though many cottages have been added since the 1970's, the ratio is expected to be less dramatic than what appeared in the 1970's.

Tourists, of the more short-term variety, were recognized in the 1970's as a source of sustainable economic diversification from the region's reliance on agriculture and staples (Ibid). With the reduction of nuclear power generation in the southern parts of

Bruce County, tourism has become such a priority for the County that it has officially termed itself "Ontario's Natural Retreat' in an attempt to associate itself in the minds of potential visitors with leisure and recreation (Bruce County, 2000). A separate section (4.4) about tourism follows to provide more in-depth understanding of the scale and qualities of the industry; one can appreciate however that the heightened emphasis on tourism represents a direction in the cultural development of the region from long-time residents and cottagers to increasingly cosmopolitan mass-tourism destination.

4.4 Profile of the Tourism Industry

If the National Parks and Ontario Northlands ferry service statistics are accepted as indicators for visitor activity in the region, significant growth has taken place in the 90's.

Comparison of Numbers of Visitors			
Location of Counting	**April 92 -March 93**	**April 98 - March 99**	**% increase**
Fathom Five National Marine Park (FFNMP) Visitors Centre	32305	41032	27 %
Diver Registration Entrants	19188	34657	80.6 %
Ontario Northlands ferry service to Manitoulin Island	220779	238414	8 %
Bruce Peninsula National Park (BPNP)	57,111 person nights 32,210 day users	81,647 person nights 35,329 day users	43 % 9.7 %
Table 4.1 Source: data from Parks Canada, 1999			

Table 4.1 illustrates some of the changes that have occurred in the six years between April 1992-March 1993 and April 1998-March 1999. Passenger ferry traffic experienced the smallest growth, but this is likely because a high percentage of their

passengers are residents and thus for this to have altered dramatically, the resident population would have had to increase. The robust 80.6% growth in Diver Registration Entrants is probably not a good indicator on its own for how well this sector is doing because the actual number of permits issued (indicating the number of actual divers in the water) declined approximately 25%. Even so, the rise of people entering (hence the term 'entrants') the diver registration facility suggests there was more visitors wandering about enjoying the area. Where the National Parks numbers are concerned, the person-nights and day-users figures seem reasonable and help balance for the astonishing growth in popularity of places in the Park such as Singing Sands which experienced a whopping 318% growth! Camping, as might be understood from the 43% increase of person nights, has become an important way for visitors to experience the park. (There are no hotels in the park.)

Other sources of data are less easily obtained. Parks and other such areas provide convenient and reliable means of counting because of the presence of toll-gates and other such 'bottle-necking' opportunities. They are also compelled to make their numbers public. The privately-owned service providers, organized through Chambers of Commerce or industry associations, certainly have the means to count visitors but the data (if collected) is rarely openly available and thus conjecture and estimation are the staples in consulting reports.

Some semblance of a tourism profile of the Bruce could well start with 1998 data collected by the Central Bruce Chamber of Commerce at their Ferndale visitors centre. From the 127 surveys collected from people who entered looking for information, the

following was determined:

- 73% came from Ontario, 10.8% from the US, 4.6% from Europe, 3.9% from other parts of Canada and the remaining 7.7% came from other parts of the world.
- Fully two-thirds of the visitors had visited the area before.
- The summer was the most popular time for visiting (60%), followed by 18.5% in the fall, 17.1% in the Spring and just 6.3% in the winter
- Wildlife and outdoor recreational activities were by far the dominant reason for people to take their vacations in the region.
- Over 55 year-olds comprised just 10.1% of respondents, followed closely by a "youth" response of 12.2%. 26 to 40 year-olds made up slightly less than 37% and the greatest number of respondents were aged 41 to 55 (40.6%). (CBCC, 1998)

Bearing in mind the that out-of-province visitors are more likely to need information and that local visitors would almost never stop by, it is reasonable to assume the proportion of Ontario visitors is greater and the proportion of out-of-province visitors is smaller than indicated in the survey results.

The most recent comprehensive research report for the area was prepared by TourisTICS in 1993 and it relied heavily on data from the Ontario Ministry of Tourism and Statistics Canada in addition to that of the Parks Canada agencies. This study covered a very broad region - stretching further east than Collingwood in Grey County and somewhat south of the Bruce Peninsula as well. Consequently, it included data from businesses that are quite different from those of the peninsula (eg: ski resorts). It provides a useful idea of the peninsula's visitor profile nevertheless.

The TourisTICS study determined that Ontarian's comprised fully 97% of

visitors. Most of these people came from urban centres such as Metropolitan Toronto (43%, but probably higher since the 1998 creation of the Greater Toronto Area) and the smaller cities of south-western Ontario (27%). The Grey-Bruce area itself provided a generous portion of its own tourism (13%), and the remaining Ontarians (12%) mostly came from the eastern parts of the province. The tiny proportion of visitors from places outside of Ontario (3%) provides enticing possibilities to those seeking growth in the industry. (TourisTICS, 1993). Later data from Ontario's Ministry of Tourism reveals that a shift may be underway towards attracting more out-of-province visitors and confirms the economic benefits of doing so. In 1996 the Georgian Lakelands Tourism Region's (including the Bruce Peninsula) proportion of out-of-province visitors had risen to slightly less than 5% and this group accounted for a hefty 14% of the gross recorded tourism expenditures (OMT, 1997).

Origin of Visitors to the Grey-Bruce Tourist Area, 1990

Origin	Number of Visitors	Percent	Notes
Southwestern Ontario	736700	26.7	97.1 % visitors from Ontario alone (or 2,678,309 visitors)
Metropolitan Toronto	1187000	43	
Grey-Bruce & Georgian Lakes	372400	13.5	
Central & Eastern Ontario	329500	12	
Other parts of Ontario	51400	1.9	
Other Provinces	31100	1.1	
United States	40700	1.5	
Other Countries	7500	0.3	
Total	2758300	100	

Table 4.2 Source: de Salaberry and Reid, 1999 (Adapted from TourisTICS, 1993)

For Grey and Bruce counties alone, it was estimated that there were 2,758,000

visitors in 1990. Most of the traffic (43%) occurred during the summer months of June, July and August making even a conservative one-third guess of the Peninsula's proportion of these travellers 395,300 people. While imprecise, this number seems reasonable in light of the ferry-count of 220,779 two years later. Other seasons contribute to boosting this number further, and the likelihood of a greater share than one-third of the out-of-province visitors seems high considering the attraction of the National Parks. Further visitor profiling was included in the study;

> "The study area ... attracts a high percentage of well educated visitors (1,269,800 in 1990). Those with less than high-school education and high school education number 696,000 (26.0%) and 712,000 (26.6%) respectively. Of those visiting the two counties in 1990 1,425,000 (52.1%) earned $30,000 or more and 592,100 (22.1%) earned less than $30,000" (TourisTICS,1993, p.40).

After calculating 2% annual inflation, the $30,000 mentioned above would be the equivalent of $36,000 in 1999.

The Touristics (1993) report, the current figures from the National Park, the ferry and the Ferndale visitors centre all roughly indicate similar trends in tourism levels and the visitor profile. This is significant because the time span from the earliest data (in 1990) to the most recent data (1998) is long enough to have seen changes take place. Barring the possibility that more precise measuring tools would have revealed more profound changes, the data shows that few changes have taken place in the Bruce's tourism profile over the past decade.

4.5 Effect Of Tourism On Local Employment

Tourism is extremely important to the economy of the Bruce Peninsula. The

Bruce County web-site reports the following:

> •Ontario's tourism industry is the province's ninth largest industry by revenue and volume and the seventh largest employer. In Bruce County, tourism is our second largest industry.
>
> •In 1995, Ontario's tourism revenue was $12 billion. Bruce County's direct tourism revenue is estimated at $118 million and growing. With the income multipliers, this figure becomes closer to $295 million.
>
> •In Bruce County, tourism contributes approximately $10 million towards municipal, provincial and federal taxes every year. The total assessed value of tourist accommodation (excluding bed and breakfasts) in Bruce was $210 million as of 1989.
>
> •While the tourism industry employs one in 15 employees worldwide, and one in 10 within Ontario, the tourism industry in Bruce County employs almost one in seven (1:6.7) of the working population. (Bruce County, 1999)

The 1993 study by Touristics for all of Grey-Bruce showed that tourism generated more jobs in the county than agriculture, manufacturing, construction, or wholesale trade (TourisTICS, 1993). At that time, just retail and the health or social service workers were more numerous.

4.6 Resource Stewardship on the Peninsula

Resource stewardship as an organized practice is relatively recent in the Peninsula

region. In the 1960's the habitats of the area received recognition and attention for their potential protection through the development of a Provincial Park. Some lands were purchased through trusts, but for the most part stewardship efforts remained small and unnoticed until recent years.

A range of organizations with diverse purposes is actively involved in addressing stewardship issues of the Bruce Peninsula (See appendix B for a summary). It is important to recall that while these organizations have impressive achievements, much of the conservation work on the peninsula is done or supported by individuals acting by their own volition as they had done years before the arrival of organized efforts.

4.7 Considerations for the future:

According to the Canadian Tourism Commission, nature-tourism in Canada is expected to continue rising until 2010 - something which could be advantageous to peninsula-based entrepreneurs (CTC, 1995). Anticipating the growth of the industry, and possibly reacting to criticisms that the province does not effectively promote itself to nature-tourists (Eagles, 1998) the government of Ontario has been reorganizing its marketing strategy and expanding its parks system (Mittlestaedt, 1999). Because it is situated close to major urban centres and an international border, and because it possesses incredible scenic beauty and a willingness to grow it's local economy, the Bruce is ideally suited for the coming decade of nature-tourism.

Located as it is within a short distance of a major urban population, there can be little doubt that the Peninsula will experience increasing pressure from cottagers and developers as other places that fulfill similar market demands become saturated or over-

priced. Ontario's Muskoka region, once known for it abundance of recreational lakes and for middle class and working people is rapidly becoming a play-ground for super-rich able to pay what many middle-income earners could not afford even for a primary residence. Add to this the Peninsula's increased appeal through National Parks and the anticipated growth of recreational tourism as "baby-boomers" retire and it seems unlikely its popularity will diminish.

The tourism infrastructure remains largely controlled by local inhabitants at a scale manageable by a proprietor and a small staff. Communities are composed of people who have lived together for generations, and with the possibility of further growth and change, it seems an ideal opportunity for reflection on where the peninsula's tourism is going. Shall it be towards mass tourism with its typically external ownership? Will exclusive ownership of the shoreline, served by a dependent local population, be acceptable? Is there a way to keep the industry locally owned and integrated with traditional (eg: agriculture) economies? That such choices are to be made primarily by the inhabitants is obvious - these questions are raised here only to illustrate the situation the region is in and how well this acts as a backdrop to our greater interest in worldviews and how these affect choices in tourism development.

CHAPTER FIVE ~ FINDINGS

This chapter holds interpretations of what respondents said as they relate to the analytic framework outlined in chapter three. Each part is a mixture of their words and an interpretation of them.

Individually and together the respondent profiles provide a context which allows for a more complete understanding of the meaning of what was recorded. The organization of each profile reflects the thematic categories of the analytic framework. The profiles are presented in narrative form because this provides a less distorted understanding of the individual. For analytic purposes however, a table was helpful for each respondent. Tables can viewed in Appendix C.

Following the profiles, an analysis by theme is presented. The final part of this chapter provides a general analysis of the findings and raises some questions regarding the meaning of the findings, thereby setting the stage for the final chapter.

5.1 Respondent Profiles

Each profile provides a description of what was understood in the interviews. The associated tables (in Appendix C) provide no more than guidance during the interpretation of responses and must not be viewed as a measurement in the quantified sense of the word.

5.1.1 Greg

Greg was born and raised on the peninsula before the second world war in a place

"north of the checkerboard" - the phrase long-time residents use to describe the places north of Wiarton. His work has involved many things, but most of them related to the cottagers and tourists who have made the peninsula a well-known summer destination.

His outlook has likely been influenced by the history of non-native residents. Nature provides his source of income but in his view efforts to protect it can limit human progress. As he says, "I've always been interested in some preservation as far as ecology goes - the biggest thing is that ... it doesn't interfere too much with some development." The explanation for this may lie in his view of the limits of how much impact we can have on nature. "It's nice to see preservation, but ... you have to look at what you're preserving for - you know every 10,000 years there's an ice-age." The veracity of his statement's reference to the frequency of ice-ages aside, Greg seems to be saying that nature will renew and restore itself through an ice-age and that human activities make little difference when considering the long-term. Alternatively, he may also be saying that humans would not survive an ice-age so there will not be anyone around to suffer the consequences of our current abuses. Either way, he is suggesting we needn't be preoccupied with the long-term condition of the environment.

Greg's relationship with nature seems to stem from individualistic, possibly libertarian outlooks on land-use. On the subject of land stewardship, he notes "a lot of it has been looked after by land-owners - they've been good stewards and all of a sudden they're not being compensated for [it]. We looked after it for so long and now [we're being told] 'you can't look after it - [the Niagara Escarpment Commission is] going to look after it." By 'compensation', the inference is that if government wants to place

restrictions on the activities of land-owners the land should be purchased by the crown. This implies a belief that land-owners should be vested with the right to do with their land as they please; a reaction that seems to have as much to do with control of the land as it does with political views.

Where political organization is concerned, Greg clearly has some disdain for the behaviour of larger, externally based organizations - particularly the Niagara Escarpment Commission. The general message where land-use is concerned is he thinks that people want sustainable practices without controls imposed from outside. Similarly, for the tourism businesses, he indicated a preference for them to self-organize and be responsible for themselves; through regular meetings and cooperation, he noted "they all help themselves" and that the degree of benefit was a reflection of how much you participated. "[I]f you don't go to meetings, you don't put any input in - why should anybody else be worried about your business?" The preference of local organization and control for land-use and tourism could suggest compatibility with the principles of bioregionalism, but this seems unlikely. Given the general orientation of his other comments, it seems more likely that the motivation for keeping decisions locally-based is rooted in a strong private-property ethic. A bioregionalist approach would likely point to a locally developed system that placed the long-term ecological integrity of the land before observing customs of private property. Another way of saying this is an ecological approach would integrate the principles of private property to the extent that they did not undermine the integrity of the ecosystem.

Though clearly believing that locals are good stewards and should maintain the

power to decide what will be done with their lands, it was interesting to hear Greg acknowledge that locals might have lost track of some important elements of their community. "We have a tendency to forget we know things are there ... to us they're just common-place." This emerged in reference to the experience of visitors and he expressed it as one of the benefits of tourism for helping locals realize their region's potential as well as limits.

Based on these four analytic components, Greg possesses a worldview that could be described as "dominant". This is not to say that he has no value for ecology or the ecological worldview. What it suggests is his value of things ecological is grounded in human uses; he considers the human uses and benefits of the environment before other aspects.

It is interesting to note that he sees the visiting public as being somewhat different from the local population; in this way we see an acknowledgement and respect of different views which suggests he might be open to consider other views in a positive way.

5.1.2 Peter

Peter arrived on the peninsula after 1990 and still considers himself a newcomer. He moved to the peninsula because he has a "love for the area" and explains "my friends think we are crazy [for moving to the peninsula] ... I've had my taste of the corporate world and I don't want to do that." His new life as a tourism operator is the realization of a dream.

Peter does not talk about human dominance over nature but rather about the dependence of people on the environment and the feelings he gets from being surrounded by nature.

> I think to leave it [nature] just as it is... the attraction is the ruggedness and the pristine feeling you're getting from the area; you're not going to look across the bay and see high-rises or anything like that and I think that's a very good thing - you know we have enough of that ... people get their fix of the big city whenever they want to.

For Peter, one of the greatest values of the natural environment of the peninsula is its ruggedness. There is also a strong value for the purity of the natural surroundings. With some emphasis, he noted "I think the area has extreme potential - it's so untouched...[]the water can *still* be drunk from!" and continued to suggest that he "wouldn't want the quality of the environment to be decreased." His preference for how nature is handled is for people to "leave it as it is." Such views suggest the presence of some intrinsic worth of nature mixed with a monetary interest expressed as "extreme potential". At the very least, this can be interpreted as a clear understanding of how beneficial to humans good stewardship practices can be.

The idea of a human-centric interest in environmental protection can also be read into Peter's view of his parents record as environmental citizens.

> ...my folks, for example, say "oh we don't need to recycle" you know but you do, you *really* do - you need to recycle because it's for ... your grandchildren that you need to preserve our planet for - but I think that - I heard someone saying that the next 25 years will be a find for the Bruce Peninsula - where people will find what beauty there is and what is special that the place has to offer...

With such a value for nature, it is no surprise to hear this respondent express concerns over the behaviour of resource users. "It's such a shame we destroy things and

then wish we hadn't." The majority of this sort of problem, according to Peter, is ignorance on behalf of users. As he says, "... I think so often when you're in a special place you underestimate what it is." It is therefore interesting that Peter believes there is no limit to how many visitors should come to the area. "I think the Bruce itself should be more exposed [to the tourism market]", adding that growth should retain characteristics of small-businesses in rugged surroundings. This suggests an apparent conflict in how Peter views impacts; on the one hand he recognizes how things become ruined through overuse and ignorance while contrastingly, he advocates unlimited growth in the business - a step that would lead to further impacts.

While there was little indication of his views of political organization, Peter noted his understanding of how residents reacted to the Niagara Escarpment Commission. "You hear comments like 'you better not let NEC people on your property' ". This is interpreted as a preference for local control but is unclear whether it endorses bioregionalism or whether it expresses a desire to control private property.

Peter's feelings about environment protection and his expression of values provide little insight into how he thinks efforts to ensure long-term environmental well-being should be organized. We can tell that he has major concerns about environmental issues, and even that he wants others (eg: his parents) to be equally concerned, but just how he would like this organized is not apparent.

5.1.3 Sarah

Sarah is a long-time resident involved in the tourism industry of the peninsula.

After spending most of her life in the area, she lived in other parts of Ontario for a few years before returning home to her current work.

Sarah's understanding of the relationship between people and nature is somewhat unclear. Her references to the negative effects of human populations on the environment is a recognition that humans are responsible for impacts about which she is unhappy. One telling example was the closure of inland lakes. "Burford Lake was closed and I'm afraid more of that will occur ... because of [human] fecal bacteria". Whether she means to suggest the health of the lake is primarily important for human health and recreation or for naturally intrinsic reasons is not clear here. What is clear, however, is her recognition that humans have the responsibility to choose how they will use resources; perhaps she is suggesting we are dominant but should be making a choice towards more harmonious living.

Sarah expresses her value of the natural environment in ways that suggest intrinsic appreciation. For her, environmental protection is "very important". She goes on to express her concerns about the future of conservation areas, "I'd be very afraid ... that their land would be sold off, you know, developed - we have to make sure that sort of thing doesn't happen." This endorsement of land conservation has no caveats of costs or human needs attached - her appreciation of the intrinsic worth of undisturbed nature is evident but it would be a stretch to characterize this as supporting biospecies equality.

The concerns about Berford Lake, mentioned above, can also be understood as an example of her recognition of the limits of human activity in natural spaces. In this case, it seems the limit is reached when humans are threatened, as through health, and when

their enjoyment is lessened, as through noise of motor boats. But on the topic of visitors in general she says, "There is a limit to how many [visitors] can come but we haven't reached it yet... the [National] Park may have at times." There is little here to suggest whether her understanding of too many visitors is entirely human-centric, but generally we can accept she believes the earth's "supplies" are limited.

In terms of Sarah's views on political organizing, she suggested a few things that indicated an openness to bioregional governance. First, in response to the Biosphere Reserve concept, she said "Some people would feel threatened. They might feel someone will take away their land or tell them what they can or cannot to do with it." This recognizes the fears many locals have of outsiders controlling land use and the behaviour of area residents. Her own views seem to endorse the idea of locally enforced controls, as through a planning office. "The area is still relatively undiscovered...a big concern for me is that while it's being discovered that it be done properly... proper planning in place."

In the tourism domain, Sarah provided additional understanding of her views on organization. For this, it was clear she had not been pleased with the performance of larger organizations like the "Sunshine Coast" marketing effort from which she thinks "we should have had more Americans". On the other hand, more local efforts like that of the Bruce Peninsula Tourism Association seem to have succeeded in addressing the divisions between communities, described as follows; "at one time...you had Sauble that wanted to do their own thing, Wiarton wanted to do their own thing, Tobermory wouldn't want to talk to Wiarton but ... there's been a change... times are changing and people know it's tough out there.." The current situation is much more positive.

> "Now the Chambers of Commerce all work together - through the umbrella of the BPTA. We work together and that works out well, you know, we have communication there, we go to meetings together, we work together ... on media, advertising...[etc.] Our budgets are all fairly small -- so what I mean is what a thousand dollars can do compared to what three thousand dollars can do when we all work together is much more substantial."

Sarah is clearly impressed by the results of cooperation among the local businesses that make-up the BPTA. Whether this extends to a preference for managing environmental matters on a bioregional scale may be difficult to confirm; at the least we can see she believes the concept of local cooperation is beneficial and this represents an openness to other such partnerships.

The picture we have of Sarah shows someone who could be open to the ecological worldview even if for the moment her support of environmentally conscious actions probably has more to do with human needs than a recognition of how ecosystems function. It is worthwhile recalling that one of her strongest statements showed an intrinsic value of nature and there were no firm indications of a mechanistic worldview anyplace in her responses.

5.1.4 Ed

Ed arrived in his community more than 20 years ago and set up a business which principally serves tourists. In many regards, Ed presented a worldview that is the most 'mechanistic' of the respondents.

In terms of the relationship with nature, Ed's responses indicated a fairly clear position of human dominance over nature. Protection of nature is secondary to needs of

economic expansion. "I think we are at the point that we don't need any more [protection] right now if we want expansion. We can get too much of that. You can overdo it -- over-kill... I feel anyways." It is interesting to note the belief that economic progress cannot be compatible with environmental protection; in a region dependent on natural scenery for it's well-being, this assumption may be limiting Ed's willingness to engage in alternative ways of developing the region.

Ed's value of nature is not clear but seems to be framed by human needs; nature serves our recreation and business interests. All comments he made that touched on the natural environment clearly placed the human at the centre. For example, sewage treatment and the need to improve the local water system was raised but only as a response to human needs.

His view on limits of tourism in the area are roughly consistent with the first two respondents. "No, there's no limit...it's unlimited - if we have the facilities for [visitors]." The lack of reference to the limits on natural resource and his view that it all depends on infrastructure could mean several things - possibly that he simply does not believe the area will ever be threatened with over-development, but perhaps also that he adheres to the mechanistic notion that technology and human intervention are the solutions to enable growth. Despite his belief in there being unlimited capacity, he has some concerns about hikers. "Even on the Bruce Trail you have people walking in [to people's private properties]... too many people walk in." This view was volunteered as a response to the idea of attracting nature-tourists to the area so it provides an unexpected contradiction to his earlier statement endorsing industry growth.

Ed's view of the political organization provides perhaps our strongest insight on his worldview. In almost every regard, he is focussed on the ability of the small-business to perform with the most freedom. Hence, the Niagara Escarpment Commission is a major concern. "...you can't build within so many yards or whatever... there's too much power in the NEC and it's just not right." Yet another concern with externally vested powers is what he terms "the Indian issue" which he qualifies as "our biggest draw-back now." The draw-back is the restrictions this places on people feeling secure with land-purchases or development decisions. "They're going to claim a lot of the land up here - according to what they say. There's even talk of this [place] being claimed. That ever goes through there's likely to be a war...(chuckles) far as I'm concerned."

Land-control is also at the heart of how he thinks residents would react to the Biosphere Reserve concept. The "locals [born on the peninsula] would be dead against it. I'm positive...they're against the NEC right now. I'd say 90 percent would be against...recent people would be interested in it - 60 or 70 percent." That such a wide margin of difference would exist in his perception of residents is curious but not exclusive to him; several others alluded to this. The history of local land-control is a likely explanation for this: the experience of long-time residents is quite different from the that of urban migrants who are more accustomed to having their land-uses tightly regulated.

But Ed's views on political organization are not necessarily favourable to local control. Where tourism is concerned, he expressed hope of what might come from the amalgamations after years of frustrations. "...[I]nstead of fighting each other

[communities] are going to have to start working together - and tourism is the only big industry we have up here." The historical micro-scale of tourism in Bruce County is perhaps too small for his liking, as suggested in the following.

> [There's] too many groups instead of one major group... too many small groups, and if one group doesn't have enough money to do one thing ...and they haven't achieved much - they're top-heavy so there's nothing done really to attract visitors and it just becomes a place to hire people...nothing spectacular [was achieved] that wasn't done by an individual. ... they have no one to help them follow through.. They are very cliquish and clannish up here...

With objections to external interference, just who is expected to 'help them follow through' is unclear. It would seem that whether in regards to land-use or tourism, for Ed political organization is a pragmatic thing - whatever serves his short-term business interests is best.

Thus, Ed can be characterised as a firm occupant of the dominant worldview; in most respects the priority is to human needs and more specifically, to his own personal needs. The impression of him being self-centred may seem unduly harsh, but in many ways reflects what the dominant worldview is all about.

5.1.5 Steve

Steve was raised in the region but ended-up living in other parts of Ontario as well. After a stint as a public servant, he decided he would prefer being in business for himself.

It appears that Steve's relationship with nature involves a recognition that natural forces have strengths beyond our controls. In no place does he provide an indication that

he views humans as having power over nature. Instead, he appears to have a great respect for natural surroundings of the peninsula, expressed as "...my relationship to the landscape and form and the people there - I really care about it." He recognizes freely that his business is directly related to how well the environment is cared for and makes no suggestion that there is any other priority. " You know... the more the environment degrades, we're gonna have these wild swings in weather patterns and its going to have a major impact on how we do business."

From what has been said of Steve already, it is clear his value of the environment is far from being merely a resource for human exploitation. He is optimistic that those in the area share his view, on which he says "...I think we're almost there, and I think people are starting to realize that." This was reinforced with the findings of a committee in Tobermory reviewing economic development options. "..[I]t was interesting that the committee recognized that we weren't going to have economic growth unless we protected the environment - and that was their prime vision. Protect the environment and reap the economic benefits from protecting the environment." This response reveals characteristic human-centric, utilitarian, valuing of the natural environment.

Where the limits of natural resources are concerned, it is very clear that Steve recognizes these and has related this to the quality of the tourists experience. Among the issues he mentions are the "push for land-development along the shoreline [and the] protection of the features that attract visitors." Where the shoreline is concerned, he is referring to the changes that have occurred in the scenery of the Bruce Peninsula as well as the effect this has had on the region's wildlife. With regards to the features that attract

visitors, an example in his words capture his outlook.

> Cypres lake is running at capacity all summer... you go down to the grotto and it's wall-to-wall people... I think what we have to do is start dispersing those people to other areas of interest in such a way that it doesn't degrade the environment because it's a very sensitive environment up there and I think there's a lot of opportunities [for dispersal].

Evidently, Steve believes that the limits of visitors have been reached in certain places and this is starting not only to threaten the quality of the visitor experience but possibly the long-term condition of delicate habitats. He recognizes the difficulties in addressing this by saying "It's hard to think long-term, but you have to".

Where long-term thinking is perhaps most needed for Steve is in the sphere of political organization. Though many residents and municipalities resisted the Niagara Escarpment Plan, he believes they have benefitted from this long-term vision of land-use planning. Comparing current feelings with those of the 1970's, he notes

> everything has turned around completely - it's amazing...people say "we support the goals and objectives of the Escarpment - we do resent having such stringent controls on our land use but if I buy a lot on the escarpment, I know that side will not be developed, and that side's not going to be developed..." There's still 20% of the population out there who resent it but I would say the vast majority of the people that live up here support the goals and objectives of the Niagara Escarpment [Plan] - it has become an attraction [and] it maintains property values.

Whether this translates into cooperative approaches to land-use planning is another matter. While clearly supportive of the actions of the NEC, he recalls that the region has maintained an interest in the natural environment. "there has been a few community leaders that have always been plugged in to protecting the environment and reaping the benefits from it..."

Like many others in his sector, Steve recognizes the pivotal role coordination has

played in the tourism sector as well as the importance of keeping things local. He explains how things work in the following way;

> they [associations and chambers] line-up and coordinate probably at least 10 to 15 shows that they go to in the United States and Southern Ontario and all the tourism groups (of the area) ... what they do is they all sit down together and they say "ok, let's line up all the shows that we'd like to go to as a group ... and then one group pays for the booth, another organizes staffing, and if staff can't go they all agree to take promotional material for the other group

This model of cooperation evokes the strong interdependence of the businesses in the region - one which exists alongside some duplication of activities which may be the cost of keeping things locally controlled.

> We've got the 3 chambers of commerce, we've got the Bruce County Tourism , and we've got the Grey-Bruce Tourism Association [each publishing a booklet], and people say "we gotta end this duplication" - I don't see any solutions to that because if you start saying to these organisations they need one umbrella organization, well all your grass-roots volunteer support will head the other way. They're gonna say "This is getting too big - we can't plug-in" And it looks pretty dysfunctional, but I think to a certain degree it's working fairly well.

The underlying reality for Steve appears to be that local organization of tourism and land-use are as good as they can get and suit the population's needs and preferences. While he seems pleased with the results of the NEC's work, his recognition of the history of community leadership in stewardship practice suggests that like tourism, the land could be managed once again on a more local scale.

Overall, Steve presented himself as being somewhat divided between the proposed worldviews. To be sure, his was a view that supported more resource protection and greater environmental awareness, but his reasons for this seemed divided between the human-centric and the intrinsically based.

5.1.6 Craig

Though not born or raised on the peninsula, Craig has spent many years there and has become deeply involved with the local tourism industry as well as numerous environmentally conscious organizations and projects. He operates a small business and takes part in his local chamber of commerce's activities.

Identifying Craig's relationship with the natural environment was not easily done. Based on his involvement in local environmental efforts, we clearly see a concern for the condition of the natural spaces on the peninsula. Perhaps because he is a small business and land owner we also discover a fierce desire to be the decision-maker about what happens on his land. But this does not signify someone who believes people should do as they please with nature. His call for "re-education" for those who "murder the bush" points directly to his belief that humans need to learn that they are not masters of the natural world. He therefore seems to be expressing a belief that living things should not be dominated by humans and that the best possible way of ensuring that this happens is to let each person manage their land with few if any constraints. In order for each person to manage their land appropriately, they need to be educated to understand what constitutes appropriate behaviour.

The interpretation of Craig's relationship with nature carries over to the manner he values it. In various parts of our interview, he expressed forms of intrinsic value of natural places or things. At one point he expressed concern for the damage sustained to the ancient eastern white cedars that grow on the face of the escarpment. In certain places, the cliffs have attracted climbers who clear trees away and inadvertently upset the

integrity of the habitat. As he says,

> there's a lot of climbing and rappelling being done on different places on the Peninsula. I think that's got to be slowed down or it's got to be just a certain section kept just for that and that's all because I see places along the Peninsula here where the cliff face is being damaged and where they've cut their shrubs and the old cedar trees from the top which are thousands of years old, to make a place where they can rappel off of... I mean the fact [is] that they don't understand what they're doing. They just see it as a shrubby little cedar tree that they can get rid of..

Though Craig's feelings about the activities of some climbers are representative of how he values the environment, they were not voiced in the spirit of discrediting visitors to the area. Elsewhere, he firmly endorses having more visitors to the Bruce Peninsula. He explains that the way visitors value the region has changed over the years. While visitors are still principally drawn by the natural beauty and the ecology of the area, he believes "there has been a decrease in someone who... just wanted to come and spend a few quiet days. Now they want to come and *do* things. They're more active. Far more active tourists to what they used to be." This change could represent a difference in the perception of nature on behalf of the visiting public. While a meditative, restful time in natural surroundings could arguably be just as healthy as an activity-oriented use of the area, what Craig's observation suggests that there is an increased value of the recreational opportunities of the area. Thus, less willingness to simply let nature be undisturbed and instead a need for it to be perceived as "doing" something.

Craig also had something to say about how local residents valued their natural surroundings. In response to questions about the meaning of the Biosphere Reserve designation to local residents, he offered the following;

> if they're from the city, [they] would say, 'yah, that's great, it's wonderful'

but if they're people who have families that have been here forever and cleared the land and farmed it and know what they're talking about - most of them are Mennonites and most of them knew what they were doing - then to have some government agency come along, people from the city in their high heel shoes and their fancy sweaters and tell them how to grow their fields, and what they could or couldn't do on their own property. They actually ordered them off with guns. They took to carrying guns... and there were shots ...they shot at them. Nobody was ever hurt but *could* have been. I know [a man] that was here this afternoon and he's an old family from up here and he wouldn't even talk to you... and he's a *nice* man, but *mention* NEC.... I think they need to understand what is being [done], why it was done... see they don't often think about how unique a situation they actually have. They just see it as farm land and put the cattle on it or they're timbering it..if they're selling timber ...and they don't see it as something else.

As previously noted, Craig's views on how the situation should be handled involve education and inclusion of local residents. In his view, local residents and visitors alike will not change their way of valuing the environment through coercion. Furthermore, his views reveal some of the pressures facing rural communities to make their regions accessible and "useful" but only on condition that urban dwellers (who are also the visitors) are in agreement with how the lands are being used.

Craig clearly believes natural resources are limited and the region is reaching its capacity to sustain visitors without major damage. Attracting more tourists to the area, on the basis of the beautiful natural surroundings is a recipe for destroying what they are coming to see. "It's over-usage of the peninsula as it is," Craig says, " and how are they going to stop it once it starts?" He goes on to add;

They've dug up half of the orchids in the place. I mean, it's reached the point now where no one tells anybody anymore if they find a rare anything because they don't want someone to go there and remove all the grasses and ferns around it so they can take a picture of it... [They] can take photographs but [they] cannot remove things. Anybody can come out of [a protected area] with a handful of rocks, with small bushes, with small

trees - uh-uh, *no way* - soon we'd be bald!

Craig's views are far from restricted to the behaviour of visitors. He readily points out that there are short-comings among some of the local residents - even if he has already expressed that they are by-and-large doing the right thing. In regards to locals, he says, "we've got to do something about people just misusing and doing clear cutting and all this stuff and leaving just sticks behind and taking everything else out."

Regarding Craig's thoughts on political organization, he appears to be a strong advocate of local control and involvement in decision-making. Past behaviour by the Niagara Escarpment Commission (when implementing the Niagara Escarpment Plan) appears to have scarred him. "The NEC controls everything we do on our land, and in our house, around our house, in our barns - everything!" he says.

> [W]e even have to get permission to ski across our own property!... I have a letter from them saying what kind of tress we can plant around the property. I have a letter from them saying what colours our barns can be. I have a letter from them saying what size my sign can be in front of my own property. I mean - we live in a police state with the Niagara Escarpment Commission!

In addition to the concerns he expressed about NEC control, Craig also spoke of the approach used in protecting land. As he says, "I have no problem with that [protecting land] but I do think that before they come along somewhere and say to you 'we have declared your property part of a [biosphere reserve]', I do think somebody - somewhere - should have said 'you know, we're going to do this...' and not just send out a map showing your property with a circle on it."

Inclusion ranks highly for Craig, as does the importance of the decisions being made locally. Even if the United Nations organization that designates biosphere reserves

were to be highly participatory, Craig would not be satisfied. Craig explains that this is because of the removal of ownership local people have for the land being protected. "I think everyone thinks of the UN as being something not here. It [the designated land] doesn't belong to us anymore - it belongs to someone outside the county that's saying what we can and cannot do within our own county."

This could be understood to mean that Craig is satisfied with local organizations. Indeed, we find that for the most part he is pleased - albeit with some exceptions. Whereas the local chambers of commerce and the tourism association have his approval, the joint-effort (between tourism associations in Bruce, Grey and the Georgian Lakelands) to launch the "Sunshine Coast" left him feeling ignored. "I didn't even find out they'd had this big kick-off until a month after it happened."

Thus we see Craig is a strong adherent to the idea of local governance of resources. Managed by locals, it is his belief that communications will generally be more reliable, that people will know the limits to which they can exploit resources, and people will have a sense of ownership for the decisions that are (locally) made.

5.1.7 Lisa

This case presents a departure from the previous ones as the respondent is not speaking from the perspective of a tour operator. Instead, she is affiliated with a non-governmental organization (NGO) that participates in a range of activities, mostly related to the environment. She therefore maintains a high level of interest in issues of tourism and environment affecting the Bruce Peninsula.

Though there was little that provided a direct indication of Lisa's relationship with nature, her view on the thinking and behaviour of locals is interesting on its own. There is, in her view, insufficient attachment to the land which has lessened people's realization of their inter-connectivity with it. This has affected their attitudes towards resource exploitation as well as tourism promotion. She laments the lack of knowledge local people have of the escarpment, concluding "we...need to develop the emotional ties and then follow with the intellectual." While this clearly touches on how nature is valued, to be discussed next, it also reveals the omission of themselves from the web of inter-connectivity that forms their natural surroundings. As she says, "It becomes important to people when they see there's a direct relationship between their knowledge of that [the biosphere reserve and nature in general] and how they themselves benefit." This point is made once again elsewhere when she explains that peninsula residents have not connected their behaviour with the condition of their surrounding. This has made it difficult at times to mobilize public reactions to the behaviour of larger 'citizens' who carry out more egregious activities (eg: aggregate mining)"One of the difficulties they have had is not willing to change lifestyles - less driving, for example."

Lisa also provides comments that help us understand her general view of how Peninsula residents value their natural environment. In general, she believes the ruggedness of the region is principally valued as a backdrop for the tourism business. Those living on the escarpment generally "take it for granted" and have not accepted the measures implemented in the past twenty years to protect it. "If reactions to the plan is an indicator," she comments, "I don't think that people have accepted the plan to the degree

that it says <<yes, it is important to maintain some of it as protected.>>" This may explain the willingness to provide what she believes are overly flexible approvals of development permits. "As she notes, "I guess where the [Niagara Escarpment] plan is in place there is protection in place... and official plans in rural communities generally are not that... you know, they would probably like to see the land turned over and developed into something that will create wealth for the area."

Interestingly, Lisa speculates that greater awareness of (and value for) the land would benefit the quality of visitors' experience. She suggests that the value of the experience will be greater when locals "know about the land - not just about the local [store]."

From among the eight respondents reviewed here, her recognition of the limits of natural resource use and how this relates to tourism is perhaps the most clearly expressed.

> I think the difficulty that you have in an area like [the peninsula] - as I've seen in other areas as well - is that you could very well destroy the very thing that draws people to the area... if you over-do certain things or if you change it in such a way that what they came to see is no longer there.

There is no mistaking that she recognizes the limits of the resource. Her pragmatic stance on this, as a concern for what it could do for the tourism business is an example of her view that a relationship must be forged between knowledge and a reason for people to value this knowledge. In this way, I believe she is suggesting peoples attention should be accessed through familiar channels as a means to developing the emotional ties.

Lisa's view on political organization remains unclear. Her previous statements about the willingness of rural communities to implement the NEP demonstrate some lack

of confidence in locals as stewards. Her views of external, larger organizations (in this case, the NEC) shows no more confidence, and therefore leave us with an ambiguous position.

> I think the plan is there but there's a lot of forces ... that are trying to look at ways to get around some of the plans. We see amendments going forward that might not have gone forward in the past, so I think there's a real push to make people feel that they're getting something that they want... but trying to hold on to the plan at the same time. I think there's a push-pull situation there. The staff have to use the plan as their basis, but the comissioners have a lot more latitude - I would say - and if people don't like what [they hear] they can go to the OMB. They get what they want if they push hard enough.

Nevertheless, we can see that she has maintained some hope for local people to become stewards. Her comments regarding developing emotional ties between residents and the land provide clear evidence of her preference for engaging locals in the process rather than attempting to externally regulate them - a measure which she tacitly acknowledges has had only partial success.

My impression of Lisa is roughly as follows: while she herself maintains a somewhat ecological view of the world, she characterizes the local community as having a dominant outlook. She is clearly hopeful that residents will become more ecologically conscious, but has had little reason so far to believe this is happening.

5.1.8 Brenda

Like many of the other respondents, Brenda maintains many routes to being involved with the communities of the Peninsula. In this instance, she is speaking principally from the perspective of a non-governmental organization active in issues

related to protection of the natural environment. Like Lisa (in case 20), Brenda has a strong interest in issues of tourism and environment affecting the Peninsula and other parts of the escarpment.

Where a relationship with nature was evident during our interview, Brenda tended towards describing the region in general more so than her own views. She places emphasis on the relationship of land-owners to their properties. These people want the freedom to do with their land as they wish and are habituated to doing precisely that. In her own words,

> if you're a private land owner and you own a big chunk of land, you want to do what you want with it. You want to go out and cut it, you want to go out and plow it, you want to build trails through it, you want to preserve it. That's all their own personal interest and they all think that way on their own and then they feel crowded or imposed upon by other regulations like the National Park, the Niagara Escarpment Commission.

This is essentially an expression of control of the land and nature while also being one of human independence and freedom. While this clearly captures what Brenda believes is the dominant outlook of residents, it is clear by her views on environmental protection (below) that she does not share the same keenness for controlling nature that others do.

Later in the interview she provided what could be read as an expression of the origins of the local population's relationship to nature. She explains "we went from an originally pioneering area of forestry and farming to fishing to tourism and small industry to [just] tourism..." The rugged independence of making a living from the land has doubtless affected current generations' willingness to be cajoled or pushed into observing standards or laws they did not ask for.

Brenda made several interesting observations about how local residents value the

natural environment. The chief issue however was the matter of public versus private land. In Brenda's words, "the most important one [issue] they have to resolve is what is conservation land up here and what is a buffer zone for the National Park. Is the National Park really important to everyone here? Where does it sit? Who does what? Is there a way that everyone can find their own corner - find their own satisfaction?" In raising such questions Brenda is revealing both her own priorities of what is important and her concern about the local population having not resolved their value for the land.

And yet, despite this, Brenda notes that quietly, some residents have found their own paths to appreciating nature in such a way that they are compelled to a more harmonious relationship with it. One example of this was a electrician who has taken a liking to some delicate flower habitats and has decided to protect them and raise public awareness about them.

> He brags about the uniqueness of the habitat around his property and it's neat to see that...He's not trained in anything like that (biology)...he's just really like the area, likes the land, and wants to share that...and make a small business from it...and I think that's neat... And this is an electrician and a small business just based around a basic service function in the community. He just likes the area...he's just one of those guys that grew up and liked to go for walks and enjoys nature and wanted to get his kid into it and his wife has some ideas and he's probably been to a few public things, programs, slide shows and said, 'this is kind of neat'.

Interestingly, she perceives visitors to the area having a more ecologically grounded value of nature than locals; "visitors are converted" she says. Presumably this means that visitors would take better care of the land than locals do, and yet some tourist behaviour may not substantiate this. Clearly they have driven some distance to see the region, and must therefore ascribe some value to it, but are they stewards of their own

places of origin?

Brenda clearly acknowledges the limits of natural resources and advocates greater protection. "The reason it's not happening", she proposes, " is because there's no coordinated effort." She goes on and adds "I think it [protection] needs a better coordinated effort and better public understanding." Her views seem to express frustration in what she sees as a self-evident situation requiring attention but somehow missing it.

> There could be a lot more and it could be a better coordinated effort. The reason it's not happening is because there is no coordinated effort. There's too many different agencies. The locals' concept of what it is is different than the visitors' concepts, is different than the cottagers. It's much different than the people that try to organize it like the government agencies. And because there are some really large chunks of land that are preserved or conserved and that one **, and I think that's a good thing. But, that's in spite of itself...it's not because it's organized correctly. I mean, it got lucky because a national park moved in and there was a large quantity of crown land left in the area and that's what's doing a good job. It's not the people running the national park and it's not the people running the crown land. I mean, it's the fact that it exist...and that's the case for most conservation anyway.

Where political organization is concerned, Brenda identifies many of the community concerns regarding outside controls on local lands. In addition to the issues raised earlier (about public versus private lands) she also discusses resentment over native land-rights (handed down by the federal government) and the imposition of controls by the NEC. Her solution to these sentiments, as well as to her own concerns of how poorly the area is managing, lies in local action; "we need to be better organized" she says.

It would seem that Brenda carries a view that is not altogether unlike that of Lisa. While she provided ample evidence of her own ecological worldview, she characterized

the community as being divided and certainly adhering more to the dominant outlook.

5.2 Analysis of Cases by Theme

5.2.1 Relationship with Nature

"Relationship with Nature" signifies whether the respondent, or other people (as the case may be), understand themselves as dominating nature or living harmoniously within nature. This is in large part an indication of power. Over the course of the interviews, respondents provided two perspectives; their own (individual) relationship to nature and the relationship they thought other residents (community) had.

Individual views were scattered between the worldviews preventing a clear characterization either way. Ed and Greg clearly believed humans control nature and that protection was an impediment to human progress. Sarah seemed to agree that humans control nature but was inclined towards more responsible behaviour in our role as stewards. Others provided a view that humans are responsible for many of the negative effects of development, but did not espouse opinions that could firmly be presented as one way or the other.

Though not all operators provided opinions of the community's relationship with nature, signs of both views were present - once even within the same respondent. Generally however, there appeared to be more emphasis on the dominant worldview being associated with the community. This could be explained through Brenda's observation about the historical association residents have had with the land.

A point of interest here is the appearance of differences between how some of the

operators view themselves and how the community was described. Some of the operators expressed a more ecologically-oriented relation to the natural environment than they considered was held by the community. This difference appears in other thematic categories as well, but it would be presumptuous to interpret this as respondents considering themselves more enlightened than their neighbours or as less in need to improve their behaviour.

Craig's understanding of the community relation to nature suggested there existed among some residents a wanton disregard for "the bush" which needed to be addressed. Interestingly though, instead of more controls he talks about "re-education" - a term which was interpreted as meaning that he wants people to develop a truly different understanding of how they relate to nature and how they use its resources. One question that arrises from his suggestion is how one operationalizes the transition from a controls-based approach for regulating resource use to an approach grounded in how individuals relate to nature.

The two non-governmental (NGO) respondents did not provide firm indications of their personal worldviews. However, based on their observations of the community as well as the work they do (environmental activism), it is a safe assumption that they lean towards an ecological outlook. One example of how this is so is found in Lisa's comment on how local residents have not connected their behaviour with the condition of their surroundings (page 88). In this way, she is suggesting the residents do not see themselves as attached or connected to the land. The spirit in which this comment was made clearly showed her concern for this distance.

5.2.2 Principal Value of Natural Environment

The principal value of nature was understood through associating comments from respondents with whether they more strongly indicated a belief that the natural environment is a resource for human use or that all life has intrinsic worth and equality. In addition to individual and community perceptions, some views on how tourists might respond to this theme were recorded (as was the case for the following theme).

Many individual expressions of how nature is valued showed an ecological view - contrasted against a somewhat mechanistic characterization of the greater community: residents are thought to value nature principally for its service to human needs. An example of this was Craig's concern for damaged white cedars and his view that locals "just see it as farm land and they put the cattle on it or they are timbering it - if they're selling timber - and they don't see it as something else."

Where ecological views were shared, an appreciation of the mechanistic worldview was also found. As mentioned in the previous section dealing with how people relate to nature, at times both views were expressed from the same individual. Sarah and Peter's strong intrinsic value of nature also included mention of some mechanistic benefits. At the very least, this reflects the realities of their work; their appreciation of nature may be affirmed daily through their surroundings but the business context in which they survive requires mechanistic valuation for performance.

Recall as well Brenda's concern for the lack of common value of protected spaces - the National Park in particular. "Is the National Park really important to everyone here?", she asks, "Where does it sit? Who does what? Is there a way that everyone can

find their own corner - find their own satisfaction?" Such pressing questions remain unanswered.

Tourists received mixed responses. Respondents recognized that visitors love the area, but many also commented on the destruction carried out by tourists. Brenda suggested that "visitors are converted" to environmentalism whereas Ed and Craig expressed frustration at the climbers and trail users. Generally however, tourists were appreciated in terms of their environmental behaviour and viewed in higher regard than locals.

More knowledge about how visitors value the environment would be useful and appropriate. The opinions of operators on this subject have limited applicability since they are dependant on visitors and are therefore unlikely to be too critical. Environmentalists and nature enthusiasts see the activities of people on holiday and contrast the impacts of this group of relaxed recreationists against those of residents involved in development, quarrying, timbering and other livelihoods. Knowing more about how the visitors behaved in their own communities would provide more understanding of how they value nature. However, what is important here is how they think and behave when they are visitors to this region.

5.2.3 Limits of Resources

How respondents understood issues regarding limits to natural resources provides some interpretive assistance for determining if they believe current rates of resource consumption and habitat change or destruction are possible. Whereas some indicated the

dominant position that resources are unlimited and technical innovation will address whatever concerns may currently be apparent, others supported the ecological view that current practices of consuming resources (many times faster than they can be renewed) is a formula for disaster.

The general understanding about natural resource limits in the Bruce Peninsula was similar in some ways to the responses seen in the first section, dealing with human-nature relations. Two operators (Greg and Ed) indicated that there was little to be concerned about, especially if economic growth was desired. Most of the others - including the NGO respondents - expressed what was interpreted as an ecological view (ie: resources are limited).

In one case, an operator expressed concern about resource use but seemingly did not consider tourism limits necessary. This is revealing of how he (Peter) might perceive his industry - ie - having negligible impacts on the resource.

Of course, tourists do have considerable impacts, as we found discussed by some respondents. Despite venerable intentions of recreation and leisure, tourists are reported to be upsetting delicate ecosystems through deliberate removal of species (eg; samples for their gardens) or through unintentional trampling that comes with over-crowding. What exactly constitutes too many visitors is not agreed-upon - being a subject of certain controversy it is unlikely to be approached quickly. For a region that depends heavily on tourism, in which many residents consider it an environmentally benign economic saviour, even approaching such questions could be considered risky.[1]

[1]Interestingly, one respondent spoke of a colleague who suggested reducing advertising in order to minimize the demand for accommodation in the region. The idea

Respondents provided a range of views on locals. From the NGO's, residents were characterised as resisting the possibility of limits on resource use, but also noted was their growing sense of responsibility for the area. Operators were roughly scattered reflecting the response of "it depends". This is likely a result of the diversity of the population - recall that Ed spoke of the different reactions of long-time and newer residents towards the Biosphere Reserve concept.

Even among those believing there is a limit, there was no firm indication of what it might be and the opinions expressed were sometimes inconsistent with other statements during the interviews. Thus we had an operator (Peter) lamenting that "It's such a shame we destroy things and then wish we hadn't" while at the same time not seeing any need to limit the number of visitors to the region.

5.2.4 Political Organization

The political dimensions of the worldview of tourism operators were principally interpreted through understanding how the industry views itself and through some understanding of how land-use is organized in the region. Whereas the dominant worldview would typically lean towards endorsing centralized or national control, an ecological worldview would more closely reflect a minority tradition and bioregionalism or local control.

Most respondents voiced a preference for local control in ways that could be interpreted as being compatible with bioregionalism. We must be cautious with this

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was ridiculed.

however since some appear to be preferring local control in order to provide maximum freedom to do whatever they wish with their lands. This presents an interesting interpretive problem. After all, we have found that many respondents are not fully on one side or the other of our (simplified) division of worldviews. Some may wish local control for both ecological and mechanistic reasons, and perhaps others who expressed mechanistic views in other thematic groupings have an ecologically-based preference. It is reasonable however to understand those with consistently mechanistic views, plus statements bearing the qualities of libertarianism, are not seeking local control for ecological reasons.

This same observation seems to apply to the community at large. An appreciation for the different approaches for achieving ecological results in the community is found in Lisa and Ed's lack of support for both external and local agencies. Whereas Lisa's priority seems to be clearly towards establishing a system that benefits the natural environment, Ed is clearly wanting whatever will maximize the land-owners short-term benefit most. Neither are explicitly clear on how they would like things - and yet Lisa appears to have some faith in the local population eventually playing a stronger stewardship role.

One issue in favour of local, minimal, control raised by Ed was the redundancy of organizations - for resource use and, particularly for the tourism sector. For Steve however, the presence of overlapping organizations has at times been frustrating but for the most part has been justified. "People need to be able to plug-in" he says - a large organization is unlikely to provide this to them. (Thus we see different organizations

view things differently.)

Interestingly, the province of Ontario seems to be undergoing a turn around in resource and tourism management. Whereas resource management was once highly centralized, municipalities are now taking on more of these responsibilities. Tourism, on the other hand, was previously an extremely decentralised industry and is now undergoing consolidation into larger units for marketing purposes. How such moves will be understood by these operators is unclear.

5.3 General Analysis

The profiles and thematic snapshots reveal there is no single worldview active among this group of people. By all accounts, this should be considered normal and indicative of human-ness. Furthermore, possibly owing to people's unique understanding of the world and their conflicting interests, there are occasionally conflicting views expressed by the same individual. While this suggests some confusion, it is important to recall how unlikely it would have been for people to neatly fit into one worldview or another; each with their own complex make-up, the differences from one to the next provide some appreciation for each of their worldviews. Had more thematic categories been applied, this would likely have been even more apparent than it was.

Though differences existed between each one, respondents shared a decency and respect for their colleagues, community members and clients/visitors. This suggests a decency of character as well as a community in which diversity is tolerated and competing views have a place. It seems possible in such an environment that gradual

changes could continue to occur without creating havoc. Were respondents a more homogeneous group, greater resistance to change would be expected.

Along with their decency, respondents shared the characteristic of being very reasonable in their thinking. Each displayed qualities of having thought through their views and few if any responses could be characterised as extreme. Each respondent, while demonstrating differences, also did not appear to depart wildly in different directions. Notably, there were none whose attitudes fit Craig's concerns of residents "murdering the bush".

Another similarity was a tendency for respondents to place themselves apart from other inhabitants in ways that suggested they are more worldly. This could be explained in part by the common trait of tourism operators originating from outside of the area. Additionally, those dealing with tourists necessarily become more aware of places outside of their home territories and this awareness becomes integral to their business operations.

In the response patterns, the two respondents (Greg and Ed) characterized as having a dominant/mechanistic relationship with nature maintained this throughout the remaining three themes. The four other tourism operators expressed individual outlooks that were somewhat ecological. This too repeated itself in subsequent thematic groupings, but not quite as consistently as those with a dominant outlook. The two NGO's provided few surprises with their lean towards an ecological worldview. Considering their organizational purposes and their relationship to the economy, one can reasonably explain this phenomena; they are advocates free of market constraints.

It is interesting that the idea of involving tourists in solutions did not surface -

even where they were causing trouble. Tourists were consistently spoken of as being separate and uninvolved in the community. This is curious considering the importance they play as contributors in so many ways.

Though normal to have diverse worldviews, the situation as described retains some challenges for those seeking more environmentally sustainable tourism in the region. How, as Brenda questioned, can everyone be satisfied amid such diversity of views? In the following chapter some thinking will be directed towards how these findings relate to the literature and within this section some discussion will take place around how to plan for change amid diverse views.

CHAPTER SIX ~ CONCLUSIONS

6.1 Significance Of Findings As They Relate To Sustainability

The principal ideas of each major section of chapter two will be related to the findings in this conclusion. This will help develop an appreciation for what the findings mean in terms of sustainability. In this stage, the interest is not simply compartmentalisation of the findings into the parts of the literature review; the intent is also to gain understanding of how they are connected to one another *through* the findings.

Worldviews

The discussion on worldviews in the literature review clearly simplified the choices by focusing on two perspectives. While the porosity of such dualistic, simplified models applied to the respondent profiles reminded us that combinations of worldviews are at play in each of us, some patterns emerged nevertheless.

Though it was of little surprise that respondents did not fit neatly into one or the other worldview, it is not clear what it means to have combinations of worldviews. One possibility is that operators with both points of view are in a continuous state of transition. Some openly declared that they were open-minded to new approaches of doing business. In this way, they may be open to acquiring ways of seeing and understanding their world that are based on their experience and not fixed to an unchanging ideology.

As explained in the review of the literature, it is in the realm of economics that the dominant worldview finds much power. Capitalism was identified as both a product and supporter of mechanistic thinking. Afterwards, an alternative to this approach was

presented, called 'healthy markets' by Korten (1999). It is interesting to note that, in general terms, every one of Korten's criteria for healthy markets fits the reality of the operators in the Bruce Peninsula; their descriptions of how they relate to the natural environment, how their business network functions, and the identity of their clients demonstrates none of the characteristics listed for capitalism. In practice, the economics of this group can be characterised as ecologically benign even while their worldviews, as understood through the analytic framework used here, are divided.

Clearly, this is in part due to the small scale of their operations - there is little that a sole-proprietor tourism operator could do to wreak wholesale destruction on the environment even if they intended to. The point is, few changes in practice would be needed for most small tourism operators in this part of Ontario to fulfil the criteria of ecological tourism. Were this simply a matter of practice, the challenge would be far less than it is. The greatest shifts - those that will have the truly long-term effect - will be needed in their values. Without greater integration of ecological principles there is a risk that the results of mechanistic thinking would emerge as the means (eg: more capital) become available. This could happen in situations where greater market demand for the area resulted in some operators needing to make the decision of staying small (less wealth) or growing to a larger (possibly mass) scale.

Changing people's thinking, with the intention of influencing worldview (and actions in the long-term) is a far from simple matter. Though the qualities of doing so were not explored in this study, they have been discussed elsewhere and this material has been incorporated below in part 6.2.

From the beginning, one of the assertions of this study is that worldview affects how people construct and interact with their environment. Greater understanding of how worldviews may be linked to actions will provide direction for where efforts to cultivate long-term environmental sustainability should lie.

Planning

The findings support the premise of diverse worldviews existing among people in general and tourism operators in particular. This must be accounted for in the selection of a planning approach. But how shall planners do this? Can Social Reform and Policy Analysis adequately address this realization? That these two approaches are firmly informed by the dominant worldview signals their limited tolerance for approaches that do not rely on rational-positivistic thinking. How might tourism operators who expressed values for the natural environment not supported by "objective" criteria manage to have their concerns respected in such an approach?

It seems doubtful that either of these approaches can meaningfully address issues of sustainability. Their environmental track record, which is part of the legacy of the dominant worldview, is questionable at best. Friedmann's (1987) opinion that these approaches validate and uphold the activities of a destructive and oppressive social order must not be understood as a complete rejection of their techniques; just as the ecological worldview has room to accept scientific thinking as one among *many other* valid approaches, so too must a planning approach that aims to reflect the diversity of those being planned for. Scientific planning techniques must therefore have their place within a planning tradition of diversity.

The remaining two approaches hold some promise of applicability in the situation described. This is hardly surprising given that both are a reaction to the constraints of planning dominated by rational-positivistic thinking.

The components of the 'social practice' that constitutes the social learning approach bear some resemblance to worldview theory. Also, Friedmann (1987) has associated some of Korten's earlier works with this category. With a dialectical learning process that is unabashedly practical and driven by the learners, a social learning approach in many ways fits the 'trial and error' approach to problem solving the group of respondents apply to their businesses. Friedmann notes the limitation of this approach lies in its applicability to small groups or communities operating within a larger context in which they are powerless; this is an attribute of our respondents not previously discussed, though quite accurate. They are, for the most part, resistant to direct external control and large bureaucracy and have developed ways of getting things done through networking and dialogue rather than by use of an orchestrated approach. Even so, they operate within the western capitalist system in which their actions wield little power.

Drawing on its base of oppositional movements (utopianism, social anarchism, historical materialism), Social Mobilization is the tradition most likely to dramatically challenge the status quo and re-invent the relationships that currently contribute to maintaining the dominant worldview. The radicalism and critical questioning of power, hallmarks of an emancipatory approach, could not be further from the culture of our respondents.

After reflection on which approach is best suited to the context and the objectives,

we see the most likely match (of the four approaches) for this group is the Social Learning approach. This approach recognizes more than the contextual reality of a culture that is not habituated to radical action. The process of action and reflection (learning) takes place among small groups or community members rather than in the exclusive domain of planning experts. The 'actors' responsibility for the learning that takes place is representative of the 'local control' sought by respondents in the findings as well as being a suggested criterion for sustainable practices.

The extent of the planner's involvement will be is largely a function of the community's needs and preferences, but a key factor is the planner does not view themselves as the 'expert' controlling the outcome of a scientific process. Thus the community land-use planner may eventually discover their traditional activities have altogether disappeared and - possibly - replaced by other roles.

Tourism

The description of the tourism industry highlighted the need for alternative perspectives in its operations and research. The findings provide some understanding of the range of perspectives within a part of the industry. With such diversity in worldviews, it is expected that greater diversity in research questions asked would be welcomed.

In the course of the research a number of things were revealed about the operators. It became clear that for most tourism operators the 'big picture' of tourism in Ontario or Canada was not a primary concern. Where problems or issues were cited in the industry, they were ascribed locally (eg: organization). It was also clear that enthusiasm for

tourism - despite occasional concerns about organization - is high and they like what they do. Operators showed no signs of interest or concern in regards to the use of ecotourism or any other 'niche'; they are aware of why their visitors come and probably have little use for the quibbling over what is or is not 'eco'[2]. It would seem that the problems of over-touristed regions simply have not (yet) become apparent enough to galvanize the concerns observed by de Kadt (1979) and Turner and Ash (1975), and measured by Doxey (1976) in heavily touristed communities.

Among the respondents who acknowledged a limit to the numbers of visitors was possible (but not reached yet) there was no indications of where that limit rests. This is a planning question and provides an excellent opportunity to consider various approaches. Whereas the rational comprehensive approach could lead to a formulaic solution (input-output model, for example), and a social mobilization approach might encourage questions of the underlying market structure driving the tourism industry (among other things, the master-servant relationship encouraged of hedonistic travellers), the social learning approach would likely strive for solutions that serve the short term needs of operators without massive upheaval of their ways of working.

While upheaval may be the only way to attain a purely 'ecological' worldview among these operators, achieving this would likely terminate their willingness to participate in the business. The industry is, after all, a child of capitalism and furthermore is highly vulnerable to public opinion. A full inventory of the ecological ramifications of

[2] A group of peninsula businesses recently attempted to form a marketing coalition to promote ecotourism but was unconcerned with the activities of members (Darling, Kuiper, Marcea, Mathews & Williams, 1999)

commercially-viable global tourism would yield strong arguments for its termination. Irrespective of the activities of tourists *in situ*, the environmental consequences of increased jet-fuel consumption are unacceptable. On the other hand, Herman Daly's reminder that 'sustainable growth' is an impossibility statement points to the terminal condition of this industry if it continues on its current (growth) course.

For the peninsula group of operators, it would seem there are two main choices; either succumb to the urges of capitalism and allow conditions that lead to environmental destruction or place self-imposed and developed constraints on how the area continues to attract visitors. This second option could dramatically curb the growth of recreational visitors that have been predicted by demographers.

Since the tourism operators of the Bruce Peninsula perform in ways that closely match Korten's 'Healthy Markets' criteria, the most ideal approach could well rest in Lewis' (1998) focus on who owns the industry; locally developed tourism shows greater economic resilience and far lower environmental damages than other kinds. Knowing they will be threatened by too much growth but unwilling to allow external controls, provided this group continues to be composed of small, local operators it will also provide some of the best environmental safe-guards available.

Biosphere Reserves

Public understanding of Biosphere Reserves is a weakness of these regions (deSalaberry and Reid, 1999). Since people do not understand them, the ability of BR supporters to garner backing (political and otherwise) has been minimal.

That these regions present a integrative approach to resource management is,

however, significant. The presence of characteristics from both the dominant and ecological worldview in BR's reflects the sorts of complex worldviews the tourism operators expressed. Might there be some appeal among tourism operators for this model of resource management? Are there responses to the tourism situation that would benefit the lack of understanding suffered by Biosphere Reserves?

To the first question, a previous study using the same database as this thesis determined that tourism operators did find some interest in the designation, but this was principally for its marketing potential. 'Biosphere Reserve' for some operators was considered a label that would interest environmentally conscious visitors - especially those from Europe (Ibid).

Coordination between various land-use agencies has been problematic at times. While this challenge cannot be dismissed, the findings suggest that the greatest obstacles for this group could lie in whether there is an increased external control (perceived or real) of the resource and how it is used. As a designation, 'Biosphere Reserve' lacks meaning without some demonstration of effectiveness. If attempts to do this are initiated from anyplace outside the region (missing local support), failure seems certain. Thus, like eco-tourism, to make the Biosphere Reserve designation meaningful one requires local interest generated through an on-going process of trial and error within a social learning approach to planning.

The diversity of worldviews clearly has implications for many other matters related to human-environment interactions; this is the focus of the Man and Biosphere program and the BR designations. How people understand such designations is in part a

function of their worldview. If a more ecological worldview is assumed to be a desirable characteristic for BR acceptance and applicability in local resource management practices, then the matter of encouraging more environmentally-friendly worldview becomes a shared objective.

6.2 Possible Directions for Action and Research

There can be no definitive test ascribed on the basis of this study as to whether an individual is or is not 'ecological'; furthermore, given the cultural-technological context in which we live, it seems unlikely that a *completely* ecological person exists in the western world. What indeed would being sustainable mean to them?

In some regards, the scale and maturity of the tourism industry affects our ability to understand what sustainable means. Thus what is called the 'tourism industry' in one context could have different characteristics in another. In practice, the industry on the Bruce Peninsula makes few lasting ecological impacts because it is so small. But were it transformed by demand to serve ten times the number of people it now caters to, would this still be the case? Problems such as inadequate sewage treatment causing nutrient loading on lakes and too many climbers on the wrong cliffs would intensify; would there be sufficient willingness to restrain economic growth in response? The answers lie in McCool's (1995) questions raised in the literature review; what is being sustained and who is it being sustained for? The answers to these questions provide the motivation for whatever steps may be taken.

6.2.1 Action

Recalling Korten's (1999, p.116) motivation for undertaking a "...shift from machine to organism as the guiding metaphor of post-modern societies...", one notices the highly personal nature of his focus. The shift, he says, "...holds promise of a transformation in human consciousness, understanding, and institutions...".

What sort of response, in terms of action, do the findings support? It is debatable whether concerted action is even the appropriate response; if an ecological understanding of the world is accepted as a means to achieving environmental sustainability, local decentralised (ie: not being conducted from a centralized bureaucracy) action could be appropriate. If the transformation is also an individual one, it is not enough for people to adopt short-term prescribed changes. But if we accept that some concerted actions are required to achieve greater popular awareness - even if only as inspiration to individuals - what form would be appropriate?

Craig, one of the respondents, firmly believed that some residents needed re-education. This discussion is clearly tied to people's behaviours. It is the changes thereof that will yield tangible achievements towards sustainability. But exactly how shall this be undertaken? Coercive measures, as mentioned in the planning discussion, are likely to achieve only short term goals. The educational institutions of western society have been criticised as "apologists for the industrial society" and for being "part of a broader hegemonic procees for consumer dream structures." (O'Sullivan, 1999 p.43) Education, in the conventional sense of the term, clearly will not do for this undertaking. The planning approaches reviewed earlier may provide some insight to how education should

be approached.

From the planning approaches discussed in the literature review and above, as well as the discussions about worldviews, adopting a Policy Analysis or Social Reform approach would likely lead to more of the actions previously undertaken which now provide grist for critiques of the dominant worldview. Both of these planning approaches were born from and depend on core principles of the dominant worldview.

Behaviour change through a technical process has been proposed. One such effort is focussed specifically on developing more environmentally positive behaviour among citizens. Community Based Social Marketing (CBSM) relies on psychological tools perfected in the commercial marketing industry to encourage desired behaviours. The success of communities increasing participation rates in "blue-box" recycling programs and other such activities have attracted attention to this approach (McKenzie-Mohr, 1996). Even so, Social Marketing is based on principles which even its key supporters will admit are weak where issues of sustainability are concerned (Andriessen, 1995). CBSM requires intensive levels of on-going energy to achieve its goals while failing to engage its 'market' at the root of the issues. This approach is devised from a mechanistic understanding of human psychology. As a consequence, the individuals whose behaviours appear 'changed' by CBSM will only continue as long as an external incentive exists. A long-term behaviour change requires transformation of the individual at a profound level, willfully undertaken, altering the worldview which influences their behaviour. People need to understand both the *why* and the *how* for a change to be lasting. It is this sort of transformation that Korten (1999) suggests could be a result of a

shift, but apparently it also represents a means to achieving this objective.

Behaviour-based approaches do have their place but for the group we are considering, in which there are few behaviours to 'correct' anyway, CBSM would have little to achieve. Implementation could have the misleading effect of inducing operators to believe they have done their part and further change is not their responsibility. Nevertheless, just as combinations of planning approaches are possible and appropriate, so too could CBSM be used in combination with other (deeper) strategies of achieving change.

The learning process that leads to individual change is the focus of transformative learning. Clark (1993, p.47) explains that the distinguishing feature of this learning style is that it "produces more far-reaching changes in the learner than does learning in general, and that these changes have a significant impact on the learner's subsequent experiences." Clark continues with more detail:

> In short, transformational learning shapes people: they are different afterward, in ways both they and others can recognize. The process can be gradual or sudden and it can occur in a structured educational environment or in the classroom of ordinary life. Transformational learning is in short a normal part of our lives and intimately connected to the developmental process. (Ibid)

The theory and practice of transformational learning has been approached by several fields of study (including psychology, developmental theory, and adult education). The common feature is each asks how the transformation occurs. There is a vast stock of literature dealing with transformational learning, most of it highly theoretical (Taylor, 1998). Since the interest here lies in the practicalities of how it can be applied to bring about changes in worldview; this discussion will be limited to the

realm of adult education. Thus some interesting discussions are omitted in recognition of the limited scope of this thesis.

Though practical considerations of applying transformational learning are at the forefront of our interest, this has not necessarily been so for others touching on the subject. Taylor's (Ibid) extensive literature search through theses, conference papers and other archived publications revealed surprisingly few studies focussing on the practice of fostering tranformative learning. In all, just eleven studies were identified and among these a variety of theoretical orientations were present. As a research subject, transformational learning is far from straightforward. For the sake of brevity three of its main theoretical traditions can be summarized following some important contributors:

Jack Mezirow has "developed the most extensive theoretical conceptualization of tranformational learning." He is focussed on developing a "comprehensive theory of adult learning that has as its centrepiece the structuring of meaning from experience." Transformational learning for Mezirow is at the core of adult development (Clark, 1993 p.47).

Paolo Freire, on the other hand, is principally interested in social change. The origins for his work lie in the practical determination to develop literacy among the poor of Brazil. The process involves a mixture of action and reflection which he termed 'conscientization', sometimes known as praxis. The goal is "a just society where all people can live freely and with dignity". (Ibid, p.49)

Laurent Daloz provides a third approach to research in transformational learning. The principal interest here is in understanding the process of change in students

participating in formal, more traditional educational contexts. His findings suggest that "development is facilitated by a relationship of care between teachers and their students". (Ibid)

Clark concludes that besides sharing an understanding of learning as a change in consciousness, the three traditions are based on "three humanistic assumptions: a view of human beings as free and responsible, an understanding of knowledge as a personal and social construction, and a belief in a liberal democratic vision of society." (Ibid, p.55)

By all accounts, there could be no definitive or "cook-book" approach to the practice of tranformative learning. The known instances of its applications have been sparsely documented resulting in a wide gap in the literature of research into its application (Taylor, 1998). Nevertheless, as can be seen in the above summaries, this approach to learning holds interesting possibilities for bringing together planning theories, worldview theory, our understanding of the tourism business (including the operators), while possibly addressing some of the needs of biosphere reserves.

One understanding of how transformational learning takes place within the individual is particularly well-suited to this discussion. In The evolving self (1982), Robert Kegan discusses the significance of Jean Piaget's understanding of how individual organisms adapt in the world. Piaget, best known for his theories of the "stages" of human development and the nature of cognition, produced a model of adaptation suited to all organisms.

Kegan (p. 43) identifies the central principle of this model as an...

> "ongoing conversation between the individuating organism and the world, a process of adaptation shaped by the tension between assimilation of new

experience to the old 'grammar' and the accommodation of the old grammar to the new experience. This eternal conversation is panorganic; it is central to the nature of all living things"

The product of this "conversation" is not an escalation or augmentation as some might understand evolution. Piaget's model follows the pattern of "periods of dynamic stability followed by periods of instability and qualitatively new balance" evident in natural systems (Ibid, p.44). These periods of stability allow a time of negotiation in order to integrate the new experience. As part of this negotiation (or re-negotiation, since it will happen continuously), the organism is guided by the differentiation between whether they view themselves as 'subject' or 'object' in the world they perceive. In other words, they must continuously re-establish how they relate to the world.

Kegan's interpretation of Piaget's work is significant to this work because it suggests a process of transformation grounded in natural systems which do not separate humans from the natural world. The processes of differentiation and renegotiation, and of assimilation and accommodation, are the very substance of the transformative experience desired for the adoption of a more ecologically-friendly worldview.

An article dealing with alternative training approaches in tourism points to similar conclusions of this thesis; alternative training approaches that reflect the local context are needed (Wearing and Harris, 1999.) . Much of their focus is however on cultural factors, the case used being Australian Aboriginal people having difficulty grasping the principles and practices of ecotourism through a conventional western educational model. "The recognition of culturally distinctive approaches to learning needs to be confronted," they propose (Ibid, p.9). Indeed this is necessary, but just as much so within each 'culture'.

The respondents in this research, all of western cultural heritage, show clear signs of different worldviews and would likely have different levels of acceptance of training provided through a conventional western format.

What seems appropriate therefore is alternative educational methodologies that encourage learners to actively consider the assumptions their businesses were built on with the intent to raise their ecological consciousness and develop a sense of meaning in their work. In so far as transformational learning has been presented here, this represents a hybrid of the foci of Mezirow and Friere, possibly delivered within the caring environment of Daloz.

There are many permutations of how transformational learning could be applied in the tourism sector. Despite the allure of what changing people's worldviews could mean for ecologists, disturbing moral and ethical questions need to be addressed. Who shall determine what is and is not an acceptable worldview? Under what circumstances will people be encouraged to 'transform' themselves? How can such theories of change be prevented from abuse or misinterpretation?

6.2.2 Research

Continued, deliberate, pursuit of alternative research approaches in the tourism field can only yield benefits to an overly conservative area of study. How else can alternative tourism models hope to move beyond the limits of the mechanistic worldview that drives industrial mass-tourism? Of course, empirical research has it's place too - but even here opportunities exist to pursue unconventional research foci. Extending

empirical research in the field of tranformative learning, in the tourism context, would yield further insight to the particular needs and interests of tourism operators in circumstances such as described here. Replicating some of the research Taylor (1998) discussed, in which long-term observations of individuals were conducted, might be a starting point. In which ways were tourism operators willing to engage in a process of personal change? What compelled them to attempt this? What kinds of results were observed and felt by the operators and researchers? Following such questions, valuable contributions to the field of adult learning and transformative learning would also be realized.

Where further research is initiated, the opportunities to link planning theories, worldview theory, our understanding of the tourism business (including the operators), and biosphere reserves would serve all well. This piece of research, in which an interactive and integrative approach was used, left much to be accomplished.

More research into the diversity of worldviews within any given culture also needs exploring. Planners are often confronted with cultural issues in various aspects of their work (community development being just one of them) but as we have seen here, homogeneity in cultural extraction need not be equated with uniformity of how the world is understood. This need is perhaps even more pronounced since we are dealing with an industry in which cultural exchange is a daily occurrence. More consideration is needed of how planners shall deal effectively with this plurality of worldviews of operators and residents. How indeed shall *tourism planners* deal with the diversity of worldviews of the travelling public? The current pattern of low-impact tourism preceding a mass-

tourism (high impact) environmental assault can only go on so long before the pristine is exhausted. And yet if the tourism models of the 1980's are valid, this progression represents the norm of tourism development everywhere. Are all communities destined to undo their tourism achievements through over-kill? What examples exist of communities whose worldview influenced ecological preservation? How was this accomplished?

Returning to the element of culture, a pursuit of how worldview theories are interpreted within diverse cultural contexts might also yield useful insights. To what extent, for example, is the concept of worldview *itself* a product of the western intellectual traditions? How is the phenomena that worldview theory aims to explain addressed in other cultural contexts? The importance of these questions to this particular piece of research rests in the validity of a proposal to link how tourism operators understand their world to actions; they may not have any meaning outside of the western observers meaning-making framework. This in itself reveals how intertwined culture and worldviews may be, and greater clarity on this point can only be helpful to researchers and operators alike.

What is probably not needed is more data-collection in the traditional form of tourism research. While it is inevitable to some extent, the practice of quantitative data collection for the purpose of tourism management is fundamentally flawed because it is so rarely coupled to the qualitative learnings. Moreover, it fails to acknowledge that the interpretation of the meaning of the data is frequently far from objective. Figures indicating growth in person-visits (for example) that are read in isolation say nothing (or

worse, are misleading) about the quality of the experience or the long-term viability of a tourism operation. This is all the more important in the instance where the operator purports to support an alternative form of tourism.

One of the great unsolved matters in this research is whether tourism can be moved beyond its founding principles. Tourism businesses operate in a macro-economic environment that is beyond their capacity to change. As disposable income "bottom-feeders", they depend on economic performance for their survival more so than many other sectors.

For the operators included in this paper, it seems unlikely they would want to change their worldview. Increased steps toward an ecological worldview spells greater uncertainty from a profit-control perspective. The trick is to convince hard-working people that questioning the fundamental assumptions of their practice (and their universe) is directly associated with the long-term viability of their livelihoods. An ecological worldview may not be the only shift that will yield the long-term sustainability of their industry, but the dominant worldview has proven it is incapable of fulfilling this role. With sensitivity to their individual circumstances efforts to initiate the transformational process will have positive results on the long-term viability of their businesses and their industry. Observing this process would provide highly useful lessons on the application of transformative learning processes for such purposes.

6.3 Final Comments

The awareness and personal transformations that have taken place through this

research have generated both optimism and fear. The optimism comes from greater understanding of the world around me, how I fit into it, and why things happen as they do. The fear comes from greater awareness of the consequences of continuing human social development, now on a global scale, using the dominant understanding of the universe.

Looking back on the process of analysis and understanding, I now question the limits to which an individual can achieve transformations on their own. The dialectical aspect of transformative learning cannot be achieved in isolation - tourism operators and tourism researchers need to participate in group efforts as part of pursuing their personal agenda of transformation.

Another area of concern yet unsolved is the "chicken and egg" situation of whether the conscientization process of bringing tourism operators to an understanding of ecology can be initiated externally from a transformational learning experience; after all, entering into such an experience must be a voluntary endeavour (which few would likely want, as suggested earlier) and go to therefore some conscientization has already taken place - with or without the consent of the individual. Does this constitute a form of manipulation if deliberately undertaken?

The ethical and moral dilemmas were left largely unsettled because the underlying assumption has been that in this instance the means justify the ends. Just how this translates into acceptable practice or how it might affect the development of new norms is an area possibly too complex for this research to determine.

In a perfect scenario, the businesses themselves would have been involved with

the development of the research plan, thus raising their awareness and contributing to a research effort. Even the kinds of questions they would value in the research would have provided interesting material for comment. This is but one of many other methodological issues which, in hindsight, have provided inspiration for further research in this domain.

This effort to tie worldview theory, planning and tourism together has provided a small contribution to a young field of research in which many exciting possibilities await. Through the course of the research, an appreciation for the complexity of tourist operators has been developed. Among the respondents, differences in how they make meaning of their world and how this affects their understanding of tourism and sustainability were perceived. This awareness set the stage for further investigations into how this could affect their willingness to accept and integrate concepts of sustainability into their businesses. That this group is so diverse is significant beyond tourism; the model of Biosphere Reserves balancing human and ecological needs must reflect the understanding that inhabitants have of what is being sustained and why. The suggested process for how changes might come about, applicable to tourism operators and Biosphere Reserve residents alike, is through a process of personal change, known to adult educators as transformational learning. Since this approach is not known to have been applied and researched within a tourism context, it is suggested that there is a need for this type of action and research to be undertaken.

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APPENDIX A - Lascurian's Email

[The following is a complete version of a document sent to the green-travel listserve. It was sent by Mr. Lascurian Ceballos]

From mendicott@IGC.APC.ORG
Date: Mon, 7 Jun 1999 06:30:14 -0700
From: "Marcus L. Endicott" <mendicott@IGC.APC.ORG>
Reply-To: Sustainable travel & tourism worldwide including Ecotourism &
Adventure Travel <GREEN-TRAVEL@PEACH.EASE.LSOFT.COM>
To: GREEN-TRAVEL@PEACH.EASE.LSOFT.COM
Subject: Re: ecotourism beginnings

Date: Sun, 06 Jun 1999 11:38:35
To: "Marcus L. Endicott" <mendicott@igc.apc.org>
From: "Hector Ceballos-Lascurain (PICE)" <ceballos@laneta.apc.org>
Subject: Re: Coining the term "Ecotourism"

******

Hector Ceballos-Lascurain is a Mexican architect and environmentalist. In early July 1983 he coined the term "ecotourism" when he was performing the dual role of Director General of Standards and Technology of SEDUE (the Mexican Ministry of Urban Development and Ecology) and founding president of PRONATURA (an influential conservationist NGO). PRONATURA was lobbying for the conservation of the wetlands in northern Yucatan as breeding and feeding habitats of the American Flamingo. Amongst the arguments Hector used to dissuade the building of marinas in the Celestun estuary area was the presence of an ever growing number of tourists, especially North Americans, interested mainly in birdwatching. Hector believed such people could play an important role in boosting the local rural economy, creating new jobs and preserving the 'ecology' of the area, and began using the word "ecotourism" to describe this phenomenon.

He also provided the preliminary definition of ecotourism later that year, at a presentation in Mexico City for PRONATURA: "Ecotourism is that tourism that involves travelling to relatively undisturbed natural areas with the specific object of studying, admiring and enjoying the scenery and its wild plants and animals, as well as any existing cultural aspects (both past and present) found in these areas. Ecotourism implies a scientific, esthetic or philosophical approach, although the 'ecotourist' is not required to be a professional scientist, artist or philosopher. The main point is that the person who practices ecotourism has the opportunity of immersing him or

herself in nature in a way that most people cannot enjoy in their routine, urban existences. This person will eventually acquire a consciousness and knowledge of the natural environment, together with its cultural aspects, that will convert him into somebody keenly involved in conservation issues." This definition was also presented by its author at the Forum "Conservation of the Americas", organized by Partners for Livable Places, in Indianapolis (November 18-20, 1987), and an article based on this presentation appeared in the January 27 1988 issue of the Mexico Journal, published in Mexico City. The Merriam-Webster dictionary (1998) acknowledges this early use of the term 'ecotourism' (apparently the first time the word appeared in printed and published form in the English language) in its latest edition (the Mexico Journal article being credited by Merriam-Webster Etymology Editor Joanne M. Despres, in her letter of June 23 1997 to Ceballos-Lascurain).

In late 1983 Hector, along with Dr. Richard Wilson (a mathematics professor living in Mexico City), decided that they would create a travel agency serving people interested in nature and Mexican culture. They called the agency ECOTOURS (the first tour operator agency with that name - now there are dozens around the world with that name), "eco" being short for 'ecology' which Hector took to mean "relations between living organisms and their environment", but also for 'economy', since ecotourism strives to improve the socioeconomic level of local communities (both words, of course, come from the Greek root 'oikos', meaning house). The aim of the tours was to promote conservation by giving tourists a quality educational experience while boosting the local rural economies. ECOTOURS conducted nature and archeological tours (the main clientele was North American) around Mexico, but also in Guatemala and Belize, between 1984 and 1992.

Ceballos-Lascurain's preliminary definition was popularized by Elizabeth Boo, editor of the book "Ecotourism: The Potential and Pitfalls", published by WWF-U.S. in 1990. Hector revised the preliminary definition in 1993 to "Ecotourism is environmentally repsonsible travel and visitation to relatively undisturbed natural areas, in order to enjoy and appreciate nature (and any accompanying cultural features - both past and present) that promotes conservation, has low negative visitor impact, and provides for beneficially active socio-economic involvement of local populations". This definition appears in the 315-page book authored by Hector, "Tourism, Ecotourism, and Protected areas", published in 1996 by IUCN (The World Conservation Union). IUCN officially adopted this definition during its 1st World Conservation Congress held in Montreal in October 1996 (Resolution CGR 1.67 'Ecotourism and Protected Area Conservation').

Hector Ceballos-Lascurain, who worked at IUCN headquarters (in Gland,

Switzerland) between 1991 and 1992, was the coordinator, on behalf of IUCN, of the IV World Congress on National Parks and Protected Areas, held in February 1992 in Caracas, Venezuela (attended by over 1,800 participants). Soon after the World Congress, IUCN set up an Ecotourism Consultancy Program, headed by Hector, to offer IUCN members and other interested parties "technical consultation support service and a range of advice" for planning ecotourism developments. In 1995, Hector was appointed Special Advisor on Ecotourism to IUCN, and since then heads his private firm PICE (Program of International Consultancy on Ecotourism). He is also an Advisor to The Ecotourism Society and the World Tourism Organization.

Since 1986, Ceballos-Lascurain has conducted consultancy work and research in every aspect of ecotourism development and planning, including architectural design of ecolodges and other environmentally-friendly facilities, in 65 countries around the world. He has developed national ecotourism plans and strategies for Mexico, Uruguay, Dominica, Ecuador, Malaysia, and Yemen (the latter in process). He is author or co-author of over 80 books, articles and technical reports and has spoken at conferences and seminars in 40 countries around the world.

The motivation for having created the concept of "ecotourism" is the following, in Hector's own words: "Around the year 1983, I decided to get together some of my main interests in life: nature conservation, traveling, bird watching, environmentally-friendly architecture, foreign cultures, and international relations. I put everything together in a bundle, called it "ecotourism" and have been dedicated to the promotion and practical application of this concept ever since. I can say that I have been fortunate enough to convert my hobby into my profession".

Hector's main professional interest in these most recent years has been the physical planning aspects and architectural design of ecotourism facilities, including ecolodges, interpretive centers and other environmentally-friendly buildings. He is also a keen birder, and has identified to date 3,130 species of birds in their natural habitats around the world.

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APPENDIX B - Further Information about the Bruce Peninsula

Geography and Natural History

CONE. 1998. Protecting the Niagara Escarpment: A Citizen's Guide. Coalition on the Niagara Escarpment. Ontario.

This "Citizen's Guide" provides a very general, but highly informative introduction to the region's natural features.

Riley, J.L., Jarmo V. Javala and Steve Varga. 1996. Ecological Survey of the Niagara Escarpment Biosphere Reserve. Ontario Ministry of Natural Resources. Peterborough, Ontario.

This two-volume set is an extremely detailed compendium of the habitats along the entire Niagara Escarpment. For the extremely keen or professional only.

Cultural History

CONE. 1998. Protecting the Niagara Escarpment: A Citizen's Guide. Coalition on the Niagara Escarpment. Ontario.

This "Citizen's Guide" provides a very general, but highly informative introduction to the region's people and their relations to the land.

Johnston, Basil H. 1999. Crazy Dave. Key Porter Books. Toronto, Ontario.

Dr. Johnston is an author of many books dealing with native themes. The title cited above is a biography. He lives on the Cape Croker Reserve and his books are interesting to anyone wanting to learn about the history of the Native peoples in North America as well as those with a focus on the Bruce Peninsula area.

Fox, Sherwood W. 1952. The Bruce Beckons. University of Toronto Press. Toronto, Ontario.

Dr. Fox's account of the Bruce includes tales of his youth as a cottager there as well as more researched pieces about characters and events that marked the first century of European settlement on the Bruce Peninsula. A book he wrote strictly for fun that holds many interesting stories and provides probably the best insight one could hope for of the character of the first settlers.

Stewardship

The Bruce Trail Association (BTA)

This group is probably Canada's oldest and most established long-range hiking trail supporters. The Bruce Trail follows the length of Ontario's part of the escarpment and in doing so crosses through both public and private lands. To secure access, the Association has developed an active body of volunteers who undertake the responsibility of making 'hand-shake' agreements with land-owners as well as maintaining the trail in a variety of ways. The BTA was born out of the 1959 vision of Raymond Lowes, a Stelco metalurgist and has since proven itself as an innovative leader in the development of a new understanding of what conservation can be; there is simply too much land needing protection to rely solely on government for this work. A recent study of the trail's economic impact stated "Trail users expenditures generated $26,084,817 direct economic impact, with a gross spin-off of $60,255,926 annually. These expenditures supported 1,138 full-time equivalent jobs in Ontario." (Schutt, 1997, p.3) The trail comprises a major tourism attraction for the Bruce Peninsula.

The National Parks

There are two National Parks that show-case and preserve the peninsula's natural richness; the Bruce Peninsula National Park, dealing with terrestrial ecosystems, and the Fathom Five National Marine Park which highlights aquatic ecosystems, the unique bio-geography of the islands dotting the waters near Tobermory, and the historically significant wrecks that are scattered off the peninsula's jagged shores.

Though a National Park (BPNP) was first suggested in the late 1940's, it was not until the end of 1987 that the idea succeeded. Though significant interest was expressed in the 1960's, failed Federal-provincial negotiations lead to a 1967 decision by the Government of Ontario to purchase 1654 acres of land for what would become Cypres Lake Provincial Park in 1971. Two years later, Fathom Five Provincial Park would start operating as Canada's first marine park. In 1979, following a new federal policy to expand the national parks system to reflect Canada's regional diversity, the idea of expanding the provincial parks and transferring them to Federal management was revived. After eight years of federal-provincial discussions, including in-depth community and advocacy group involvement, the both parks gained national status. (Werhun and Eagles, 1997)

The parks have grown somewhat since their modest beginnings. BPNP is currently about 90 square kilometres (likely to continue growing) and FFNMP is approximately 130 square kilometres.

The Niagara Escarpment Commission and Plan

The Niagara Escarpment Commission (NEC) was created in 1973 by the Ontario Government. This 17-member commission was first active in developing a management

plan, and now in ensuring its continued effectiveness throughout the Ontario's Niagara Escarpment. The Niagara Escarpment Plan (NEP)was first released in draft form in 1979 and following years of contentious hearings involving concerned landowners, the plan was approved in June, 1985.

As a reflection of the massive land-owner reactions, the current plan covers just 63% of what had originally been proposed. It's primary purpose is to protect the ecological and historical areas that are unique to the escarpment while allowing opportunities for some recreation. The NEP also encourages uses compatible with the existing balance of farming, forestry and protection in order to preserve landscape qualities and natural scenery. The existence of the NEP is unusual insofar as it represents a second, more rigorous, planning act for the province. (Borodczak, 199?)

The main planning tool for management has been the development of seven land-use zones. These are presented in order of most to least protected:

- Escarpment Natural Area
- Escarpment Protection Area
- Escarpment Rural Area
- Minor Urban Centre
- Urban Area
- Escarpment Recreation Area
- Mineral Extraction Area (NEC, 1995)

Peninsula-based stewardship efforts

There are several groups active in the area - some more established than others and some more locally based than others.

- Bruce Peninsula Environment Group is a highly "grass-roots" organization. Recent achievements include the organizing of an Earth Day "expo" in Lion's Head, assisting with a county-wide household toxic-waste collection, attending a variety of public meetings and events to ensure their interests heard
- Owen Sound Field Naturalists active with providing interpretative opportunities to members and raising public awareness of species in the region.
- Federation of Ontario Naturalists owns a large (un-named) reserve on the peninsula and has a long history of interest in the region. An excerpt from publications best summarizes them. "Since 1931, the Federation of Ontario Naturalists (FON) has fought for the creation of parks and protected areas, the preservation of wetlands and woodlands, the protection of threatened species and the responsible management of public lands." (FON, 1999)

APPENDIX C - Respondent Profile Tables

The following tables provide an understanding for where respondents made comments related to the thematic groupings. Darker shading indicates strong statements, sometimes with quotable passages. Lighter shading indicates weaker statements, sometimes with interpretation required. The table allow some degree of transparency without revealing the identity of respondents.

5.1 Interpretation of Responses from Greg								
Relationship with Nature	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Principal Value of Nature	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Tourism								
Limits of resources	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Tourism								
Preferred Political Organization	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Tourism								

Table 5.2 Interpretation of Responses from Peter		
Relationship with Nature	**<< Ecological**	**Dominant >>**
Individual		
Community		
Principal Value of Nature	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		
Limits of resources	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		
Preferred Political Organization	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		

TABLE 5.3 INTERPRETATION OF RESPONSES FROM SARAH								
Relationship with Nature	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Principal Value of Nature	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Tourism								
Limits of resources	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Tourism								
Preferred Political Organization	**<< Ecological**				**Dominant >>**			
Individual								
Community								
Tourism								

TABLE 5.4 INTERPRETATION OF RESPONSES FROM ED

Relationship with Nature	<< Ecological	Dominant >>
Individual		
Community		
Principal Value of Nature	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		
Limits of resources	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		
Preferred Political Organization	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		

TABLE 5.5 INTERPRETATION OF RESPONSES FROM STEVE		
Relationship with Nature	**<< Ecological**	**Dominant >>**
Individual		
Community		
Principal Value of Nature	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		
Limits of resources	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		
Preferred Political Organization	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		

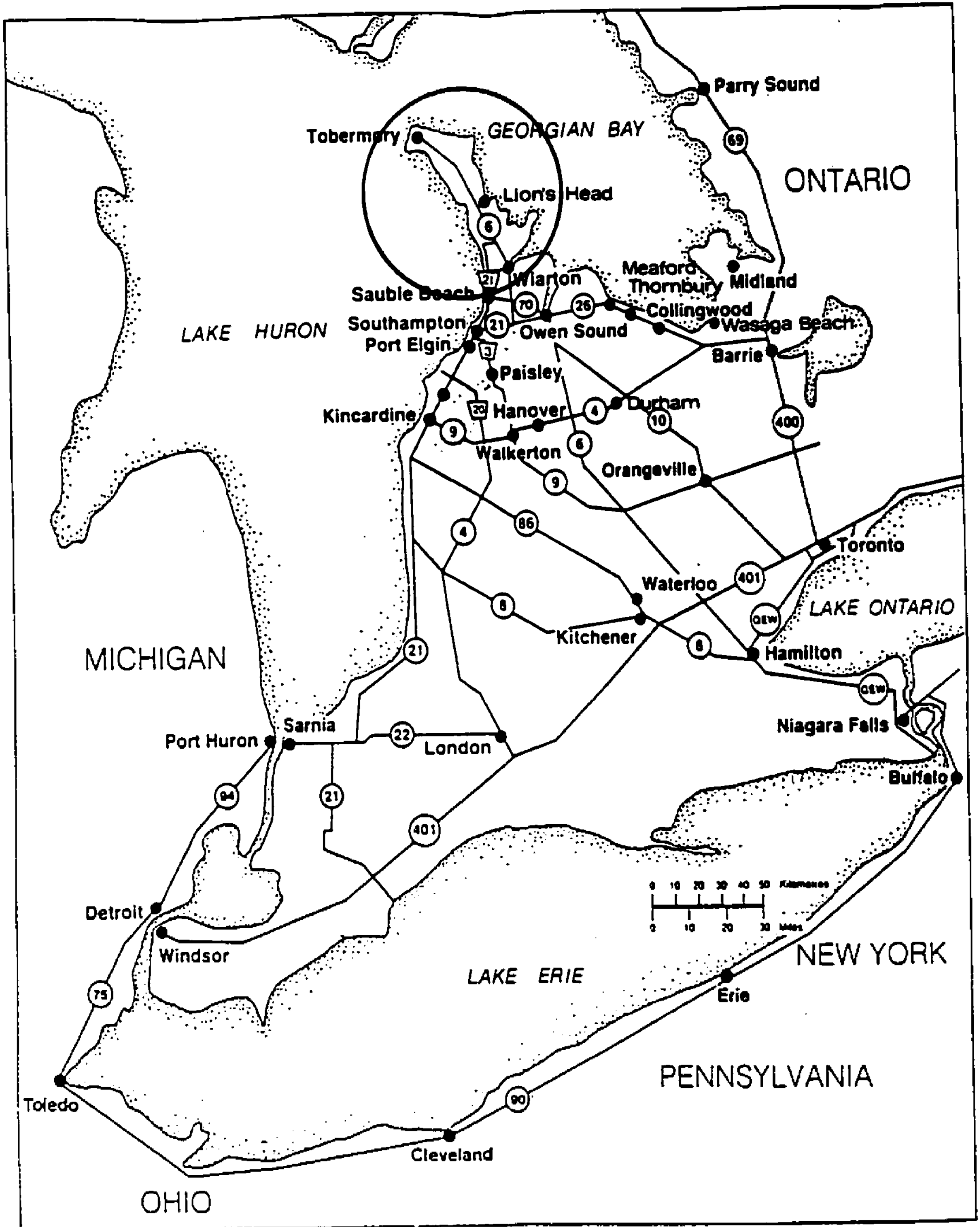
Table 5.6 Interpretation of Responses from Craig								
Relationship with Nature	**<< Ecological**				**Dominant >>**			
Individual			■	■				
Community				■	■			
Principal Value of Nature	**<< Ecological**				**Dominant >>**			
Individual		■	■					
Community				■	■	■		
Tourism				■	■			
Limits of resources	**<< Ecological**				**Dominant >>**			
Individual		■	■					
Community			■	■				
Tourism				■	■			
Preferred Political Organization	**<< Ecological**				**Dominant >>**			
Individual			■	■				
Community				■				
Tourism	▨	▨	▨	▨	▨	▨	▨	▨

Table 5.7 Interpretation of Responses from Lisa		
Relationship with Nature	**<< Ecological**	**Dominant >>**
Individual		
Community		
Principal Value of Nature	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		
Limits of resources	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		
Preferred Political Organization	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		

TABLE 5.8 INTERPRETATION OF RESPONSES FROM BRENDA

Relationship with Nature	<< Ecological	Dominant >>
Individual		
Community		
Principal Value of Nature	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		
Limits of resources	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		
Preferred Political Organization	**<< Ecological**	**Dominant >>**
Individual		
Community		
Tourism		

APPENDIX D - Location of the Bruce Peninsula



(Circle indicates location of Bruce Peninsula)
Source: Bruce County Planning and Economic Development Department, 1999